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INDEX

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Index

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THE SURVEY

GRAPHIC NUMBER

The New Pied Pipers

AND WHAT THEY PAY

From Girard to Hershey with his sixty million dollar benefaction and the plunge of the Order of the Moose into the field of ancient orphanage endowments

By Neva R. Deardorff

The Effect of Science on Social Institutions — *Bertrand Russell*

Digging in for the Eight-Hour Day — *Alpha B. Buse*

Manufacturers of Consent — *Francis Hackett*

Silk Stockings — *Eleanor Rowland Wembridge*

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GENERAL ELECTRIC

THE SURVEY

Graphic Number

Vol. LII, No. 1 April 1, 1924

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The Gist of It

BERTRAND RUSSELL'S denunciation of the Conscription Act kept him in England during the War and prevented his accepting a call to Harvard. Since, he has been traveling—Russia in 1920, China in 1920-21, and now he comes to America. This March an Irishman got into difficulty at the port of New York. He brought with him some shamrocks for St. Patrick's Day, and our quarantine against plant infections barred them out. Were it war time, there would be a great to do over Mr. Russell's ingress. He has infectious ideas; and a family tree concealed about his baggage. With respect to the latter we can do no better than quote The Living Age: ". . . His grandfather, Lord John Russell, was one of the greatest Liberal Prime Ministers of the last century. He fought year after year for the emancipation of the Jews, was a staunch free-trader, promoted education, and was a champion of freedom for Canada and Australia. . . . The same devotion to convictions, however unpopular, characterized his son—Bertrand Russell's father—who wrote strongly for free thought in religion. Now comes the grandson, who has gone so far beyond the popular thought of the time in his philosophy of freedom that one can hardly imagine him holding any political office, not to speak of the Premiership. But he has faced unpopularity, ignominy, a jail cell, with the same firm loyalty to what he believes to be true."

THE myth makers have never agreed as to what the Piper of Hamelin did once the cleft of Koppelberg Mountain closed after his cavalcade of children. He cared no snap of the finger for their parents, of that we may be sure; but, no ogre he, he must have had the children on his hands to care for and bring up. There are various legends about what happened. For our purpose he may be considered the First Founder. What of his successors? Miss Deardorff sympathetically but searchingly shows how mounting standards of child care in home and community have challenged the children's institutions, which long have been a favorite object of bequest; how mounting costs follow the standards; and how, whether they be great endowments or the adventures in mutual aid of a popular fraternal order, these Pipers are at the crossroads. Her findings are the result of field work carried on as associate editor of The Survey. To her appraisal she brought earlier experience as assistant director of the Philadelphia Bureau of Municipal Research, chief of the division of vital statistics of the Philadelphia Bureau of Health and assistant to the director general of civilian relief of the American Red Cross. Miss Deardorff is this spring relinquishing both her editorial work and her associate professorship of social economy at Bryn Mawr to become the executive of the newly created Pennsylvania Children's Code Commission.

MRS. WEMBRIDGE'S etchings of girl life will enliven our Graphics throughout spring and summer. Formerly professor of psychology at Reed College; today psychologist of the Women's Protective Association of Cleveland, this author is a rare story-teller.

MR. HACKETT'S character sketches of the League of Nations tell more than a shelf of state documents published in all the colors of the rainbow.

ALPHA BUSE had charge of the industrial investigations for the survey of Prague, which was made in 1919-20 by the American Y. W. C. A. on invitation of Dr. Alice Masaryk, and was the occasion of the Survey's special number on that ancient capital of the new republic (three years ago). Since then labor and immigration questions in Paris and London have engaged her, and she has rounded off this period of research with studies at the London School of Economics.

IT is seldom that posthumous publication gives such a tug to the heart strings as the article which Felipe Carillo wrote for the forthcoming Mexican number of Survey Graphic (May). The beloved Maya leader, murdered in the early days of this year's military rebellion, will unquestionably become an almost legendary figure as time goes on. Frank Tannenbaum, who gathered the materials of our Mexican issue for us, spent some days with Carillo in Yucatan and his article may be said to be his last message to his people—and to those who are watching their struggle to bring in a new order of communal living in the seat of an ancient civilization.

READERS of The Survey had Savel Zimand to thank for our Irish number brought out the week the Free State came into being, with its articles by Sir Horace Plunkett, A. E., James Stephens and other leaders of the new Ireland. Mr. Zimand, now in the Orient, has cabled we may expect an article from him on the release of Gandhi.

HOW far Henry Ford has gone on the River Rouge in developing small water powers and establishing village industries was set forth in the Giant Power number of Survey Graphic. How far he has got in using factory workers for harvest hands, farm dwellers to operate his small plants, is taken up in this concluding installment.—On the whole, these articles will have accomplished their purpose if the reader catches from them one thing which differentiates Henry Ford from the average business man. He is engaged in a large scale piece of industrial research and experimentation which he carries on regardless of cost and more in the spirit of a youngster playing with tools than that of a serious minded laboratory expert. What he does may have tremendous social significance or it may have none at all. Superintendents, dam builders, foremen, $6-a-day men and others give their views and the setting is the little converted village planing mill at Northville.

CORRECTION:—In the article Pools of Power, by H. G. Butler, Survey Graphic for March, page 606. column 2, the total output for 1922 of the great Pacific Coast transmission system was 4¼ *billion* kilowatt hours (not million); the estimate for next year, 6 *billion*.

Giant Power

said of the Giant Power Special Number of Survey Graphic (March 1924)

". . . it does look grand."—WILLIAM HARD.

". . . a Giant Number."—R. W. PALMER, *managing editor, The Printers' Ink Publications.*

". . . monumental and impressive.—ELLERY SEDGWICK, *editor, The Atlantic Monthly.*

". . . a bully good piece of magazine editing."—JAMES MELVIN LEE, *director, Department of Journalism, New York University.*

". . . a very important public service. . . ."—HAROLD S. BUTTENHEIM, *editor, The American City.*

". . . a splendid piece of work."—S. S. MCCLURE, *editor, McClure's Magazine.*

". . . an excellent piece of work. My sincere congratulations!"—H. L. MENCKEN, *editor, The American Mercury.*

"A constructive public service of the first order."—GOVERNOR PINCHOT *of Pennsylvania* at Giant Power dinner of Survey Associates.

"The whole number certainly has an immense social interest."—GUSTAVUS S. PAINE, *associate editor, The International Interpreter.*

"We appreciate what you have done in submitting this matter to the people, and we feel you have done justice to same. Sir Adam is especially pleased with the article by Mrs. Bruère. . . ."—FREDERICK A. GABY, *chief engineer, Hydro-Electric Power Commission, Ontario.*

". . . I read them with a good deal of interest and satisfaction. I hope that we will be able to make some impression upon our reactionary friends in the Assembly who seem to feel that these resources of ours should be privately developed."—ALFRED E. SMITH, *Governor of New York.*

". . . we jointly marveled how you can manage to do it.—F. G. TRYON, *statistician, U. S. Geological Survey.*

"I want to express to you my enthusiasm over the Giant Power Number of the Survey Graphic. This is an object lesson in good editing. I have always believed that the editor's job is creative, but examples to prove my thesis are few."—EDWARD EYRE HUNT, *secretary, the President's Conference on Unemployment.*

"Please send me ten copies of the March issue of the Survey Graphic? I wish them for distribution to our New Hampshire state committee investigating water power and electrical development. . . ."—ROBERT P. BASS, *Concord, N. H.*

"Enthusiastic congratulations on the Giant Power Number! From the City Planner's point of view I am just now inspired by the feeling that the material in this number furnishes the basis for a new synthesis in American city planning, or, better, town and regional planning. . . . The relating of Giant Power now becomes one of the fundamentals."—JACOB L. CRANE, JR., *technical executive, Chicago Regional Planning project.*

"The Giant Power number of the 'Survey Graphic' is one of which you may well be proud. There is no question but that this is one of the most important developments for which our present generation has to plan if the technical developments are to be put at the best service of humanity. . . ."—SAMUEL GOMPERS, *president, American Federation of Labor.*

". . . While I am at it I want to congratulate you and your associates on the very splendid job you have done in framing up this number. Unfortunately it is too easily established that your group is the only one in the country that would be competent first to sense the importance of this matter and then to present it in such splendid fashion. I realize that it is a pretty big undertaking even for the Survey and that you must have had your weak moments when you wondered whether the effort was justified. For all this effort and tribulation we of the Giant Power Survey are deeply grateful."—MORRIS L. COOKE, *director, Pennsylvania Giant Power Survey.*

"This is just one more lot of Kellogg-Survey bunk. All useless printing so far as real human progress is concerned.

"It will only benefit the few who own the earth. The rest will struggle as though there had never been any giant power.

"Why do you send this rot to single taxers?

"Surely no one but land monopolists could be interested in super-power.

"Four hundred years ago while the land of England was common the universal day for labor was eight hours and the pay for the eight hours equalled the price of a sheep. That was larger pay for common labor than we have had since steam was discovered for power and it is more than common labor will be paid after we have electric super-power unless private property in land is abolished. . . ."—H. W. NOREN.

"Mrs. Bruère's story on "Following the Hydro" hit us right in the eye. You see, we *live* in "The Hydro Country" and were particularly pleased and puffed up like a pouter pigeon to see the name of our small town, Watford, flashed into the limelight, along with our neighboring town, Petrolia, the famous oil town. . . "We could also add a little testimony to the benefits of Niagara Falls to a little country print shop like ours. 'Hydro' melts our linotype pot and keeps it just right every minute from Monday morning till Saturday night; remelts the slugs to cast pigs, cleans our dross, turns our motors to drive presses, linotype, etc., and makes the country printshop a heaven to what it was twenty years ago."—W. C. AYLESWORTH, *publisher, Watford (Ontario) Guide-Advocate.*

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"Integration of these great power resources raises questions of political and social considerations which ought to be well studied before it shall be too late. Survey Graphic has made a constructive contribution toward the materials of judgment through its symposium, including expressions of opinion from the exponents of the outstanding divergent policies against a background of carefully gathered and ordered facts. . . ."—*Editorial, The State, Columbia, S. C.*

Giant Power

A number to put in the hands of librarians, students and public officials

"Many of the difficulties of the human race may be explained by man's inability to understand important changes until too late. Certainly few foresaw the effects which steam factories, rapid transit and instant communication have brought about in all industrial countries. The alterations in living conditions since Thomas Jefferson was President of the United States are in many respects more marked than those which had been brought about during the previous two thousand years, and yet there was no social prophet to foretell the meaning of steam and electricity. Now, however, 'giant power' is in prospect, and Governor Pinchot, of Pennsylvania; Secretary Hoover; Governor Smith; Sir Adam Beck, of Ontario; Gerard Swope, of the General Electric Company; Samuel Gompers and others have united in pointing to the not less revolutionary changes which may follow the development of national pools of energy. In the Survey Graphic each gives his view."—*Editorial, New York Telegram and Mail.*

". . . The Survey Graphic makes of its March issue a Giant Power number and devotes it in a remarkable way by illustration and articles from leading conservationists and industrialists to the truth that the Teapot Dome oil 'is a drop in the bucket compared with the energy resources of the country at stake in the new development of giant power from coal mine and waterfall,' and particularly from waterfall and the immense possibilities of cheapened use of electrical energy from both sources through the development of long-distance transmission without the old waste. Governor Pinchot, Henry Ford, Secretary Hoover and many others figure in this notable symposium over a look ahead and to the age successive to this passing oil 'age' of fevered memories. So does Governor Smith, whose contribution is most important in calling public attention to the way the harnessing of this State's vast water-powers is being retarded by a play of petty politics at Albany. At the bottom of this obstruction to our own home water-power development is the same greed of private interests in control of monopolistic natural resources for private profit which is responsible for the Nation's oil scandal. Those interests and their political backers should take warning accordingly. . . ."—*Editorial New York World.*

". . . The Giant Power Number of the Survey Graphic, just out, gives an extraordinary vivid and comprehensive picture of the possibilities of the future. Every national issue—oil, coal, conservation, public ownership, Muscle Shoals—is related to the question of giant power; our future as a nation may be determined by it. The editors of the Survey deserve public gratitude for presenting so significant and neglected a subject so attractively."—*Editorial, New York Nation.*

". . . Colossal as the increase of man's power over the forces of nature was at that time, it is small in comparison with what lies in the future. Men of imagination and of engineering skill see in earth and sky and water, power which man has not yet learned to employ. Is the employment of that power going to bring the world new misery or is it going to bring a new emancipation? The answer to that question depends upon the degree to which future developments in the use of power are anticipated. If these developments are foreseen, power will not be a master of man, but his servant. If they are not foreseen, power will become a new source of privilege for the few and of wretchedness or enslavement for the many. It is for this reason that we heartily welcome the appearance of the March number of the 'Survey Graphic,' which is devoted to an intelligent and, what is equally important, intelligible consideration of this giant power. . . ."—*Editorial, The Outlook.*

Dear Editor:

At a meeting of the Monday Lunch Club, of which I have the honor of being chairman, the following vote was passed unanimously and with enthusiasm. It gives me great pleasure to transmit it to you.

"The Monday Luncheon Group sends its congratulations to The Survey upon the success of its enterprise in presenting the facts as to industrial power in The Survey Graphic for March, a rare journalistic achievement, a permanent contribution to the world's knowledge, and an effective linking of material and social interests."

I am sending herewith a list of the members nearly all of whom were present at the luncheon where your latest graphic number was discussed.

Very truly yours,

(Signed) A. B. EMMONS, 2D., *M. D.*,

Boston, March 3, 1924. *Chairman.*

Membership of the Monday Lunch Club

RICHARD K. CONANT—*State Commissioner of Public Welfare —State House.*
PARKER B. FIELD—*director of Children's Mission.*
ROBERT W. KELSO—*secretary, Boston Council of Social Agencies.*
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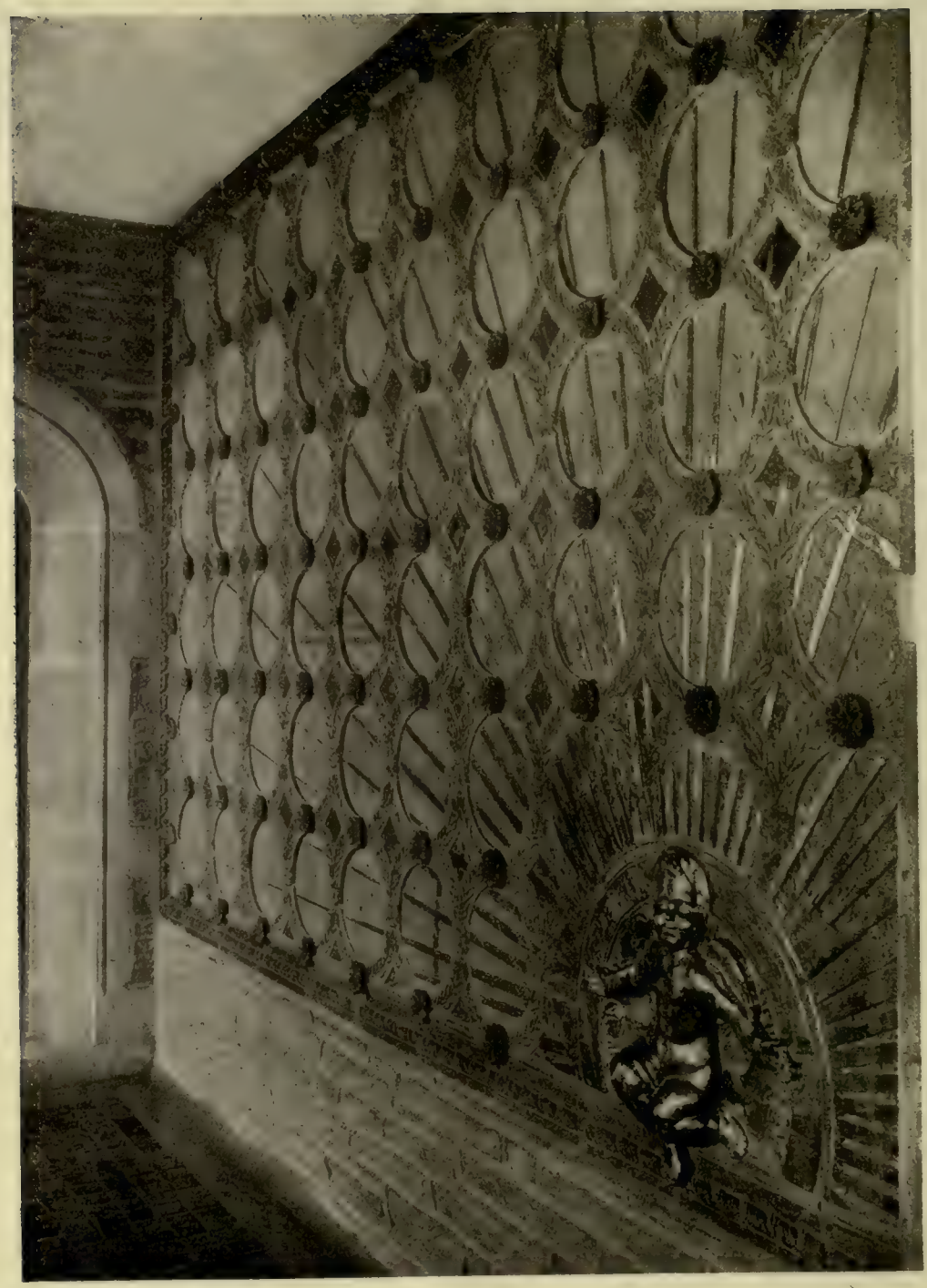


From Architectural Record

SUN BABY

A decoration in the cloister of Cornflower cottage, Carson College for Orphan Girls, a pace-maker in the institutional care of children (page 36)

THE SURVEY

GRAPHIC NUMBER

APRIL 1, 1924

Volume LII
No. 1

The Effect of Science on Social Institutions

By BERTRAND RUSSELL

Drawings by Hendrik Willem Van Loon

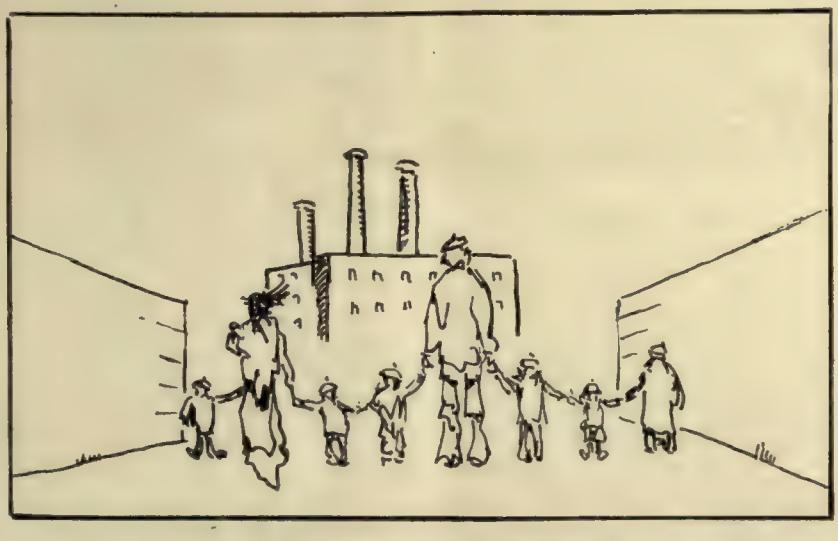
IF the reader wishes none of his ideas or feelings disturbed, he is counseled not to read the provocative pages which follow. Mr. Van Loon read them, not to his upsetting but to his uprising, to come back in rejoinder in a subsequent issue. Mathematician, philosopher, pacifist, publicist, aristocrat, revolutionary critic of social and political traditions, Mr. Russell has unusual shafts in the quiver of lectures he brings to America this spring. His writings are prized for their stimulus by some of our most creative thinkers, both where they follow him and where they break away.

THE world in which we live differs profoundly from that of Queen Anne's time, and this difference is mainly attributable to science. That is to say, the difference would be very much less than it is but for various scientific discoveries, and but for what has resulted from those discoveries by the operation of ordinary human nature. The changes that have been brought about have been partly good, partly bad; whether, in the end, science will prove to have been a blessing or a curse to mankind is, to my mind, still a doubtful question.

A science may affect human life in two different ways. On the one hand, without altering men's passions or their general outlook, it may increase their power of gratifying their desires. On the other hand, it may operate through an effect upon the imaginative conception of the world, the theology or philosophy which is accepted in practice by energetic men. The latter is a fascinating study, but I shall almost wholly ignore it, in order to bring my subject within a manageable compass. I shall confine myself largely to the effect of science in enabling us to gratify our passions more freely, which has hitherto been far the more important of the two.

From our point of view, we may divide the sciences into three groups: physical, biological, and anthropological. In the physical group I include chemistry, and broadly speaking, any science concerned with the properties of matter apart from life. In the anthropological group I include all studies specially concerned with man: human physiology and psychology (between which no sharp line can be drawn), anthropology, history, sociology and economics. All these studies can be illuminated by considerations drawn from biology; for instance, Rivers threw a new light on parts of economics by adducing facts about landed property among birds during the breeding season. But in spite of their connection with biology—a connection which is likely to grow closer as time goes on—they are broadly distinguished from biology by their methods and data, and deserve to be grouped apart, at any rate in a sociological inquiry.

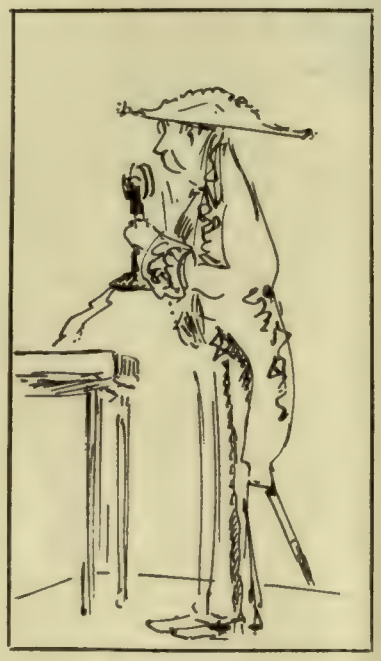
The effect of the biological sciences, so far, has been very small. No doubt Darwinism and the idea of evolution affected men's imaginative outlook; arguments were derived in favour of free competition, and also of nationalism. But these effects were of the sort that I propose not to consider. It is probable that great effects will come from these sciences sooner or later. Mendelism might have revolutionized agriculture, and no doubt some similar theory will do so sooner or later. Bacteriology may enable us to exterminate our enemies by disease. The study of heredity may in time make eugenics an exact sci-



Industrialism increases the productivity of labor, and thus makes more luxuries possible. At first, in England, the chief luxury achieved was a larger population

ence, and perhaps we shall in a later age be able to determine at will the sex of our children. This would probably lead to an excess of males, involving a complete change in family institutions. But these speculations belong to the future.

The anthropological sciences are those from which, a priori, we might have expected the greatest social effects, but hitherto this has not proved to be the case, partly because these sciences are mostly still at an early stage of development. Even economics has not so far had much effect. Where it has seemed to have, this is because it advocated what was independently d e s i r e d. Hitherto, the most effective of the anthropological sciences has been medicine, through its influence on sanitation and public health, and through the fact that it has discovered how to deal with malaria and yellow fever. Birth-control is also a very important social fact which comes into this category. But although the future effect of the anthropological sciences (to which I shall return presently) is illimitable, the effect up to the present has been confined within fairly narrow limits.



The ambassador takes orders from home

ONE general observation to begin with. Science has increased man's control over nature, and might therefore be supposed likely to increase his happiness and well-being. This would be the case if men were rational, but in fact they are bundles of passions and instincts. An animal species in a stable environment, if it does not die out, acquires an equilibrium between its passions and the conditions of its life. If the conditions are suddenly altered, the equilibrium is upset. Wolves in a state of nature have difficulty in getting food, and therefore need the stimulus of a very insistent hunger. The result is that their descendants, domestic dogs, over-eat if they are allowed to do so. When a certain amount of something is useful, and the difficulty of obtaining it is diminished, instinct will usually lead an animal to excess in the new circumstances. The sudden change product by science has upset the balance between our instincts and our circumstances, but in directions not sufficiently noticed. Over-eating is not a serious danger, but over-fighting is. The human instincts of power and rivalry, like the dog's wolfish appetite, will need to be artificially curbed if industrialism is to succeed.

MUCH the greatest part of the changes which science has made in social life is due to the physical sciences, as is evident when we consider that they brought about the industrial revolution. This is a trite topic, about which I shall say as little as my subject permits. There are, however, some points which must be made.

First, industrialism still has great parts of the earth's surface to conquer. Russia and India are very imperfectly industrialized; China hardly at all. In South America there is room for immense development. One of the effects of industrialism is to make the world an economic unit; its ultimate consequences will be very largely due to this fact. But before the world can be effectively organized as a unit, it will probably be necessary to develop industrially all the regions capable of development that are at present backward. The effects of industrialism change as it becomes more wide-spread; this must be remembered in any attempt to argue from its past to its future.

The second point about industrialism is that it increases the productivity of labor, and thus makes more luxuries possible. At first, in England, the chief luxury achieved was a larger population, with an actual lowering of the standard of life. Then came a golden age when wages increased, hours of labor diminished, and simultaneously the middle-class grew more prosperous. That was while Great Britain was still supreme. With the growth of foreign industrialism, a new epoch began. Industrial organizations have seldom succeeded in becoming world-wide, and have consequently become national. Competition, formerly between individual firms, is now mainly between nations, and is therefore conducted by methods quite different from those contemplated by the classical economists.

Modern industrialism is a struggle between nations for two things, markets and raw materials, as well as for the sheer pleasure of dominion. The labor which is set free from providing the necessaries of life tends to be more and more absorbed by national rivalry. There are first the armed forces of the state; then those who provide munitions of war, from the raw minerals up to the finished product; then the diplomatic and consular services; then the teachers of patriotism in schools; then the press. All of these perform other functions as well, but the chief purpose is to minister to international competition. As another class whose labors are devoted to the same end, we must add a considerable proportion of the men of science. These men invent continually more elaborate methods of attack and defence. The net results of their labors is to diminish the proportion of the population that can be put into the fighting line, since more are required for munitions. This might seem a boon, but in fact war is now-a-days primarily against the civilian population, and in a defeated country they are liable to suffer just as much as the soldiers.

It is science above all that has determined the importance of raw materials in international competition. Coal and iron and oil, especially, are the bases of power, and thence of wealth. The nation which possesses them, and has the industrial skill required to utilize them in war, can acquire markets by armed force, and levy tribute upon less fortunate nations. Economists have underestimated the part played by military prowess in the acquisition of wealth. The landed aristocracies of Europe were, in origin, warlike invaders. Their defeat by the bourgeosie in the French Revolution, and the fear which this generated in the Duke of Wellington, facilitated the rise of the middle class. The wars of the eighteenth century decided that England was to be richer than France. The traditional economist's rules

for the distribution of wealth hold only when men's actions are governed by law, i. e. when most people think the issue unimportant. The issues that people have considered vital have been decided by civil wars or wars between nations. And for the present, owing to science, the art of war consists in possessing coal, iron, oil, and the industrial skill to work them. For the sake of simplicity, I omit other raw materials, since they do not affect the essence of our problem.

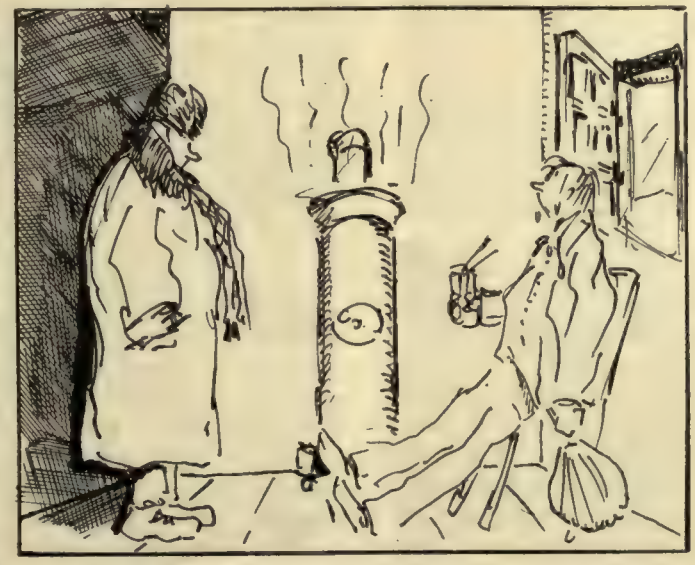
We may say, therefore, speaking very generally, that men have used the increased productivity which they owe to science for three chief purposes in succession: first, to increase the population; then, to raise the standard of comfort; and finally, to devote more energy to war. This last result has been chiefly brought about by competition for markets, which led to competition for raw materials, especially the raw materials of munitions.

THE stimulation of nationalism which has taken place in modern times is, however, due very largely to another factor, namely the increase of organization, which is of the very essence of industrialism. Wherever expensive fixed capital is required, organization on a large scale is of course necessary. In view of the economies of large-scale production, organization in marketing also becomes of great importance. For some purposes, if not for all, many industries come to be organized nationally, so as to be in effect one business in each nation.

Science has not only brought about the need of large organizations, but also the technical possibility of their existence. Without railways, telegraphs, and telephones, control from a centre is very difficult. In ancient empires, and in China down to modern times, provinces were governed by practically independent satraps or proconsuls, who were appointed by the central government, but decided almost all questions on their own initiative. If they displeased the sovereign, they could only be controlled by civil war, of which the issue was doubtful. Until the invention of the telegraph, ambassadors had a great measure of independence, since it was often necessary to act without waiting for orders from home. What applied in politics applied also in business; an organization controlled from the centre had to be very loosely knit, and to allow much autonomy to subordinates. Opinion as well as action was difficult to mould from a centre, and local variations marred the uniformity of party creeds.

Now-a-days all this is changed. Telegraph, telephone, and wireless make it easy to transmit orders from a centre; railways and steamers make it easy to transport troops in case the orders are disobeyed. Modern methods of printing and advertising make it enormously cheaper to produce and distribute one newspaper with a large circulation than many with small circulations; consequently, in so far as the press controls opinion, there is uniformity, and, in particular, there is uniformity of news. Elementary education, except in so far as religious denominations introduce variety, is conducted on a uniform pattern decided by the state, by means of teachers whom the state has trained, as far as possible, to imitate the regularity and mutual similarity of machines produced to standard. Thus the material and psychological conditions for a great intensity of organization have increased *pari passu,* but the basis of the whole development is scientific invention in the purely physical realm. Increased productivity has played its part, by making it possible to set apart more labor for propaganda, under which head are to be included advertisement, the cinema, the press, education, politics, and religion. Broadcasting is a new method likely to acquire great potency as soon as people are satisfied that it is *not* a method of propaganda.

Political controversies, as Graham Wallas has pointed out, ought to be conducted in quantitative terms. If sociology were one of the sciences that had affected social institutions (which it is not), this would be the case. The dispute between anarchism and bureaucracy at present tends to take the form of one side maintaining that we want no organization, while the other maintains that we want as much as possible. A person imbued with the scientific spirit would hardly even examine these extreme positions. Some people think that we keep our rooms too hot for health, others that we keep them too cold. If this were a political question, one party would maintain that the best temperature is the absolute zero, the other that it is the melting point of iron. Those who maintained any intermediate position would be abused as timorous time-servers, concealed agents of the other side, men who ruined the enthusiasm of a sacred cause by tepid appeals to mere reason. Any man who had the courage to say that our rooms ought to be neither too hot nor too cold would be abused by both parties, and probably shot in No Man's Land. Possibly some day politics may become more rational, but so far there is not the faintest indication of a change in this direction.



Some people think that we keep our rooms too hot for health, others that we keep them too cold. If this were a political question . . . . any man who had the courage to say that our rooms ought to be neither too hot nor too cold would be abused by both parties, and probably shot in No Man's land

TO a rational mind, the question is not: Do we want organization or do we not? The question is: How much organization do we want, and where and when and of what kind? In spite of a temperamental leaning to anarchism, I am persuaded that an industrial world cannot maintain itself against internal disruptive forces without a great deal more organization than we have at present. It is not the amount of organization, but its kind and its purposes, that cause our troubles. But before tackling this question,

let us pause for a moment to ask ourselves what is the measure of the intensity of organization in a given community.

A man's acts are partly determined by spontaneous impulse, partly by the conscious or unconscious effects of the various groups to which he belongs. A man who works (say) on a railway or in a mine is, in his working hours, almost entirely determined in his actions by those who direct the collective labor of which he forms part. If he decides to strike, his action is again not individual, but determined by his union. When he votes, party caucuses have limited his choice to one of two or three men, and party propaganda has induced him to accept *in toto* one of the two or three blocks of opinions which form the rival party programmes. His choice between the parties may be individual, but it may also be determined by the action of some group, such as a trade union, which collectively supports one party. His newspaper-reading exposes him to great organized forces; so does the cinema, if he goes to it. His choice of a wife is probably spontaneous, except that he must choose a woman of his own class. But in the education of his children he is almost entirely powerless; they must have the education which is provided. Organization thus determines many vital things in his life. Compare him with a handicraftsman or peasant proprietor who cannot read and does not have his children educated, and it becomes clear what is meant by saying that industrialism has increased the intensity of organization. To define this term, we must, I think, exclude the unconscious effects of groups, except as causes facilitating the conscious effects. We may define the intensity of organization to which a given individual is subject as the proportion of his acts which is determined by the orders or advice of some group, expressed through democratic decisions or executive officers. The intensity of organization in a community may then be defined as the average intensity for its several members.

The intensity of organization is increased not only when a man belongs to more organizations, but also when the organizations to which he already belongs play a larger part in his life, as, for example, the state plays a larger part in war than in peace.

Another matter which needs to be treated quantitatively is the degree of democracy, oligarchy, or monarchy in an organization. No organization belongs completely to any one of the three types. There must be executive officers, who will often in practice be able to decide policy, even if in theory they cannot do so. And even if their power depends upon persuasion, they may so completely control the relevant publicity that they can always rely upon a majority. The directors of a railway company, for instance, are to all intents and purposes uncontrolled by the shareholders, who have no adequate means of organizing an opposition if they should wish to do so. In America, a railroad president is almost a monarch. In party politics, the power of leaders, although it depends upon persuasion, continually increases as printed propaganda becomes more important. For these reasons, even where formal democracy increases, the real degree of democratic control tends to diminish, except on a few questions which rouse strong popular passions.

The result of these causes is that, in consequence of scientific inventions which facilitate centralization and propaganda, groups become more organized, more disciplined, more group-conscious, and more docile to leaders. The effect of leaders on followers is increased, and the control of events by a few prominent personalities becomes more marked.

IN all this there would be nothing very tragic, but for the fact, with which science has nothing to do, that organization is almost wholly national. If men were actuated by the love of gain, as the older economists supposed, this would not be the case; the same causes which have led to national trusts would have led to international trusts. This has happened in a few instances, but not on a sufficiently wide scale to affect politics or economics very vitally. Rivalry is, with most well-to-do energetic people, a stronger motive than love of money. Successful rivalry requires organization of rival forces; the tendency is for a business such as oil, for example, to organize itself into two rival groups, between them covering the world. They might, of course, combine, and they would no doubt increase their wealth if they did so. But combination would take the zest out of life. The object of a football team, one might say, is to kick goals. If two rival teams combined, and kicked the ball alternately over the two goals, many more goals would be scored. Nevertheless no one suggests that this should be done, the object of a football team being not to kick goals but to win. So the object of a big business is not to make money, but to win in the contest with some other business. If there were no other business to be defeated, the whole thing would become uninteresting. This rivalry has attached itself to nationalism, and enlisted the support of the ordinary citizens of the countries concerned; they seldom know what it is that they are supporting, but, like the spectators at a football match, they grow enthusiastic for their own side. The harm that is being done by science and industrialism is almost wholly due to the fact that, while they have proved strong enough to produce a *national* organization of economic forces, they have not proved strong enough to produce an international organization. It is clear that political internationalism such as the League of Nations was supposed to inaugurate, will never be successful until we have economic internationalism, which would require, as a minimum, an agreement between various national organizations dividing among them the raw materials and markets of the world. This, however, can hardly be brought about while big business is controlled by men who are so rich as to have grown indifferent to money, and to be willing to risk enormous losses for the pleasure of rivalry.

THE increase of organization in the modern world has made the ideals of liberalism wholly inapplicable. Liberalism, from Montesquieu to President Wilson, was based upon the assumption of a number of more or less equal individuals or groups, with no differences so vital that they were willing to die sooner than compromise. It was supposed that there was to be free competition between individuals and between ideas. Experience has shown, however, that the existing economic system is incompatible with all forms of free competition except between states by means of armaments. I should wish, for my part, to preserve free competition between ideas, though not between individuals and groups, but this is only possible by means

of what an old-fashioned liberal would regard as interferences with personal liberty. So long as the sources of economic power remain in private hands, there will be no liberty except for the few who control those sources.

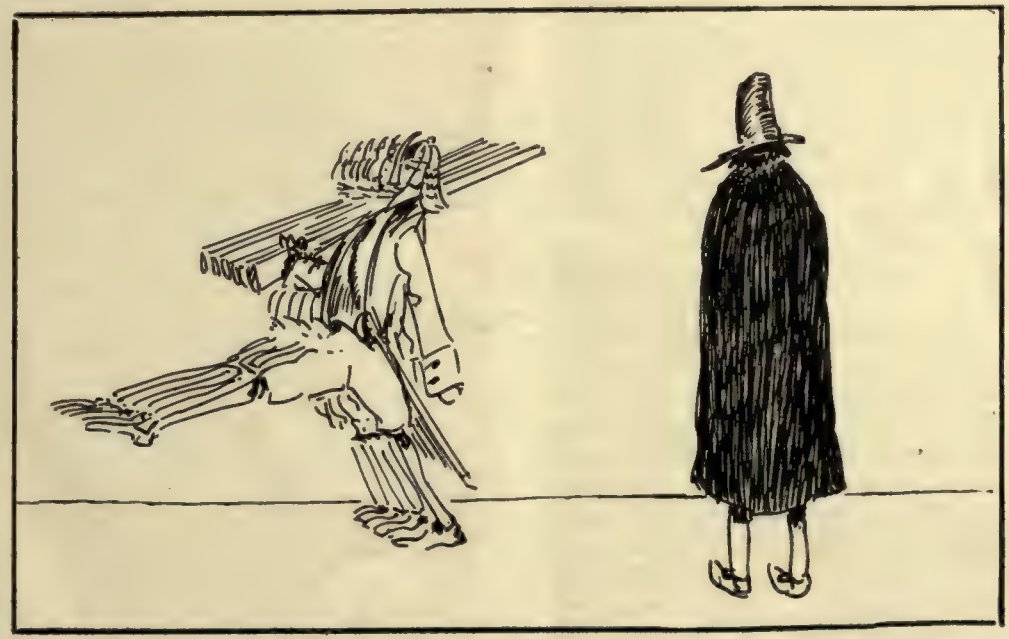
Such liberal ideals as free trade, free press, unbiased education, either already belong to the past or soon will do so. One of the triumphs of early liberalism in England was the establishment of parliamentary control over the army; this was the *casus belli* in the Civil War, and was decided by the Revolution of 1688. It was effective so long as Parliament represented the same class from which army officers were drawn. This may cease to be the case before long. Russia, Hungary, Italy, Spain, and Bavaria have shown in recent years how frail democracy has become; east of the Rhine it lingers only in outlying regions. Constitutional control over armaments must, therefore, be regarded as another liberal principle which is rapidly becoming obsolete.

It would seem probable that, in the next fifty years or so, we shall see a still further increase in the power of governments, and a tendency for governments to be such as are desired by the men who control armaments and raw materials. The forms of democracy may survive in western countries, since those who possess military and economic power can control education and the press, and therefore can usually secure a subservient democracy. Rival economic groups will presumably remain associated with rival nations, and will foster nationalism in order to recruit their football teams.

THERE is, however, a hopeful element in the problem. The planet is of finite size, but the most efficient size for an organization is continually increased by new scientific inventions. The world becomes more and more of an economic unity. Before very long the technical conditions will exist for organizing the whole world as one producing and consuming unit. If, when that time comes, two rival groups contend for mastery, the victor may be able to introduce that single world-wide organization that is needed to prevent the mutual extermination of civilized nations. The world which would result would be, at first, very different from the dreams of either liberals or socialists; but it might grow less different with the lapse of time. There would be at first economic and political tyranny of the victors, a dread of renewed upheavals, and therefore a drastic suppression of liberty. But if the first half-dozen revolts were successfully repressed, the vanquished would give up hope, and accept the subordinate place assigned to them by the victors in the great world-trust. As soon as the holders of power felt secure, they would grow less tyrannical and less energetic. The motive of rivalry being removed, they would not work so hard as they do now, and would soon cease to exact such hard work from their subordinates. Life at first might be unpleasant, but it would at least be possible, which would be enough to recommend the system after a long period of warfare. Given a stable world-organization, economic and political, even if, at first, it rested upon nothing but armed force, the evils which now threaten civilization would gradually diminish, and a more thorough democracy than that which now exists might become possible. I believe that, owing to men's folly, a world-government will only be established by force, and will therefore be at first cruel and despotic. But I believe that it is necessary for the preservation of a scientific civilization, and that, if once realized, it will gradually give rise to the other conditions of a tolerable existence.

IT remains to say something about the future effects of the anthropological sciences. This is of course extremely conjectural, because we do not know what discoveries will be made. The effect is likely to be far greater than we can now imagine, because these sciences are still in their infancy. I will, however, take a few points on which to hang conjectures. I do not wish to be supposed to be making prophecies; I am only suggesting possibilities which it may be instructive to consider.

Birth-control is a matter of great importance, particularly in relation to the possibility of a world-government, which could hardly be stable if some nations increased their population much more rapidly than others. At present birth-control is increasing in all civilized countries, though in most it is opposed by governments. This opposition is due partly to mere superstition or desire to conciliate the Catholic vote, partly to the desire for large armies and severe competition between wage-earners, so as to keep down wages. In spite of the opposition of governments, it seems probable that birth-control will lead to a stationary population in most white nations within the



One of the triumphs of early liberalism in England was the establishment of parliamentary control over the army—decided by the revolution of 1688

Eugenics has, of course, more ambitious possibilities in a more distant future

next fifty years. There can be no security that it will stop with a stationary population; it may go on to the point where the population diminishes.

This situation will lead to a tendency—already shown by the French—to employ more prolific races as mercenaries. Governments will oppose the teaching of birth-control among Africans, for fear of losing recruits. The result will be an immense numerical inferiority of the white races, leading probably to their extermination in a mutiny of mercenaries. If, however, a world-government is established, it may see the desirability of making subject races also less prolific, and may permit mankind to solve the population question. This is another reason for desiring a world-government.

PASSING from quantity to quality of population, we come to the question of eugenics. We may perhaps assume that, if people grow less superstitious, governments will acquire the right to sterilize those who are not considered desirable as parents. This power will be used, at first, to diminish imbecility, a most desirable object. But probably, in time, opposition to the government will be taken to prove imbecility, so that rebels of all kinds will be sterilized. Epileptics, consumptives, dipsomaniacs and so on will gradually be included; in the end, there will be a tendency to include all who fail to pass the usual school examinations. The result will be to increase the average intelligence; in the long run, it may be greatly increased. But probably the effect upon really exceptional intelligence will be bad. Mr. Micawber, who was Dickens's father, would hardly have been regarded as a desirable parent. How many imbeciles ought to outweigh one Dickens I do not profess to know.

Eugenics has, of course, more ambitious possibilities in a more distant future. It may aim not only at eliminating undesired types, but at increasing desired types. Moral standards may alter so as to make it possible for one man to be the sire of a vast progeny by many different mothers. Prime ministers, bishops, and others whom the state considers desirable may become the fathers of half the next generation. Whether this would be an improvement it is not for me to say, as I have no hope of ever becoming either a bishop or a prime minister.

If we knew enough about heredity to determine, within limits, what sort of population we would have, the matter would of course be in the hands of state officials, presumably elderly medical men. Whether they would really be preferable to Nature I do not feel sure. I suspect that they would breed a subservient population, convenient to rulers but incapable of initiative. However, it may be that I am too sceptical of the wisdom of officials.

THE effects of psychology or practical life may in time become very great. Already advertisers in America employ eminent psychologists to instruct them in the technique of producing irrational belief; such men may, when they have grown more proficient, be very useful in persuading the democracy that governments are wise and good. Then, again, there are the psychological tests of intelligence, as applied to recruits for the American army during the war. I am very sceptical of the possibility of testing anything except average intelligence by such methods, and I think that, if they were widely adopted, they would probably lead to many persons of great artistic capacity being classified as morons. The same thing would have happened to some first-rate mathematics. Specialized ability not infrequently goes with general disability, but this would not be shown by the kind of tests which psychologists recommended to the American government.

More sensational than tests of intelligence is the possibility of controlling the emotional life through the secretions of the ductless glands. It will be possible to make people choleric or timid, strongly or weakly sexed, and so on, as may be desired. Differences of emotional disposition seem to be chiefly due to secretions of the ductless glands, and therefore controllable by injections or by increasing or diminishing the secretions. Assuming an oligarchic organization of society, the state could give to the children of holders of power the disposition required for command, and to the children of the proletariat the disposition required for obedience. Against the injections of the state physicians the most eloquent socialist oratory would be powerless. The only difficulty would be to combine this submissiveness with the necessary ferocity against external enemies; but I do not doubt that official science would be equal to the task.

IT may seem as though I had been at once gloomy and frivolous in some of my prognostications. I will end, however, with the serious lesson which seems to me to result. Men sometimes speak as though the progress of science must necessarily be a boon to mankind, but that, I fear, is one of the comfortable nineteenth-century delusions which our more disillusioned age must discard. Science enables the holders of power to realize their purposes more fully than they could otherwise do. If their purposes are good, this is a gain; if they are evil, it is a loss. In the present age, it seems that the purposes of the holders of power are in the main evil, in the sense that they involve a diminution, in the world at large, of the things men are agreed in thinking good. Therefore, at present, science does harm by increasing the power of rulers. Science is no substitute for virtue; the heart is as necessary for a good life as the head.

If men were rational in their conduct, that is to say, if they acted in the way most likely to bring about the ends that they deliberately desire, intelligence would be enough to make the world almost a paradise. In the main, what is in the long run advantageous to one man is also ad-

vantageous to another. But men are actuated by passions which distort their view; feeling an impulse to injure others, they persuade themselves that it is to their interest to do so. They will not, therefore, act in the way which is in fact to their own interest unless they are actuated by generous impulses which make them indifferent to their own interest. This is why the heart is as important as the head. By the "heart" I mean, at the moment, the sum-total of kindly impulses. Where they exist, science helps them to be effective; where they are absent, science only makes men more cleverly diabolic. I have no doubt that kindly impulses depend upon the glands. An international secret society of physiologists could bring about the millennium by kidnapping, on a given day, all the rulers of the world, and injecting into their blood some substance which would fill them with benevolence towards their fellow-creatures. Suddenly M. Poincaré would wish well to Ruhr miners, Lord Curzon to Indian nationalists, Mr. Smuts to the natives of what was German South West Africa, the American government to its political prisoners and its victims in Ellis Island. But, alas, the physiologists would just have to administer the love-philtre to themselves before they would undertake such a task. Otherwise, they would prefer to win titles and fortunes by injecting military ferocity into recruits. And so we come back to the old dilemma: only kindliness can save the world, and even if we know how to produce kindliness we should not do so unless we were already kindly. Failing that, it seems that the solution which the Houynhnms adopted towards the Yahoos, namely extermination, is the only one; apparently the Yahoos are bent on applying it to each other.

WE may sum up this discussion in a few words. Science has not given men more self-control, more kindliness, or more power of discounting their passions in deciding upon a course of action. It has given communities more power to indulge their collective passions, but, by making society more organic, it has diminished the part played by private passions. Men's collective passions are mainly bad; far the strongest of them are hatred and rivalry directed towards other groups. Therefore at present all that gives men power to indulge their collective passions is bad. That is why science threatens to cause the destruction of our civilization. The only solid hope seems to lie in the possibility of world-wide domination by one group, say the United States, leading to the gradual formation of an orderly economic and political world-government. But perhaps, in view of the sterility of the Roman Empire, the collapse of our civilization would in the end be preferable to this alternative.

Morons

By FREDERIC ALMY

Decorations by Sara Merrill

"We now discuss," says Chairman A,
"The Z's, whose mental retardation
Retards them! They should have, I say,
Nothing at all but observation."
He turns to pretty Mrs. B
(A lady he is wont to drink with
At teas) "What do *you* think?" says he,
(Though she has nothing she can think with.)

"I have a mind," says Mrs. B
(She has no mind, but does not know it)
"I've a great mind to go and see
This family, for I can show it
That poor it need no longer be.
I read the Survey, and it very
Distinctly says that Poverty
Is mostly quite unnecessary."

(The Z's are somewhat idiotic;
Of dolors they have more than sense.)
Miss C now speaks, a maid quixotic,
A Conference member, rather dense:
"These Z's are morons. Consequently
They must have lessons; since, I guess,
Lessons to morons, evidently,
Will shortly make the morons less."

A wealthy banker, most penurious,
And centimental in his views,
Now speaks: "To me 'tis very curious
That simple folk so seldom use
The simple law of thrift; of learning
Each day to save from what you make.
Not to save half of what you're earning
For rainy days, is a mistake."

At this, up starts young Mr. D:
"These are no Robots, bloodless dummies
Who live on air! Why, Mrs. Z
And all the little Z's have tummies.
This widow, and her little brood
Of children, all of low mentality,
Need patient care, and friends, and food.
Rather than lectures on frugality."

Our A, B, C's are oft B.C.'s,
The X, Y, Z's are sometimes Y-ser;
Though if this truth to Mrs. Z's
Abode should come, it might surprise her.
Which are the morons, Reader, which?
The Conference members, or the others?
The thoughtless poor and thoughtless rich
Under the skin are much like brothers.

Digging In for the Eight-Hour Day

By ALPHA B. BUSE

BENEATH the headlines about reparations, allied debts, the Ruhr, there is a struggle going on which has received comparatively little attention in the American press. It is that of the workers,—German, French and English,—to salvage the principle and the practice of the eight-hour day in industry. Is the eight-hour day to be thrown overboard in Germany as the German laborer's part in paying for the war? And as a consequence are workers in all other countries to work longer hours in order to compete with German goods in the markets of the world?

It is not an exaggeration to say that the eight-hour day has been the watch cry of organized labor in Western Europe for several generations. The German workers seemingly won their goal in the early days of the revolution that swept in with the armistice and the legislative eight-hour day became an accomplished fact. In the allied countries, the dependence of the nations upon labor during the war and the ideals of democracy expounded by statesmen led the workers to hope that out of it would come new recognition of labor's part in peace as well as in war. These hopes were furthered when in 1919 the International Labor Office of the newly born League of Nations held its first conference in Washington and drafted conventions which would work toward improved industrial conditions. One of the most important was the Convention on the eight-hour day and the forty-eight-hour week.

It is almost five years since the drafting of these Washington Conventions, yet only five countries,—Czechoslovakia, India, Greece, Bulgaria and Roumania,—have ratified. As ratification means not only the passing of laws which fulfill the Convention requirements but a pledge to continue them for a period of ten years, countries of major industrial importance fear to handicap themselves unless all are thus handicapped. Moreover under pressure of reparations and chaotic economic conditions Europe has been moving toward a longer working day. A proposal to extend the week to fifty-four hours has been up for referendum in Switzerland and although defeated illustrates the tendency. Belgium and Holland have been considering amendments to the eight-hour law. Because of the poverty and disorganization of the German unions, the action of the German administration permitting exceptions to the eight-hour day by collective bargaining is even more indicative.

THIS whole situation came up for an unexpectedly thorough discussion in January by the Governing Body of the International Labor Office.* This body, made up of government, employers and workers representatives, set out at this its twenty-first meeting to consider the furtherance of the Eight-hour Convention. The delegates soon found themselves discussing the principle itself, reparations and unemployment. The debate disclosed a division of opinion along economic rather than nationalistic lines.

The employers representative for France (Pinot) got directly to business by declaring, "What was really behind the motion of the Workers' Group was the present position in Germany. In that country . . . the nine-hour day and even the ten-hour day had been re-established through collective agreements between the employers and workers . . . it would appear that Germany was now desirous of fulfilling her obligations with regard to reparations, and it was for the very reason of discharging these obligations that Germany must make provision for the prolongation of the working day. . . . In these circumstances was it possible for the International Labor Office to forbid Germany to undertake that additional work which would enable her to pay her debts?" The Belgian government representative (Mahaim) agreed with M. Pinot. But the Italian government representative (deMichelis) "thought it impossible to agree with the contentions of some speakers according to which moral support would be given to a government which, for reasons of national egoism or even of national duty, might announce its decision to oppose a convention adopted by the organization."

The members of the Workers' Group,—Jouhaux (France), Leipart (Germany), Oudegeest (Netherlands), Poulton (Great Britain),—based their arguments on the beliefs that longer working hours do not necessarily increase production, that such backward steps in working conditions should not be connected with the payment of reparations and would not in any event hasten the solution, and that the German workers, and indirectly workers in all countries, should not bear the brunt of the cost of a war they did not engineer.

OUT of this situation the labor movement in Europe is looking toward British leadership. As government representative and parliamentary secretary of the new Ministry of Labor, a great deal of interest was aroused by the words of Margaret Bondfield. She referred to the possibility of "simultaneous ratification" of the convention by the various governments. Great Britain will probably make an informal offer to ratify if France, Italy, and it is hoped Germany, will indicate their intention to do the same within a certain period. The procedure is much like that of children playing in water who decide to "duck" themselves on the count of three. But as one can't see from under water whether Susie and Johnnie actually go under, they all clasp hands and go in or are dragged in together. As it looks at present the immediate future of the eight-hour day in Europe depends on whether the British Labor Government hangs on long enough to accomplish this "ducking." It may be recalled that Tom Shaw, the present minister of labor, was chairman of the eight-hour commission at Washington. That in itself, Miss Bondfield felt, constituted a guarantee that the present British Government would leave no effort untried to secure the ratification of the convention.

* The Conventions of the International Labour Organization. Extract from the minutes of the Twenty-first Session of the Governing Body of the International Labour Office.

Phoenix Mills—one of Ford's little water powers where the Rouge crosses the open road

The Play of a Big Man with a Little River

An Interview after a Fashion with

HENRY FORD

By PAUL U. KELLOGG

Up Stream on the Rouge

FORD'S critics have chanted, "Great is his Slave Gang and Monotony is his Profit." They point to the tense assembly lines and mass production in his stupendous plant at Highland Park. How he has gathered up nine dams on the stream he swam in as a boy was told in the Giant Power number of Survey Graphic. Is he merely carrying factory regimentation into the country? Or is he stealing a march on his critics unawares—perhaps even to himself—shifting work back into the open where there is elbow room for a man to live in an all-round way out of hours? That question is for the future. Here is a first appraisal of how far he has gone with power farming and small water powers on one small Michigan watershed, how far in turning factory workers and field workers into interchangeable parts in a new village economy competing with the big city and the congregate plant.

TAKE Ford's first team play in which machinery, power, farm labor and a crop all figure. It came as a member of a threshing crew. This was after his apprenticeship and seems to have pretty largely escaped his biographers. The road engine was used to run the threshing machine and also to pull it and other paraphernalia from farm to farm. Later, he worked as an expert in setting up and repairing such portable engines. What bothered him, he remembers, was their weight and cost; but his experiences set his mind in ferment as to the possibility of a light and cheap tractor which would haul heavy farm loads better than a team.

There was rivalry on the threshing crew between the engineer and the men who fed the grain to see which could outstrip the other. Young Ford was engineer and if his safety-valve blew off steam he had it over on the hands. Perhaps in this game of the harvest fields, we have an inkling of why it was, years afterward, Ford took over the overhead trolley of the stockyards, turned it other end to, and applied it for the first time in a large way to manufacture with everything moving and with the mechanical drive and the team play at every man's elbow setting the pace. Instead of a pig going in at one end and coming out hams and sausage links at the other, castings, nuts, bolts, wires, tubes and other parts to the number of 7,000 are conveyed to the men in the assembly lines and are attached by them to the moving products which roll up into motor, chassis, body, and ultimately into a completed car that runs off on its own gas into John R. Street, Detroit.

The threshing crew brought power and machinery to the individual farm and did in a few hours what an earlier generation had taken days to perform with flails and back muscles on the threshing floor. A forecast of the tractor gangs that put through the annual stint of heavy work on Ford's 9,000 acre farm at Dearborn in less than a month's time.

The thresher, unlike the flour miller who was tied to heavy grinding stones and stationary water wheel, carried his power plant and machinery to the farms where the raw materials and the labor was located, and so saved the cartage of the bulky grain on the stalk.

Another forecast of Ford's determination in his middle age to try carrying city work to the country worker, and so reverse the process that has piled up towns since the days of the industrial revolution.

"WE are all here for experience," said Ford to me. "Nothing will ever be thoroughly settled in this world." "The only permanent thing," he went on in the

same vein, "is just *change.*" The Rouge Valley offers a record of Henry Ford as its agent. I have told in an earlier article of his great basic plant downstream—shipping terminal, storage yard, power house, by-product plant, blast furnace and foundry, all interlocked, integrating power and raw materials for his great congregate factories where more than 100,000 wage earners manufacture and assemble motor cars and tractors—the last word today in centralizing production in the newest of our great industries. Tomorrow, if Ford carries out his stated intention, they will serve a constellation of rural factories among which he proposes to scatter his manufacture of "parts"—decentralizing production on a scale hitherto unknown. He is making his beginning upstream on the Rouge, but first we must stop and get our bearings midway at his home farm at Dearborn, where he demonstrated his farm tractor.

The converted planing mill at Northville which successfully competes for Ford's time with his stupendous plant down stream

CRUSTS of mental habit offered quite as much resistance to its tryout as turf and rocky soil. We are told that Ford's city neighbors in Detroit in the 90's were riled at the put-put of his motor at all hours of the night and threatened him with the law. They were no more indifferent to progress than his country neighbors at Dearborn in the 1910's who didn't see the point of his messing up their fields. So he bought 6,000 acres to plow as deep and as many times as he liked.

Like the farmer in the folk song, he looked him East and he looked him West, and had his way with his big farm once the acres were his. Here in America he asserts "we shall have as great a development in farming during the next twenty years as we have had in manufacturing during the last twenty." (Ford: Crowther). "Is it any wonder that doing everything slowly and by hand, the average farmer has not been able to earn more than a bare living while farm products are never as plentiful or as cheap as they ought to be." And again "Within a few years a farm depending on horse and hand power will be as much of a curiosity as a factory run by a treadmill." Ford's farm is not that sort of a curiosity. He tore down the fences, cleared out the farm animals and applied his "clean-up" ideas to weedy fields just as he did to the Lincoln motor plant when he took it over from the receivers, and began operations with one hundred scrubbing men. I was not competent to investigate the results of his farming operations and can only quote his spokesmen. His tractor, they say, does in a day six times the work of a team of horses; and he found that he could keep up fertility without cows by summer fallowing. He became a barnyard iconoclast, an evangelist of artificial fertilizer and nitrate plants. According to Benson, he increased the yield of wheat per acre by plowing ten inches deep instead of eight; his crews from the Ford plant have harvested 3,000 acres in four days; have plowed 2,500 acres in five and a half days; and altogether "the farm absorbs twenty-one days a year."

Ford points to British wartime experience as a demonstration of his theory on a national scale. Under pressure of the crisis, his tractor was put into production about a year before he had intended. Five thousand were shipped overseas in 1917-18, while the submarines were busiest. He cites British government reports as to their service in countering the attempted German blockade. With shipping already inadequate to carry over American troops, munitions and supplies, as well as food enough for the home population, a freighter was being torpedoed almost every day. England had not enough draft animals to "plough and cultivate land to raise crops in sufficient volume to make even a dent in the food imports." Hitherto, power farming had scarcely been known there; and, to quote Ford, it was "these tractors, run mostly by women, that plowed up the old estates and golf courses, and let all England be planted and cultivated without taking away the fighting man power or crippling the forces in the munition plants."

"THE most inefficient thing in the world," Ford said to me, "is the farmer living on the farm. There's no reason a farmer couldn't work eighty acres and spend practically all his time in a factory." He continued:

The farmer is a slave to a few cattle. If they'd even centralize the cattle in a large barn two or three hundred head, every man could work eight hours a day in a factory during the winter months, and still work his farm. The first thing is to teach them how.

Backbreaking work must go from the farm as it has from the factory. Very little ditchdigging is done by hand today in our industrial districts. You can not get people to do it. Ditch diggers demand more wages than mechanics. That sort of labor is foolish. I learned to swim in a little creek around here which I used to pass by every day or two. I often wondered how it ran through the city. Within the last month they have been putting through a sewer twelve feet in diameter to carry the flow. The old ditch and the old ditch digging are gone. They cut across a mile in two weeks all by machinery.

The farm work of the future will be run on a large scale. There will be three to four hundred acres to a field, and they will put seventy-five tractors in such a field at once, and have them plowed and sowed by night. We had seventy-two tractors at work on a big field on the farm—the most we ever had at once. A group of farmers looked over at them, from the road, on their way to Detroit. They said they must stop and see it when they came back. When they came back that way, the field was finished and the tractors were three miles off.

Because a farmer gets up at 5 A. M. he thinks he works, but long hours never mean work anyway. I knew a farmer who used to boast the sun never caught him in his bed. He was never out of debt. If he had only stayed in bed and got thoroughly rested once he could have done something. He got up instead and growled around. He died at the age of sixty from

over-eating. I never got out of bed unless I wanted to. It is not the motions you make nor the hours you put in that spell work, but what you accomplish.

When Ford launches his city man's shafts at long hours on the farm he does so with experience behind him in cutting down factory time. At my suggestion he branched off by way of analogy and told how he had upset the twelve-hour day in two of its entrenched strongholds—public service and iron and steel making.

When I was chief engineer for the Edison Company in Detroit [he said], we instituted the eight-hour day there at my suggestion. That was the spring of '92—thirty years ago. And so far as I know that was the first time the eight-hour idea was talked up in an electric light plant. I told the president I could do it cheaper on a three-shift system. He didn't see how it could be done without costing more. Tried and proved it. It was just a matter of figuring up. You had to keep the plant going twenty-four hours. Why not cut the time in three instead of two. They had had to have substitute men around anyway and it didn't add to the force.

At the power plant at Highland Park we broke an electrician of the habit of working his men long shifts. He had to pay the overtime out of his own pocket. He only did it twice.

Of course on experimental work it's different. Then we stay on the job until it's through. There's no overtime but a man can take a week off if necessary afterward to get rested up to make up for it.

Our railroad is a six-day railroad, with no Sunday labor.

In our blast furnaces and open hearths we have had the three-shift system from the start and one day of rest in seven. When we started the first blast furnace at the River Rouge we had some men from the steel district who had always done it the twelve-hour way. They put up an argument. We sat down with them and tried to talk it out. Might as well have talked to the rolling mill itself.

In hanging on to the twelve-hour system so long the big steel people have just stood in their own light.

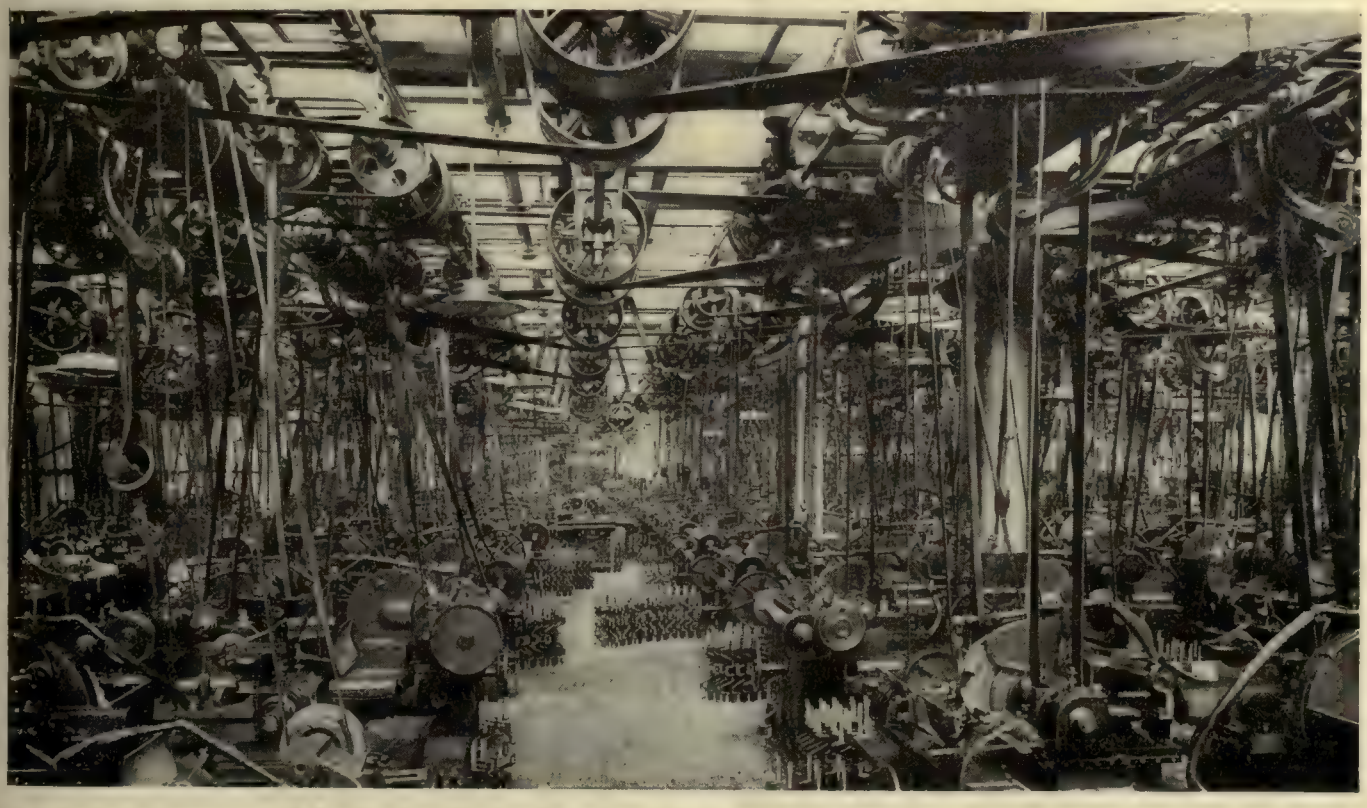
And Ford believes that manufacturers, no less than farmers, will stand in their own light if they balk at adjusting themselves to a new working year during which men will shift from the factory to the field. "They will let the men off in August," he said, "if they know their own job. The only man who does not succeed is the man who wants to grab everything there is."

His philosophy of the interplay between city and country reaches further however than a matter of the clock and the calendar:

The big cities are taking farm boys and teaching them how to work the city way. At Northville that's one of the first things we have on our hands. They don't stick to anything. The hardest thing to do is to keep them from floating around the factory. There's the big overgrown ruddy-faced boy that needs to go to the city—to get waked up. And there's the farm boy who thinks that heaven is in the big city—and all he wants to do is to get to it. He needs that experience. He needs to get in there; needs the real round of hardships that he'll find there to temper him, for there are still hardships to be met with in the city.

But the current also sets the other way. The country is taking pale city boys out of the factories and showing them what mud is. We've had boys out on our harvest crews at Dearborn who didn't know what a cow was. But city chaps make good farmers. They have a good keen head on them and can be counted on in this new outdoors development. The big cities have done their work. The change is coming.

AN American village, with the country round about, is a different proposition from a man's own farm or his factory, or from a nation under the controls of war. It has a way of its own. Northville, up the Rouge, is such a community. It is a one-street town with an ancient bandstand on stilts at the central corner. Under that, a "stop-



Crank shaft department of the Highland Park plant of the Ford Motor Co. Since the day of the industrial revolution steam transmission has been tethered by a leather belt, as Mr. Wells pointed out in the Giant Power number of Survey Graphic. Electric transmission will clear out the web of beltings in such a work room as this. Ford would go further and break up the factory itself into smaller units and carry the units to the country

go" signal symbolizes the changes breaking over it. The signs on Main Street bear witness to the old settled population—John McCulley, shoes; Elliot's bakery; Fred W. Dyke, hardware; C. F. Smith, groceries; C. R. Herter, drugs. The Northville State Savings Bank and Court Northville No. 63, F. and A. M., are of the old order. But the gabled Ambler house, of wood, has its bar turned into a lunch counter; the Alseium theater has become a movie house; and Spagnuolo and Martino, confectioners, mark the coming of the new immigration. The street is asphalted; there are electric lights at night; the red brick fire house with its tower and bell, bears the warning "no parking here." Old residences of mansard brick are neighbors to one-story fronts of the new construction, harboring Ford or Dodge "sales and service." There is a poster in front of the Presbyterian church with its ancient pillars. This is placard No. 305, of the Way Side Pulpit, Boston, and bears the legend:

> "A Tragic Epitaph: 'He believed in progress
> but he did not make any.' "

But even that falls short in significance of a squat stone smithy set back from the street; its forge littered with junk that knew not Abraham; now a garage and auto repair shop. Thus far Northville is a duplicate of a thousand American towns which indirectly have felt "Ford's touch" and that of others of his generation. Down street, under a veteran elm, patched up with tree surgery, is an old planing mill which encountered the shock of his direct action and passed it on to the community. It is the work place of 380 men who turn rods into tiny valves for the Ford Motor Company; a radio phone connects it with Ford's Highland Park factory with its 69,000 employes, his Rouge works with 36,000 men on the payroll. More particularly for three years past this little converted planing mill has competed successfully with these other plants for the person of Henry Ford. When at home he is out there three and four times a week. Occasionally he straddled a desk in the office to exchange a few words (such as, "We bought a railroad this morning") but that was before the office moved up-stairs to make way for a stock room for the rods. Ford hasn't much use for offices anyway. Now when he comes out he goes straight into the factory, spending the time with the men on the floor, or looking over the mill site where he plans to build. The day he was sixty years old he was out there twice. Many stories are told of his visits, of his questions to workmen as to how they like the work or the country as the case may be, whichever is the new thing to them. It is always "we" and "our" with him.

There was a spell of hard times when the Ford Motor Company took over the plant, and the story is told locally that on one visit Ford came upon some men who couldn't get a job. He set them to work pulling rusty nails out of boards that had been ripped out of the old mill. He wanted a keg full, he said, and paid them twenty-five cents an hour. Later I heard he sent out for a bushel of apple seed and that gave six men a week's job on the waste pile of the neighboring cider mill. Whatever way be Ford's remoteness and his Jehovah complex in shaking down his big works organizations by proxy they have his sunny side here at Northville, and his personal touch. You get a sense of the generous impulses of the man, of the unconventional quirks of his imagination and understand why they all swear by him although his taciturnity stands in the way of his sharing with the men on the job, as he goes along, the plans he is turning over in the back of his head.

THE provision of a great amount of cheap convenient power—not all at once, but as it may be used—will, according to Ford, do more than anything else "to bring about the balancing of life and the cutting of the waste which breeds poverty." [Ford: Crowther.]

> It may be that generating electricity by a steam plant at the mine mouth will be the most economical for one community. Hydro-electric power may be best for another community. But certainly in every community there ought to be a central station to furnish cheap power—it ought to be held as essential as a railway or water supply. And we could have any great source of power harnessed and working for the common good were it not that the expense of obtaining capital stands in the way. I think we shall have to revise some of our notions about capital. . . .

Ford is busy revising them on the Rouge: his scheme of investment there is an application in the open country of his ideas of business accounting. When out of his surplus he erects a blast furnace or a new building in his big plant downstream he holds that his customers have already paid him for them once and thereafter does not figure interest on the capital put into such construction as an element in his future costs or prices. I was unable to learn what the total is that he has put into his land, his dams, his power plants and his little factories up stream on the River Rouge; but it was assumed as a matter of course by the people I talked with that the millions he has already laid out exceed anything on which he is likely to get a conventional return in anything like the immediate future. Nor apparently does the question of such a return in the remote future engross his calculations; these dams have already been paid for by the buyers of last year's cars and tractors; the question is, will the new village equipment, as a going concern, produce parts cheaper than similar departments could produce them at his Highland Park plant which in the same way was paid for by pre-war motorists. You could capitalize the water works of all Michigan—clouds, lakes, woods and sun, as Jupiter Pluvius, Inc., and charge blue sky interest on its reproduction value that would put the state out of business. Then why, if you are modernizing a patch of outdoors, so that a rusty watershed, like a decrepit D & I engine, is again a creative force and a half deserted valley becomes a producing community—why cumber it all up with a lot of silly banker's notions? I am not quoting Ford, but giving his general approach as I understand it. The restlessness of some of his higher executives is thus explained and the bearing this phase of his experiment has on its acceptance by private enterprise generally is self-evident. But Ford has a way with him like Job and his lost possessions; they come back manifold. For example, his habit of cutting the price of his car below its current costs, banking on bigger sales and quantity production to drop the costs below the new price. The point is not to pass premature judgment on the fiscal outcome of the Rouge experiment; but to thank our stars that a man with this sort of a far-sighted blind spot is making an experiment—big with human possibilities—which, if it were left to conventional investment, would never be made. I was told that the power plant at Phoenix, where 150 women and girls are employed making generator cut-outs cost about $250,000, which if figured at 5% would mean an interest charge of $12,500 a year. Ford could buy the necessary power from his old

employers, the Edison Company of Detroit, for $500 a month or $6,000 a year. As a dollar and cents proposition, his water power plant wouldn't justify itself; but to figure that way, to Ford's mind, is a foolish proposition. It runs counter to his notions of capital (which ignore that interest charge altogether); blinks the fact that land and building cost less in the country; ignores the advantages of rural labor; and makes a bad choice between harnessing flowing water once for all and burning out the country's coal bin.

At Northville, the question of water power investment does not enter in as the discovery of quicksand has thus far held up the construction of a good-sized reservoir and a modern factory building. The automatic machines which make the valves are run by the same boilers that drove the lathes and saws in the days when the old planing mill along with a scales factory, a foundry and a furniture company represented the manufacturing activities of the village. The last named is said to have been at one time the largest church furniture manufactury in the world and had four hundred men employed; today it has less than fifty.

A small modern plant, with the look of a power station, has taken the place of the Wilcox mill at Plymouth

WHAT Ford's coming meant first of all was the injection of a $6 a day pay-roll into the static village economy, and the local business interests viewed this with no more enthusiasm than Detroit employers manifested when he began monkeying with wages. Thirty-five experienced men were brought out from Highland Park in 1920 as a nucleus; machine operators; all production men. They lived mostly in Detroit, and commuted back and forth; some of them eventually settled at Northville. For the rest the valve plant drew first of all on Highland Park, Dearborn and the Rouge works for Northville men who were commuting the other way round; leaving home at five-thirty in the morning and not getting back till late because of the bad transit facilities. A similar opportunity was given Ford employes living in Plymouth, Farmington and other surrounding towns. Today the greater part of the force lives in these towns and the surrounding country, the remainder live in Northville. There is usually a waiting list. The management has had a large number of inquiries from people in Detroit who wanted to come to a small town for health reasons or to bring up their children in the country. But this is not encouraged on the ground that the plant was put there to serve the people of the vicinity—decentralization, evidently, must wait; and at Northville, Phoenix and Plymouth all applicants must have established a six months residence before they can qualify.

At the time the plant was opened, there was much unemployment. Ford laid down the rule not to take any one who had a job. It is always his idea, I was told, to hire men without a job first, but there was another reason. The local companies had paid low wages and high dividends time out of mind. They were owned by local stockholders. Ford's coming provoked a lot of friction in anticipation that he would draw away their men. Local stockholders couldn't look with equanimity on cutting the 15 per cent to 20 per cent dividends they were accustomed to on their capital stock. But when they found he wasn't taking the men away, when the local merchants began to have trade such as they had never dreamed of, when property began to rise in value, the Ford Company "got solid" with the community.

Yet the coming of the Ford plant tended inevitably to raise wages. Ford's ways were not the old ways. The other plants paid for their low wages, just as the steel corporations have paid for the twelve-hour day by a compensatory slackness. Things had been free and easy, a man could sit down and read a newspaper, take his time in eating his lunch; quit and go to a ball game.

FORD brought his production system as well as his pay-roll to Northville. Any man can stop the line at Highland Park, and hold up the whole crew. But because this is so, the group pressure on all the men is to keep going. This was the second point of impact. His production system has been described many times but here it afforded an upsetting contrast not only to the small town factory ways but even more sharply to the round of work on the nearby farms.

Motor trucks roll in from the Rouge works with the raw material that goes into the valves—steel rods. These are cut into lengths and the flow of production begins—routed through machines set cheek by jowl along the old planing mill floor. They roll a thread on the end of each length, slip it into a cast iron disk, heat it until it is cherry red in an electric furnace, weld it, ring it to see if the welding is right, buff and cut it off, grind the end, punch a hole through it, file off the burr, test it as to length, test it as to width, test it as to holes, and the valve is done. If one valve goes through which is too large or unpunched or crooked, it may throw the whole motor off the line in the assembly room in the big plant at Highland Park.

Instead of each man putting the little valve through all these simple processes, there is a man at every minute step

of the way. And every man, with exception of the filer, uses an automatic machine and just a fraction of himself, as small as the fraction of the completed valve that is his responsibility. One man uses the muscles of his forearm to lift and feed the rod. One man uses his fingers in slipping disks under a punch. One man uses his ears to see if the welding rings true. One man uses his sense of touch on a measuring machine. One man uses his eye to inspect the holes. Eight hours a day—$6 a day. Stark contrast to the round of milking cows, grubbing a garden, following the plow, bedding the stock, wielding spade and fork and wheelbarrow. The monotony of it does not bother Ford (but that would get us into the old argument of men and machines and the human costs of the division of labor). What does bother him is any survival of back-breaking muscular work that can be shoved over on to power. The one physically hard job left on the floor of the Northville plant at the time of my visit was the filing operation. The man had to push down a lever with his foot—and file off the edge of a bored hole. Not in the class of pitching hay, but Ford bothered about it; told them to work out an automatic machine that would cut out the heavy work. On a later visit, he asked why this had not been done. He was put out about it and told them not to allow that man to work any more at that job. He wanted him called off then and there. From what one Ford man said, I gathered, that if this husky had stopped his filing for any length of time, he would have stopped the production of valves at Northville, would have stopped the production of motors, would have stopped the line at Highland Park, would have stopped the production of Fords, would have thrown the whole Ford business with its 100,000 men out of gear. This was denied by another Ford man, as a cheerful bit of myth-making like the old woman whose pig wouldn't go over the style. But however that may be, they persuaded Ford to let the fellow go on filing a few days more under promise that they would rush the development of the automatic machine that was to save his leg and his shoulder muscles.

Ford has carried his production system to his rural plant. A machine tender on the floor of Northville

WHEN the Ford Motor Company shipped the department out to Northville, in 1920, each valve was costing them about 9½ cents; it costs them today, I was informed, less than 4 cents. The work is done practically by the same machinery. Wages are somewhat less (the difference between $7 and $6), materials are down; but the difference according to the superintendent at Northville, is due to the labor factor as measured in what they call the minute cost. In August, 1920, two and a half minutes actual working time was required per valve, a figure arrived at by multiplying the hours in a day (counting up the time put in by all hands), by 60 in order to bring it to minutes and dividing by the number of valves. At the start, it had run higher than that—around 3.5. Last fall, the minute cost was 1.26 minutes.

This shows [says the superintendent] what can be done without water power, by removing a plant to the country. The economy is due in large part to cutting down the labor turnover. At a big plant in a big city, like Highland Park, a certain per cent of the work is done by transients. They aren't satisfied to work in such large operations, shut in by brick walls, five or six stories high. They are single men, many of them, who don't own their own homes and won't work long at any job. It costs a lot of money to break men in. Here a large proportion of the men are home owners and have dependents. Some of them have worked consecutively since the plant was opened. They can walk to work and walk home in a few minutes, many of them, as against spending from half an hour to an hour in a street car. Half of the men who came out from Detroit at the start stuck. They were the ones who brought their families with them. The places of the other half were more than filled by local men who had gone to the city and drifted back.

Of the three to four hundred men all told on the Northville payroll, fifty live in the village of Northville, fifty in the surrounding country, the balance in the neighboring towns. Such an establishment would have been impossible before the day of the cheap motor car. When the plant opened there were only a few machines in town. "Now everybody and his brother has one." When the men are on night shift, they can't come and go by trolley, so they double up in their cars that come in from various directions, some of them a distance of twelve or fifteen miles.

A lot of them are young farmers, of the sort that Ford looks to see employed in the fields in the summer, in the factory in the winter. But to date it isn't working out that way. As a matter of fact the busy time of the plant is in the spring and fall; it doesn't need extra hands during the winter. Some of the farmers, turned wage-earners, have moved into town. They complain they could scarcely pay their taxes by farming. Others are living on their farms but rent out the land to neighbors while they work all the year round in the shop. They get discouraged and say "We'll quit farming and get work with Heny Ford,"—a whimsical contradiction to his prophecy of what the village factory should do to salvage agriculture. One man with a $20,000

farm is working at $6 a day and claims he is netting more than on his farm for years past. None of the men who still live on the land are doing heavy farming. They say they can't do it and work eight hours a day making valves the Ford way. (Of course they never farmed the Ford way.) Nor does the management believe they can do justice to both jobs.

There are exceptions, however, which give aid and comfort to Ford's theory. These are not engaged in old-fashioned farming but in market gardening. One of the Ford men wished that he could tell me that there were one hundred of them "for Mr. Ford wants it that way"; but there are only ten or twelve at most. They come on the pay roll the middle of October or the first of November and work through till April. During the summer, college men on vacation are picked up to fill their places and they are reinstated in the fall. One man grows musk melons, tomatoes and cucumbers. Another has a young orchard as well as a garden. Northville has its own county fair and the Ford employes have come off with some ribbons. The prize for grapes this fall went to a Hungarian who lives on an eighty-acre farm five miles out from Northfield. His two young sons work in the valve factory; their two sisters are in school. The boys start from home at 7 a. m. and get back at 4:30 p. m. One of them told me that they sell milk, as well as apples, grapes, and potatoes grown on the farm. "Pa milks; we do the rest of the work," he said. It will be interesting to see whether these boys will become farmers or "production men" as time goes on; or whether they will evolve into farm-factory-workers, the new cross which Ford would lay alongside the hydroplane and Mr. Burbank's mixed fruits.

BUT if as yet valve-making has made only a trifling crevice in throwing open farming to the wage earner, how about it as a vocational opportunity for a farm boy? What chance would it have offered Henry Ford, had he been born fifty years later, and set off to Northville instead of Detroit to learn to be a mechanic? A slim chance compared with what a lad could pick up in the eighties at Flower Bros.' Machine Shop, McGill's jewelry and the Dry Dock Engine Company, the places where Ford himself learned his trade in Detroit. Ford has talked of setting up some sort of training scheme at Northville but it has not materialized as yet and the run of boys who come are afforded as little in the way of education in mechanics as they are in the new farming. There are only three all-round machinists jobs on the place and they are in the tool room up-stairs. Their assistants are getting training—not as finished tool makers, but as good repair men. An exception is a young fellow who had a free course in mechanical drawing in the army school overseas. His job is center grinding. He is through by 2 p. m. and the rest of the time he puts in getting experience.

Even in a rural factory, young Americans won't stick at machine tending indefinitely, and a considerable share of the jobs go to foreigners. But while Ford at sixteen was earning $2.50 a week, the boys on the automatic machines can save enough in a couple of years at $6 a day to pay for their education elsewhere. They tell of a young fellow who blew in from Fort Wayne, lived in a tent and cooked his own meals. He worked for a year and a half and now is going through the state normal school at Ypsilanti.

The leisure time in the open afforded by the village factory presents a more convincing picture. For one thing there's squirrel hunting. And there was a deal of figuring early last fall as to which crew would be on the day shift when the season opened. In the city it takes half a day to get out where you can begin to hunt squirrels.

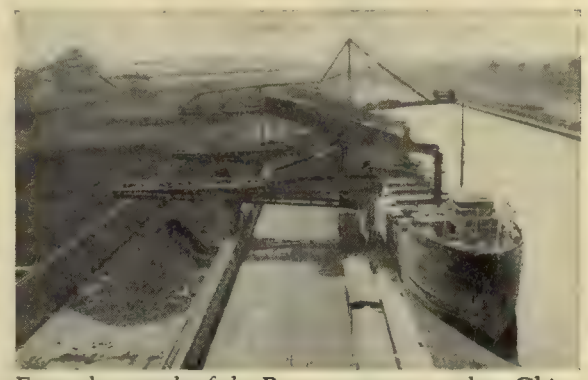
The case for home life and back-yard gardens is even stronger. This is appreciated by the force from the superintendent down. Consider Casey, the shop foreman, and his reason for preferring Northville to Detroit. "Fresh air is one thing," he said. "Another is, the school is handy. The children have sleds in the winter, swimming in the summer." He added: "In a small village people go more to church." Casey owned his own house in Detroit, but it took twenty minutes in a street car to get there. Here he lives across the way, gets up at 7 A. M. and is at work by 7:30. He brought his wife and two children and they have bought a lot. "I don't believe you could drag my wife back to Detroit," he said. "You have more freedom; your family isn't cooped up. Give me Northville any time to live in."

Casey's father was a farmer on the outskirts of Aberdeen, and his rural background may enter in. His sentiments were shared by a production man—a Russian Pole with a wife and three children who had worked seven or eight years at Highland Park and who had had to live on the outskirts of Detroit. He has a Hupmobile and it takes him just five minutes to get where there's good fishing.

SUCH testimony might be multiplied—from farmers and town dwellers, city men and immigrants. They like the high wages, the steady jobs, the normal living. But when you come to tot up the results to date, the way the Ford men figure their minute costs, against Ford's own statement of his scheme, when you compare these results with the showing as to coal and iron ore and castings at the big Rouge plant, the showing is altogether meager. They do not give you a sense of Ford's imaginative social policies applied constructively as an engineering job to the loose fabric of an antiquated rural economy. Even in his own little plant, he has not as yet struck his equilibrium between farm work and factory work for the people of the vicinity; has not as yet thrown open something winning for the generation coming on which means growth and craftsmanship.

He may be outflanking the critics of his gang system, not by lessening its monotony, but by throwing open the freedom of rich country living between shifts; but it is yet to be demonstrated that the net outcome will not be the other way round—drawing the last remaining group of self-dependent, self-mastering

(*Continued on page* 52)



From the mouth of the Rouge you can reach to China

Manufacturers of Consent

Second of three character sketches of the League of Nations

By FRANCIS HACKETT

THE League of Nations isn't an "it" which "sits" the way Congress sits when *it* is in session. That is the big eye-opener you get in Geneva. It isn't a legislature with two chambers. It is a strange organism not yet completely understood.

When the council comes together five times a year or more—it has already held twenty-five sessions—it certainly holds meetings, but they are often private meetings of its handful of members, and they hold these meetings in the casual room that used to be the hotel reception room.

Even when these meetings are public, they are not so astonishingly public. The room itself is delightful—five big arched windows run the length of one side, and you can see Lake Geneva across the lawn. But you cannot hear a great deal. The council sits round a table at the far end of the room, on the same level as their auditors, and they speak sitting down, not always so that they can be understood. Nothing could be less sensational, as a whole, than this council room of the fifty-two nations.

When the assembly convenes once a year, its members cannot crowd into the National hotel. They go across the water to an old church, and there they go into session, sometimes in the presence of the public and sometimes in its absence. In the near future, it is planned, the assembly is to have its own building, in the grounds near the present building.

But that is some years ahead.

These meetings are not the "league." They are a vital part of its international procedure, and the heart of the league is in them, but one must include a much bigger structure before accounting for this organism so reluctantly created by the Treaty of Versailles.

One American has given a very good definition of the league's purpose. Manley O. Hudson, originally from Missouri and still from Missouri even if he endorses the league, has called it a *machinery for the manufacture of consent.* In his own person, with his clear-cut face, his incisive mind, his kindliness, his verve, Mr. Hudson is the sort of American who himself is a machinery for the manufacture of consent. But his phrase is the phrase of a pragmatist professor in the Harvard Law School. During his work in Paris with the American Peace Commission in 1919, Mr. Hudson gained insight into the real operation of international politics, especially power politics. He navigated in the currents that twisted Wilson's peace policy from a wedding-barge into a raft built out of the wreckage. Those powerful and treacherous currents have made him look with sympathy to the utilitarian canal process of the league.

What he sees in the league is not a body of political dogma, not a super-state, not an institution which lays down the ideal law. He sees it as a mechanism for performing in a new way the work that was so badly done in the old way. Before, there was the diplomat, the so-called "foreign" office, and occasional special conferences of treaty bodies. Now, for the accomplishment of international business, there is this clearing in the political jungle, with a "non-foreign" office and an attempt to create an international personnel. The difference is one of machinery, and the object of the new machinery is to manufacture consent.

BUT consent, it must be remarked, is not the only article that the league manufactures. The old-fashioned diplomat and the old-fashioned "foreign" office did not grow with their roots in the air. They rooted in the rich soil of special national interests. Those interests have not ceased to exist, and they are constantly at work to subordinate the League of Nations; just as, in the national sphere, they seek to make over for themselves such new machinery as the direct primary, the initiative, the referendum. The League of Nations is therefore no automatic life-saver. It is a machinery for the manufacture of consent; it is also a machinery for the manufacture of compromise, compromise being the inferior substitute of consent. With its real and sincere internationalism there is combined the play of power politics; the ways of selfish interest mingle with the ways of mutual interest.

The League of Nations is a product of nationalisms, and its origin should never be forgotten.

Of this international machinery and machination, what does the inquiring

"When Does the League Sit?"

The visiting American has looked around the big building of the League of Nations at Geneva. He has seen the large St. Bernard asleep in the hall. He has noticed the ironic word "National" on the doormat. He has observed the two concierges, one speaking English and one speaking French, busy at the counter facing the door. He has seen the bright stenographers and the lithe secretaries scurrying up and down the hotel stairs—for the building used to be the great National hotel. He has walked the long corridor that leads to the library, and he has guiltily peered into the library itself. Well, that's all very interesting, but it isn't what he came to look at. He came to look at the league. He and his wife gave up their trip to Chamonix to have a look at the league. So, just as he would say to his Congressman at the Capitol, he says to his guide in Geneva, "When does it sit?" Mr. Hackett gives the answer.

visitor see at Geneva? There is the building of course, for which the league gave somebody one million dollars; there is further a building occupied by the allied International Labor Office; and the fine plot of ground which has just been presented to the league by the city of Geneva, on which is to be erected the assembly hall. That much, in effect, everyone sees.

But the business that goes on in the Hotel International, is the thing that concerns the intelligent American visitor. What he finds, in the long and frequent intervals when the council is not there and the league is not there, is the permanent body of the league. This is officially known by the rather obsequious and unfortunate name of "the secretariat." It ought to be known as the International Civil Service. This secretariat, so called, is the chief thing to inspect at Geneva.

It is quickly accessible to the ordinary American because it generally speaks in English. It may speak with a French, a Spanish, a Polish accent. The fact remains that in spite of its official use of French as well as English, it does speak and use a great deal of English. Perhaps one reason is that the secretary general, Sir Eric Drummond, is a Scotsman. Perhaps another reason is the linguistic insularity of the English and Americans. Perhaps another reason is the acceptance of English as the trade language of the Continent. Anyway, the American visitor finds himself communing with a doorman who was formerly an English butler, with a switchboard operator who reaches English via French Switzerland, and with an American librarian who speaks Philadelphian. As for the four hundred persons throughout the establishment, even the most unsympathetic Latin or Slavic European uses English when necessary, in order to facilitate business.

Proceeding, then, on the basis of the English language, one can go right to Arthur Sweetser of Boston, who is second in command in the publicity department. Like most of the secretariat, Mr. Sweetser is under forty, and like most of them he is versatile. He was one of the first Americans to write a book on the war, which he literally followed on a bicycle, from Belgium into France. He later wrote a book on the American air service. And he has written several books on the League of Nations. Ready enough in off-hours to coach the Swiss team for the Davis Cup, he is one of the hardest workers at Geneva, and he is perfectly ready to help the American visitor to judge the league for himself. Through him, one can discover how this secretariat works.

THE secretariat, for obvious reasons, is a body composed of many nations. Over forty, I understand, are represented. Its members are in some cases tested by examination, but this does not apply to the men and women in crucial positions. They are appointed by the secretary general. But though the secretary general has nominally a free hand in making appointments, and though he is himself a Tory Scot who will one day be the Earl of Perth, the truth is that the appointments are in general made on the basis of extremely high qualifications.

Politics in a few cases has dictated the appointment of questionable persons. But this human defect, which is observable in almost every office in the world, and which asserts itself in the appointment of supreme court justices, bishops, police captains, choir masters, reverend mothers and lifeguards, has as yet resulted in no scandal among the personnel of the league. Hungry reporters have been known to visit the league in the hope of some sensational story, and there was a hint that on one occasion a certain diplomat altered a document he was supposed to file while the filing clerk was out to lunch. But his second-rate movie theme is the nearest to a sensation that the league has provided. And it did not even remotely touch the secretariat.

In the personnel of the secretariat neither the English nor the French are dominant. Out of the small nations, to the surprise of the insular, have come a considerable number of men of first-rate faculty, and these men are to be found at the head of important sections. What strikes one most is not the Englishmen and Frenchmen that one meets, but the Norwegians, the Dutch, the Spanish, the Swiss and the Danes. There is a uniformity about them, because of the quality of mind, the intensity of their energy, and the nature of their international faith. They represent, in all probability, the best intellectual element in their own countries and they make one of the finest groups that exists in the world.

Several conditions combine to keep them from being formidable or pretentious. From the start, following the lead of Sir Eric Drummond, there has been no attempt to ape the social life of diplomatic circles. The salaries as a whole are low, and most of the secretariat live extremely simply. They may go swimming in the lake at lunch time, they may have an occasional dance, or they may go to the cabaret which the municipality of Geneva obligingly provides for its own citizens. They may even, I suppose, risk up to five francs on the municipal roulette wheel. But for the most part they are to be seen walking around or cycling around with brief cases, or gravely lunching with visitors at the Club International.

The height of excitement is to go to a country club on the outskirts of the city, where the tennis courts are much frequented and the food is very good. But these men are limited, self-limited, to seven years' service at Geneva. They do not blindly believe in the league. They are not fools. But they see in it an instrument for a better world and their main topic of conversation is "shop". Not one of them, in my experience, flags in the discussion of the real job of internationalism. But whether it is opium, or the Saar Basin, or mandates, or Albania, or the great problem of transit, or disarmament, or intellectual cooperation, you find in their talk the thickness of fact, the sharp savor of vitality. The type of mind is the mind one finds in universities and laboratories, but at Geneva it shines extraordinarily bright with the hard use that is being made of it.

THE main business of the secretariat is to *know*. Like all bodies of permanent officials, however, this body of officials possesses great power simply because it has knowledge. In dealing with the council and the assembly, with special commissions and conferences, it is largely able to decide, and does decide, the things that actually get done. Knowing the state of international relations, the actual texture of them, the breaks in the fabric and the quality of the thread, the secretariat is in a position to make or mar the policy shaped by the assembly and the work directed by the council. A good secretariat may not mean a good League of Nations. But there cannot be a good League of Nations without a good secretariat.

As a sample of the work that comes to the secretariat, take the job that was created for the league right at the start by the rottenness of military civilization and imperialism in regard to racial minorities. (Remember, by the way, that ninety million people changed hands as a result of the war, and that, under the old system, there was no one to look out for their treatment except the great powers, which in practice either did nothing for them or else used them as pawns in their own game.)

If you want to learn what is being done about race minorities, you find yourself presented to a Dane, Helmer Rosting. It is his business, under the director of his section, to know everything about the present state of race minorities—in Poland, in Czecho-Slovakia, in the S. C. S. State, in Roumania, Austria, Bulgaria, Hungary, Finland, Albania, Esthonia, Latvia. He is the conductor of grievance and conflict from the existing race minorities to the council and assembly of the league.

In so far as the league has definite responsibilities under the covenant, Herr Rosting is not only the person who aims to condense the will of the assembly and council and carry out their orders, but he is the recording angel, the active memory, and the goad. He knows what the conflicts and grievances are, because the race minorities come to him, as a result of having sent petition or report to the council, which means the secretary general. They come to him, and he sees what there is to do. If these race conflicts and grievances go on the agenda—which, if serious, they do—he sees that they are not ignored. When a committee is appointed as a result of some particular agitation, he becomes the recording angel of that committee. When the findings of the committee go back to the assembly or the council, he is at hand to record, to refer and to consult. The final action and decision of the league is also a matter in which he is vitally concerned, in his role as recording angel. And it is his business as a disinterested and impartial agent of an international organization, not to initiate policy or to dictate it, but to see that the council and the assembly intervene in given situations, as ordained by the covenant.

What, then, does the league achieve in regard to race minorities? It establishes a machinery by which an oppressed minority is enabled to invoke the power of the league in support of its rights, as guaranteed by treaty. (Any treaty, in fact, that is registered with the league.) The league is thus placed in direct relation to the race minorities. Those minorities, in turn, are held to be bound by their treaties. The league is merely inclined to uphold them in their primary rights. The administrative commissions, the secretariat, the local minorities offices, are all instrumentalities by which men are induced to conform to the prevailing will. And the Permanent Court of Justice is also invoked to weave another strand in the web of restraint and censorship and treaty rights.

SUCH is the work of one department in one section. But the machinery of the secretariat is world-inclusive. Leaving out the Labor Office, which has its own huge organization, you discover in the league building in Geneva a working political system which can tackle almost anything. It can uproot age-old growths. It can pick up pins. If it is restricted at present, that is because the current supplied to it by its fifty-two nations is fitful and rather hysterical. Granted a real stream of power, the league is designed to perform functions and services that make any other political machine seem as simple as a tooth-pick.

Its political machinery includes such novelties as the registration of treaties. The world, up to date, has seen to it that dog licenses are registered in individual countries, but has never provided that treaties should be registered in any one place, as between states or departments of states. Here, in an actual big book, treaties are now registered and copies of them periodically published. It is a long step in the direction of world memory.

THERE is a section on disarmament, with a secretariat hungrily waiting to take action. There is a section on mandates, to see that the treatment of economically backward territories is not left to the mercies of so-called white men. The section of finance has already shouldered the burden of Austrian reconstruction and has had economists like Professor Seligman of Columbia working on its "double taxation" sub-committee. There is a most important section on transit and communications. To point to the work that has been done in America, by the Interstate Commerce Commission, in the way of co-ordination, is to indicate the world-field in which this section has to operate, surrounded by chaos and old night.

The political activities of the league tend to merge in its social activities, and vice-versa. But the secretariat has had an obviously humanitarian job in its section on health. The world epidemic of influenza, which cost millions of lives, showed once and for all the evils that cross frontiers without respect of custom regulation. A great work has been undertaken by the league in regard to public health. At present this work is largely confined to such diseases as become international through epidemic. Malaria, typhus and relapsing fever have received the major part of its attention. But when you realize that four million people have died of typhus within the past five years, in Russia alone, you see the enormous consequence of such disease. The health section has interchanged medical personnel, and its work is so significant that it has had the active support of every type of government, from Soviet Russia to the America of Mr. Hughes.

The secretariat has been active in the work of the repatriation of prisoners, which Dr. Nansen has directed. This work has given back homes to 420,000 homeless and helpless men, the human debris of the military collapse of Russia.

The humanitarian machinery of the league is also employed with the problem of opium and drugs, and with the problem of world-traffic in prostitutes.

In regard to high-power drugs, the programme of the league so far has not been very effective. The German and English manufacturers deluge the world with dangerous narcotics. So do the United States manufacturers. The policy of the United States government, outside the league, is to advocate the reduction of the amount produced. This calls for a condition which does not exist, the existence in Turkey and Persia and India of governments that are responsive to public opinion. The British Empire is exceedingly uncomfortable over the criticisms of America, and yet the Indian bureaucracy, which has a seat in the league, has a very bad attitude on the whole question. But if India had a perfect attitude and totally suppressed opium,

(*Continued on page* 64)

Christ stript of his garments

The Life of Christ

Four etchings from a series

By JEAN LOUIS FORAIN

Published by courtesy of the C. W. Kraushaar Art Galleries

IN his drawings and paintings, etchings and lithographs Jean Louis Forain had, for half a century, constantly and ruthlessly attacked French institutions, the law-courts, the theaters and various aspects of contemporary life, always a bitter satirist. And then he made a pilgrimage to the Holy Land in middle age and on his return, to the Shrine at Lourdès. We are here reproducing what followed—his series of plates inspired by the life of Christ. Here we find not bitterness, not satire, but a deep compassionate humanity.

Bearing the cross

Pietà—first plate

Pieté

Caiaphas at the Cross

By WILLIAM E. BROOKS

"THE fool to think that He could stand alone,
Could spurn me and could win the world with dreams!
He has my answer now, clean through His hands,
And through His feet, the nails I've driven home . . .
Will hold Him helpless till in agony
He bows His head and knows He is a fool,
For scorning me who might have made Him great . . .
The man had power, He could have swayed the mob;
See how they followed madly in His train
That day He rode in triumph o'er the hill
And entered in the city like a King,
Amid the shouts and waving of the palms.
I would have made Him King had he but heard.
Together we'd have sent that Roman horde
Flying beyond the seas and built anew
The ancient glory of our nation here,
And with that glory made ourselves secure!
He who was born amid the lowing kine
And spent His youth in squalid Nazareth,
And lived these years a wanderer, shelterless,
Had dwelt in splendor there on Zion hill,
Had He but listened to my careful plan. . .
The man had no ambition! Idle dreams
About a happy world of happy men,
Where all were brothers and all kings were gone,
Filled up His days. But I grown old in power
Know that the world was never made for dreams.
It kills its dreamers. It obeys the man
Who dares to do the thing he wants to do
Nor cares about the way. I'd made Him King,
And I beside the lion throne would stand,
His counsellor—(His master is the word) . . .
His power with men, the cunning of my brain,
What prizes would the years have brought to us!
He'd none of it. With set determined face
He spurned the chance I gave, declaring He
Would move men's hearts with words instead of swords.
What did He want? I offered everything
For which men give their lives, and sell their souls,
The kingdoms and the glories of this world.
'Get thee behind me, Satan', were His words,
To hear Him speak you would think I tempted Him! . . .
So there He hangs who spurned Caiaphas' aid.
He threw a crown away, He has His cross,
A warning to all dreamers through the years."

Silk Stockings

By ELEANOR ROWLAND WEMBRIDGE

Illustrations by Esther Andrews

SIXTEEN is a romantic age, and Anna was sixteen. She was also a candy packer, and received for this labor $12.00 a week. Of this sum she paid $7.00 to her father for room and board, and the joint care of her little brother who was still in school, $ .72 for car-fares to work, $1.50 to take herself and her little brother to the movies Wednesday, Saturday and Sunday nights, and $ .25 for stamps and note paper. This left exactly $2.53 each week to spend for shoes, aprons, rouge, underwear, dentist, movie magazines, extra car-fare, gum, talcum powder, overshoes, hairnets, dresses, insurance for her funeral, insurance for her little brother's funeral, hair-curlers, a winter coat, a summer hat . . . and silk stockings.

"Who put bandages on the grand piano, Anna? Are you sixty? I thought you wuz sixteen"

To purchase all these necessities on $2.53 requires some financial engineering. The reason for the board money was that her father had been out of work and was in debt. The reason for the movies was that of course one had to go. The reason for the stamps and note-paper was that Anna had a correspondent to whom she wrote daily. She had never seen him, but she had found his address in the paper, and Anna was romantic.

Her letters written every evening and around which her imagination circled all day, were on this order:

Dear Bud,

Say Kid, I sure am lonesome. Do you like sweet sixteen? That's me. I saw the swell film last night, The Woman Pays. That's God's truth. She sure does. Ain't it the truth? Think of me when you read this. I sure think of you. How many girls you got or am I the only one? I sure am true. Are you? Here's time to close. You know what crosses mean, don't say you don't. You ain't no canary but I am a chicken. Haha joke. your Anna.

Every evening Anna penned variations on this theme and while they may not have conveyed much valuable information, at least they were letters, they relieved her feelings and they took as much note-paper and postage as if she had said something.

In the course of this interchange of mutual regard, the unseen one had written that he had got married but that a friend was willing to assume the burden of answering her letters. This shift was perfectly satisfactory to Anna, and the correspondence continued to flourish without a jolt in the machinery or a change of literary style.

ANY story of Anna's career would be incomplete which left out a determining factor of her life, which was that, although only sixteen, she weighed 185 pounds. She sprang from a stock built for long hours of labor in a Russian wheat field, and long hours on a stool in an American candy factory had made her proportions unduly generous for her age. Hence the fact that an interchange of letters with an unseen admirer flourished more vigorously than dance dates with the boys whom she saw and admired but who asked other girls to go with them.

And hence the peculiarly critical problem of her silk stockings.

As every woman knows, the bargains in silk stockings, the sales where left-overs, and artificial silks, and factory seconds, are disposed of for $.85, cannot be patronized by outsized legs. Let slender little girls of attenuated stock wear them if they will. Stout Anna fresh from the farm with heavy bones and muscles strong as iron, could not average more than two weeks to a pair of good quality. As for an inferior make, she could scarcely wear them a day without that dismal cracking sound followed by a "run," which put them as much out of commission as a silk hat run over by a truck. For Anna nothing short of a $2 pair was worth the buying. So obviously, an average bi-weekly investment of $2 for hosiery meant that all the other necessities of life must be bought for $1.53. Such was Anna's budget.

NOW comes the obvious comment. Since silk stockings are so expensive and so perishable—why buy them? What right had Anna to a luxury which she could not afford? And therein lies the whole story. The simple fact was, that to Anna and to all her friends, silk stockings were far more to be desired than heaven or food.

Many were the devices by which other articles of dress were imitated or their absence concealed. Hats, blouses, sweaters, and capes, could be borrowed, dyed, made over, and camouflaged in a hundred ways. As for all undergarments that did not show, they were cheerfully dispensed with.

But stockings! One cannot make them, borrow them, nor go without. Disagree as the girls in the factory often did in their arguments about religion; the relative merits of carnation versus violet perfume; the duty of giving one's pay to one's parents; and the desirability of early marriage —on one point they were all agreed. American ladies must wear stockings, and those stockings must be of silk. The

mothers of the girls denied this; but the daughters gave to their mothers opinions the same kindly but condescending shrug which we all bestow upon the quaint notions of the foreign-born.

They had used their eyes on the street, in the movies, in the shops, and even in the churches and the schools, and it had been amply demonstrated to them that American ladies never ventured forth in the kind of stockings which foreign mothers thought their daughters should afford. "My mother, she says she don't see no sense to wearing silk ones," said Rosie Procincio. "She says they're extravagant. But she don't see no sense to wearing any at all, half the time. She just don't understand." And the other girls wagged their heads wisely. In America one must do as the Americans do, a fact which their parents could not grasp. Rosie got her silk stockings by withholding from her mother the news that she had got a raise, and pocketing the surplus. Letty worked Saturday afternoons and saved the overtime for stockings. Suzanne took the money allowed her for her lunch. Whereas stolid Mame, could think of no more subtle method, than to take what she wanted from her pay envelope when necessary, and to endure the subsequent parental punishment with a philosophy developed through years of family squabbles.

A Loose Leaf from the PSYCHOLOGIST'S DICTIONARY

Egotism (*f. ego + ism*) That instinct which makes us want to be well thought of by our associates. The sense of inferiority which results when egotism has no legitimate satisfaction is exceptionally strong in youth, and when complicated by foreign background and scanty purse often leads to anti-social behavior. The egotism of the untrained girl is apt to express itself in noticeable dress, for dress is to her a symbol of social prestige, sex attainment and personal worth; e. g. silk stockings.

"I won't ever get a husband if I don't wear 'em!"—Anna.

ANNA, after an argument with a thrifty family friend, and an unusually penniless week, had once gone self-consciously to work in cotton hose. She was met with—"Who put bandages on the grand piano, Anna?" "Are you sixty? I thought you wuz sixteen." "That's right, girlie, save your money. I wish I could." "Did you dance your feet out of the other pair, or are you saving 'em in your hope chest? "Better wear 'em before you're married or you'll never get 'em afterwards." "Why not paint some on, and save *all* your money?" And so on and so on. Poor Anna tried to make a few bright sallies in return, but she was not very quick of speech, and after all, what could she say? The other girls had stated the exact truth.

She *had* laid aside her one extra pair against the time when she might meet her unseen friend at the station, and walk proudly with him to the priest. But this evening after work she could hardly get home fast enough to pull them out of the old orange-crate which figured as her hope chest. They represented some weeks of saving for they were chiffon hose of the $4.00 variety. She sighed a little that they must be wasted on the factory instead of being saved for Frank. But she had no choice. She knew that she could never bear another day of such humiliation, as that which she had just passed through. The next morning a chorus of "Gee, look at the swell socks. Who's your friend? I'll bet they set back the poor gink for five berries." "Don't put your wad in that bank, Anna. The spider-web national ain't safe." "Say, girlie, give me the loan of 'em tonight. They just match my new kicks," and similar cheerful comments, salved all wounds, and Anna's self respect was restored.

Mystic marks of a happy citizenship

But the greatest event in Anna's life hitherto, was yet to come. One evening about a week after this episode, she found a letter waiting for her on her return from the factory. It ran:

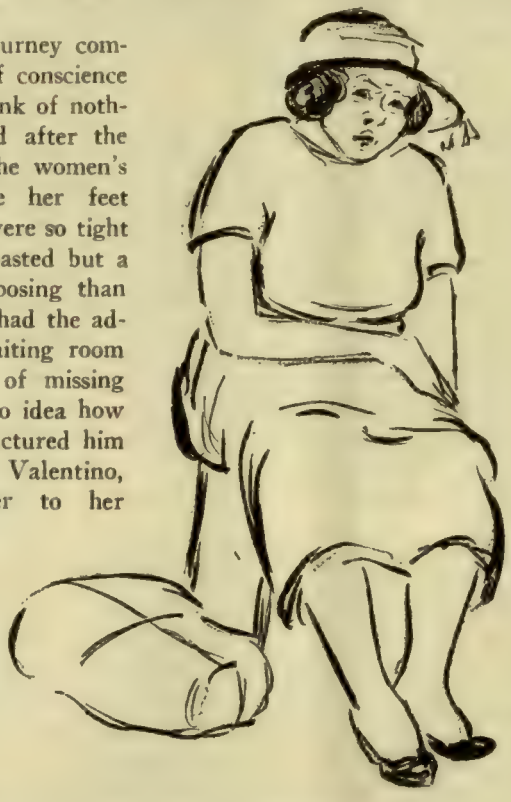
Dear anna, how is it can you come? I got house and fonograf most paid for. good job to. if you like be my wife come 10:30 train to sladeville if you dont want it, send back ticket. law will get you if you take ticket and dont come, but you come and have nice home near pictures. hope you can work good. i love you. Frank.

NOW a proposal is an interesting event to any woman at any time, no matter what her age or her occupation. But a proposal to sixteen-year-old Anna, after a year in a candy factory with no local beaux, a trip to an unknown city full of pictures, and a lover's proof of sincerity in the shape of a railroad ticket was enough to take her breath away. It meant leaving her father and brother without a housekeeper; but Anna could not even face the possibility of not using her ticket at once. She avoided argument when possible, so she decided to take no risk of refusal from her father, but to run away. A hurried post card ornamented with a highly colored pair of lovers sent word to Frank when he might expect his bride.

The next morning she got her father's breakfast, hurried her brother off to school, and opened the purse. There would be no pay from the factory for another week, but she could not wait for that. With her last $12.00 she had already paid her board and loaned $3.00 to her father. That left $2.00. She had also paid $.50 for a movie and $.50 for fares, which left her with three quarters and two dimes after the post card had been mailed. She laid the coins and the ticket on the table, and turned to pack the contents of the orange-crate in a newspaper. Then she bent down incautiously, to put on her best slippers. Crack—the threads of the overworked chiffon hose gave way, and two runs tore like lightening from each ruptured knee and disappeared into the toe of each slipper. In an instant both stockings were the most hopeless wrecks that ever faced an exasperated bride. This was too much. The

train went within an hour. She had got to be in it, and she had got to greet her lover in silk stockings. There was but one way. She gave a hasty twist to the remnants which she wore, tied up her bundle, and hurried to the store on the corner where she did so much of her "window shopping." While the woman in charge was waiting on another customer, Anna slipped a pair of stockings from the counter under her bundle and walked out of the store. Once around the corner she ran for the train as fast as she could go. At the station a wait of a few minutes ended her suspense, and she was seated hot and breathless in the train for a three hour run to Sladeville.

The excitement of her journey completely eclipsed any pricks of conscience for her theft. She could think of nothing but the joy ahead, and after the change had been made in the women's compartment, of how nice her feet looked, even if the slippers were so tight that they hurt. Sladeville boasted but a small station, much less imposing than the one she had left, but it had the advantage that in its small waiting room there would be no chance of missing Frank. Although she had no idea how he looked, her dreams had pictured him in the likeness of Rudolph Valentino, and her wish was father to her thoughts.



BUT no Rudolph remained after the other passengers had left the station; no one but a small swarthy elderly man who was nervously wiping a bald brow with a blue bandana handkerchief. Anna stood ready to cry with disappointment, and the elderly man looked equally distressed.

Finally he stepped up to Anna, "Did you see a nice little girl on that train, named Anna—Anna Kopsky?" he asked, furtively making sure of the name from a postcard in his hand. Anna stared at him and at the card, with amazement.

"That's my name," she said, and then an idea striking her, "did Frank Severino ask you to come for me?" she inquired eagerly.

The little man stared, "I am Frank Severino," he gasped huskily.

Never did dreams meet facts with a ruder clash. Anna's mind was so full of her Rudolph image that she could hardly believe her eyes. As for poor Frank, the lonely widower, his idle fancy of a girl slender and dark such as he used to dance with when he was a boy in Italy, was so overwhelmed by the actuality of the powerful Anna, that he instinctively edged away from her and glanced toward the door.

But his wits speedily came back, for after all he was experienced in the ways of women, having had two wives, and several daughters of Anna's age. He recovered his voice first.

"Maybe you no like this town," he insinuated, sidling toward the ticket office. "Maybe you want to go home."

Anna was crying, but she nodded her head, and accepted the ticket which Frank soon shoved into her hand.

"Thas right. You go home like nice girl," said Frank. "You marry nice big fella," and seeing that Anna was sobbing blindly into her handkerchief, he improved the opportunity to make a quick but quiet getaway.

"Wearing cotton stockings is nothing to be ashamed of," moralized the lady, "your mother got along without silk ones because she couldn't afford them . . ." "My mother didn't wear silk stockings because she was a foreigner—but I'm an American, and Americans wear silk stockings."

"Ten bones," he muttered, when he got safely out of sight. "Ten bones, but thas all right. No good. Too big. Ten bones vera cheap get rid that girl."

There was nothing for Anna to do but to take the next train back, and from then on events moved rapidly. Her agitated father had informed the police of her flight, the shopkeeper had done the same. The stockings which were now on Anna's stout legs, and whose origin she had completely forgotten, were easily identified, and before she had wholly recovered her wits, she found herself seated in an office trying to remember how it all started.

"I don't know why I took them, lady," she moaned miserably. Of course she had taken them because she *had* to have them, and could get them in no other way. But that explanation was too obvious to make, so she made none.

"But Anna, you cannot afford silk stockings. Why don't you wear cotton ones?" inquired the lady at the desk.

"They all laugh," sniffed Anna. "Once I did, and one fella, he sez, 'I met a good girl,' and another fella, he says, 'How did ya know she wuz good?' and the other fella, that's the first fella, he sez, 'Because she wears cotton stockings.' And everybody laughed. The girls laughed too, and that put shame on me."

"Wearing cotton stockings is nothing to be ashamed of," moralized the lady. "Your mother got along without silk ones because she couldn't afford them. And you can't afford them, and probably your husband won't be able to," she added severely.

(*Continued on page* 64)

The New Pied Pipers

By NEVA R. DEARDORFF

WHILE it is unquestionably out of fashion to be pied, there still seems to be a great urge to be a Piper. Modern Pipers are not however so direct in their methods as was he of Hamelin who managed the musical kidnapping of all but one of the children of the town. Nor so simple in their motives. Perhaps sometime it may be possible so to probe their minds and life histories that we shall know why people otherwise individualistic and thoroughly orthodox in their beliefs regarding the fundamental, not to say sacred, character of the family, have set about to colonize boys and girls in orphanages and children's institutions and raise them in a communal fashion. Pending such knowledge we may turn to what happens when this impulse finds expression.

Pipers in the United States have a colonial ancestry and piping has a long history, mostly sad. The vanguard of the Pipers have, however, journeyed far from the time when this impulse was satisfied by herding together a collection of children of all sorts and keeping them at an Oliver Twist level of subsistence. Almshouse methods in the care of children are now generally regarded with disfavor. The public disapproval of this system, so cheap and easy for the time being, so devastating to the child's health and personality and eventually so costly to the community, has led the more sensitive and well-to-do of our older institutions to install high standards of physical care, to try to imitate the relationships of good family life and to make their school and recreation service at least as good as those of the outside world. New leadership in old institutions, and new institutions crystalized around newer concepts of child care, have played their part as well as this negative public pressure. Some have cottage homes for the children, with carefully chosen and highly qualified people in charge. In some particulars a very few institutions have exceeded community standards of health supervision, school instruction and recreational opportunities. Some have decentralized to the point of creating children's villages and have tried to secure participation in life outside their confines. Coincident with these improvements inside the institution, has come a growth of constructive public interest in the care of dependent children which makes it far more difficult to march children into the Koppelberg and issue no annual reports thereafter. If one assumes the responsibilities of a parent to numbers of children, the burden of proof is on him to show that he is coming within hailing distance at least of what the community offers the child outside and of the standards which the leaders in institutional care have created and established.

THESE changes in the business of piping have brought many implications, not the least important of which is cost. It is this new implication which it is our desire to explore. What pace are the leading institutions setting for those who aspire to pipe? To find this out four institutions were studied—Girard College in Philadelphia; Mooseheart, near Aurora, Illinois; Carson College at Flourtown, Pennsylvania; and the Orphanage at Hastings-on-Hudson, New York. The Hershey Industrial School was also visited and its costs ascertained. All take children who are quite young and keep them for long periods of time. Each maintains its own school for all or the greater part of the children under its care. All earnestly desire to do good work, all are in good circumstances. Each has individuality.

Only with a picture of their antecedents and present service before us can we have an understanding of their costs in a way which will make clear the questions of policy which confront such institutions and confront the communities which give children into their keeping for their pliant years.

THERE are few figures more colorful, more typically American in their combination of the practical, brusque and shrewd with the altruistic and generous, than that of the first American millionaire and large-scale philanthropist, Stephen Girard. Though born in France, he became the very embodiment of American spirit. His is one of the stories which underlie the American tradition of opportunity for poor boys to become rich through keen intellect, ceaseless effort and frugality. When in 1793 in the midst of a yellow fever epidemic and a reign of panic fear, he rolled up his sleeves and took over the task of managing the pest house and helping with the nursing he added one of the finest entries in the annals of Philadelphia. But his story needs no recounting; our concern is with the bequest of his fortune, and its influence upon subsequent benefactions.

Girard's will, the result of his own long-cherished ideas combined with the legal skill of William J. Duane and possibly Horace Binney, successfully withstood even the attack of Daniel Webster before the Supreme Court of the United States and still excites the intense admiration of legal minds. Standing like the Rock of Gibraltar and the law of the Medes and the Persians, to both of which, along with the Constitution of the United States, it was compared in the last annual report of the Board of City Trusts which administers the College and the Residuary Fund, it forms an outstanding precedent to childless millionaires who, it would seem, become peculiarly susceptible to piping impulses when they come to make their wills.

The significance of Girard's trust can be seen only in the light of the social conditions which existed at the time it was made. No public schools, no schools offering vocational training, very poor control of health, a high mortality among parents, life insurance in its infancy, public relief of the crudest sort, no workmen's compensation, no mother's pensions, no public recreation for children, sectarianism rife in the community, yet a country young and full of promise, and greatly needing technically trained men—these were the elements in the situation as it confronted Stephen Girard. In the light of that situation as well as for its legal stability, his will is a remarkable document. Its principal flaw is its supposition of a static condition of society.

It is to be regretted that some of those who have followed Girard's example have followed the flaw rather than the sound example of trying to use wealth to meet observable present needs in new and better ways.

GIRARD COLLEGE: sacro-sanct legacy of the financier of the War of 1812; a congregate institution which has molded benefactions for seventy-five years

OF our five institutions, Girard College stands out as a landmark in the history of institutional care of children. The school was opened sixteen years after Girard's death in December, 1831. In accordance with his very specific directions, surrounding the buildings and grounds had been erected, sunk solidly into the earth, that ten foot wall with its double gate, which is well nigh as famous in the history of American education as the Great Wall of China.

During its first year the school admitted a hundred of the "poor white male orphans between the ages of six and ten years" specified by the will as eligible. The Pennsylvania courts have since said that orphan means fatherless. The will provided that the children were to be indentured to the school and were to remain until they had arrived "at between fourteen and eighteen years of age" when they were bound out "to suitable occupations, as those of agriculture, navigation, arts, mechanical trades, and manufactures, according to the capacities and acquirements of the scholars respectively; consulting, as far as prudence shall justify it, the inclinations of the several scholars, as to the occupation, art, or trade, to be learned." It was only as these first children grew up that it was necessary to add to the elementary instruction and develop the secondary and the vocational school. At present the school includes 28 regular high school teachers, 6 teachers in the commercial department, 15 in the mechanical department, 6 teachers of special subjects and 36 regular and special teachers in the elementary school.

Besides Girard's dictum, as famous as the wall and linked with it—that the boys were to receive no instruction from ecclesiastics of any denomination, and were to be protected from "the excitements which clashing doctrines and sectarian controversy are so apt to produce," his will had some other directions about the kind of education his institution was to provide. In the first place, teachers and other necessary agents were to be chosen "on account of their merit, and not through favor and intrigue." He directed that the children were to have plain but wholesome food, plain but decent apparel ("no distinctive dress ever to be worn") and were to be lodged "in a plain but safe manner." His directions with regard to the buildings indicate that he expected the boys to live in large dormitories, and such is the practice still followed.

Due regard [says the will] shall be paid to their health, and to this end their persons and clothes shall be kept clean, and they shall have suitable and rational exercise and recreation: They shall be instructed in the various branches of a sound education, comprehending reading, writing, grammar, arithmetic, geography, navigation, surveying, practical mathematics, astronomy, natural, chemical and experimental philosophy, the French and Spanish languages (I do not forbid, but I do not recommend, the Greek and Latin Languages)—and such other learning and science, as the capacities of the several scholars may merit or warrant: I would have them taught facts and things, rather than words or signs: And, especially, I desire, that by every proper means, a pure attachment to our republican institutions, and to the sacred rights of conscience, as guaranteed by our happy constitutions, shall be formed and fostered in the minds of the scholars. . . . My desire is, that all the instructors and teachers in the college shall take pains to instil into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may, from inclination and habit, evince benevolence towards their fellow creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer.

The twelve hundred older boys are still fed in a great barn-like building with long tables and small round stools, although since 1858 there has been talk of changing the present congregate system to some form of small group organization suggesting family life

At the time of Girard's death, the land, the funds available for the buildings and the funds from which the current income were to be drawn, have been estimated as worth $5,260,000—a large fortune for those days. The next two decades were, however, times of great financial stress; the Estate lost heavily through the decline in value of stocks and bonds; Girard's heirs succeeded in recovering all real estate acquired after the last re-publication of the will, and other land holdings were lost through defective titles or poor surveys. Even so, after these deductions and meeting the cost of erecting the college buildings, the estate consisted of securities valued at $448,000, Girard's banking house on Third Street, a number of stores, warehouses, dwellings, wharves, vacant lots, and over six hundred acres of farm land in the county of Philadelphia. Of the seventy-three tracts, containing over 29,000 acres "on the Mahanoy" in Schuylkill and Columbia counties, some of the most valuable portions had been lost to the Girard heirs. The Philadelphia property has grown steadily in value and the income from it has greatly increased; but it has been his remaining anthracite holdings that since 1863 have turned out to be a philanthropic Eldorado. In 1877 the Board of City Trusts, which administers this and other bequests to the city, adopted the policy of regarding the revenues from coal as capital and put three-fourths back into a residuary fund; in 1897 it was decided to put all such coal receipts back. In 1898 the residuary fund, including the college plant, was valued at $27,000,000. The 1922 financial statement set it at nearly $55,500,000. The net income that year from the property in Philadelphia amounted to $1,132,027.49, the net income from stocks and loans totaled $1,179,117.02; the $2,032,292.51 derived from coal was re-invested.

The handling of such an estate is in itself a tremendous business: the very wealth which Girard put behind his generous proposal, moulded the personnel of the trustees who have ad-

ministered it and they in turn have shaped its policies. As a financial institution, turning coal into money endowment, the Girard trust stands high; but what of expertness and imagination in carrying out Girard's educational purpose in preparing boys for a life of independence in free America?

Main building, Girard College

When the school opened in 1848 the yearly income from the estate available for its support totaled $118,000. This was considered ample for maintaining three hundred boys, the number then contemplated. By the end of twenty-five years their number had increased to 546. With the revenues from the coal and the steady increase from the real estate it was possible almost to treble the number of pupils during the second twenty-five years. Thus in 1898 there were 1,536 boys in the school. The per capita operating expense during the first half century remained relatively stable. Since then, the number of boys has remained stable and the per capita cost has steadily risen. Pupils, teachers, housemasters, governesses, administrative staff, trained nurses and minor employees now compose a community of about 2,000 people. The teachers do not, however, live on the grounds.

With the vast sums of wealth at its disposal, it would seem that the Board of City Trusts easily could have adjusted its service to changing conditions and have kept the school as far in advance of the times as Girard envisaged it at the beginning. An examination of the annual reports of the Board of City Trusts indicates where its efficiency lies. They tell a story of almost complete absorption in watching the residuary fund grow year by year. In a speech to the boys at the seventy-fifth anniversary the chairman of the board made an impressive and dramatic prediction that by the time of the centennial celebration the fund would have reached the hundred million mark!

But the annual reports of the presidents of the college tell a less triumphant story. Since 1858 there has been talk of changing from the present congregate system to some form of small group organization suggesting family life; but the twelve hundred older boys are still fed in a great barn-like building with long tables and small round stools. They are housed in dormitories, each with thirty to thirty-five cots; sometimes the cot has a chair beside it. The boys keep their few personal possessions in lockers in the dormitories and study rooms in the building. The three hundred younger boys all live and have their lessons in one large building with a separate playground adjoining. They, too, have one large dining-room, and dormitories. In some particulars the plumbing and sanitary arrangements of the institution have not been kept abreast of the times.

That this cloistered life in a congregate institution has its limitations as a preparation for life is illustrated in a homely way by the reminiscences of a student of twenty-odd years ago (appearing in Steel and Garnet during 1922), who wrote that he did not have a chair on which to sit during a long period of his life in Girard College. In the section room he sat on a bench, in the dining room on a stool, in the school room at a desk, in the chapel on another bench. This boy, "knowing that people generally sit on chairs, for a part of the time at least," had the feeling that he was not living a normal life at Girard College. Chairs are now more prevalent; but a graduate of 1921, who was awarded the school medal for all-around efficiency at a good boarding school the following year, confessed that he had been repeatedly embarrassed and chagrined at his bad manners at meals; and wished "for the boys of Girard College more opportunities for social life, and their participation in the activities and relationships of social intercourse." The incidents are cited by President Cheeseman T. Herrick who adds:

> The superintendent of household reports on the embarrassment and lack of confidence of our senior boys when they face what is to them the social ordeal of going to a class supper or taking the annual trip to the coal regions or to Washington. Almost invariably before such a supper or trip, groups of boys will gather around a sympathetic teacher or officer and ask the most naive questions about table manners, the use of silver and china, and the ordering of a meal from a menu. In this way some of the boys learn a little of the amenities of social life, but it still remains that at least one-half of the boys leaving Girard College do not have this opportunity as they do not attend the class suppers and are not taken on the trips mentioned. Some means of more normal living, and living in the College as boys live in other schools, seems to be the present greatest need of the Institution.

For thirteen years President Herrick has been asking for a place in the country where the boys might receive practical instruction in agriculture and spend part of their summers. That many of the more subtle elements of personality, to say nothing of many practical aspects of life, which are developed by experience in family life, by struggle with nature, and by first-hand contact with varied community life are still lacking cannot be doubted and is not doubted by those on the staff of the institution. But the Board of City Trusts, though willing last year to build an armory, has not yet seen sufficient advantage in home life to warrant a temporary arrest in the growth of the fund, in order to build normal dwellings or buy a farm. These physical settings for boy life are of course symbolic of deeper values at stake.

IT had been Girard's original intention to have his school on the block bounded by Chestnut, Market, Eleventh and Twelfth Streets. At his attorney's suggestion that a country site would be better, he added a codicil to his will and specified that it should be built on "the forty-five acres and some perches of land" on Ridge Road in Penn Township which he purchased expressly for this purpose. There the college now stands, but instead of being in the country, just outside its wall lives a dense population in typically Philadelphian row-houses, interspersed with small businesses and some industries. In spite of Girard's afterthought, the prototype of American children's institutions has come down to our time, a congregate city institution; isolated and shut off from the mounting, changing life about it by its mountains of coal no less than its ten-foot wall.

THE HERSHEY INDUSTRIAL SCHOOL: A gift of sixty millions by the chocolate manufacturer; perpetuating in 1924, an ancient orphanage model

NO more striking evidence of the influence of Girard's example after three quarters of a century can be found than the recent announcement that Milton S. Hershey had turned over his fortune to the Industrial School he had founded. He, like Girard, was a poor boy and has by good fortune and native ability built up a great estate. Like Girard, and the other will makers, he seeks also the perpetuation of his name. Like Girard, this childless man is evidently facing the closing years of his life with a grave question as to what will become of the vast wealth he has accumulated after he can hold it together no longer. Unlike Girard, he is making his open-handed gift of all that he has while he yet lives. Unlike Girard, he has not been keenly aware of progressive or even contemporary thought in the field he has entered; but rather follows all too faithfully the model of his great-grandfather's time.

The Hershey institution is set in the matrix of the industrial town that bears his name, with its two thousand inhabitants and becomes the apex of an industry with connections in Cuba and South America.

Where the Girard estate consists of securities, real estate and coal mines, Mr. Hershey's wealth, estimated at $60,000,000, is in sugar mills and cane plantations, a chocolate factory, department store, bank, amusement park, dwelling houses, hotel, and other property in Hershey, Pennsylvania, a transit company and a vast stretch of dairy farms in central Pennsylvania.

At present the school is an embryonic Girard College with a Pennsylvania Dutch agricultural and industrial flavor. In 1909 Mr. Hershey and his wife gave title to a tract of 486 acres just outside the town of Hershey to establish the school, modeling their gift largely upon Girard's will. Mr. Hershey has been especially careful to specify that the purposes for which the proceeds of his subsequent gift are to be spent shall remain unchanged throughout all time. A few modifications, however, were made in the details of the Girard plan. The donor of 1924 wants poor, white, healthy, male orphans between the ages of four and eight, indentured to the age of eighteen in his school. "The term orphan in this deed designates a child whose father is deceased." The school is non-sectarian. Echos of the will which Girard wrote nearly a century ago are plainly audible in the following:

> All orphans admitted to the School shall be fed with plain, wholesome food; plainly, neatly, and comfortably clothed, without distinctive dress, and fitly lodged. Due regard shall be paid to their health; their physical training shall be attended to, and they shall have suitable and proper exercise and recreation. They shall be instructed in the several branches of a sound education, agriculture, horticulture, gardening, such mechanical trades and handicrafts as the Managers may determine, and such natural and physical sciences and practical mathematics as in the opinion of the Managers it may be important for them to acquire, and such other learning and science as the tastes, capacities, and adaptability of the several scholars may merit or warrant, to fit themselves for the trades they are to learn, and a useful occupation in life. No one fixed or established course shall be taken by all scholars, this being in the discretion of the Managers, bearing in mind that the main object in view is to train young men to useful trades and occupations, so that they can earn their own livelihood. Each and every scholar shall be required to learn, and be thoroughly instructed in some occupation or mechanical trade, so that when he leaves the School on the completion of the period for which he is to remain, he will be able to support himself.

The terms of the incorporation and deed of gift include permission to spend money for the further education of the boys, at other schools, colleges or universities.

The cottage plan of housing has been adopted; further building contemplates "colony dormitories", each to accommodate 20 boys with a centrally located hall and kitchen. The boys are grouped in the cottages according to their ages. There is one cottage for boys under six, one for those six to nine, one for those ten to twelve, and so on up to eighteen. A boy moves on from one to another of the cottages.

The funds and properties are to be administered by the Hershey Trust Company which is to turn over the proceeds to the board of managers for the school. Vacancies on the board of managers are to be filled by the Hershey Trust Company from its board of directors, a self-perpetuating body.

"The Managers shall determine the several kinds of mechanical trades to be taught, and the determination of the particular one that shall be taught to and acquired by each scholar"—from the Hershey deed of gift

A house mother and her "family" of twenty active youngsters, all dressed up to have their pictures taken

A visit to the school, which now has 124 boys, gives one the impression of a mixture of sentiment, of frugality, of business affiliations and of somewhat primitive trial and error methods of education. The sentiment is patriarchal and not without its appeal. It appears in the way one is shown the house where Mr. Hershey was born, Mr. Hershey's first chocolate factory, now used for a dormitory, central kitchen and dining hall, Mr. Hershey's first copper chocolate basins, and other mementoes of the founder. The thrifty Pennsylvania Dutch streak comes out in the pride with which the cupboards of home canned fruit are displayed, in the plainness with which the boys are housed, in contrast with the model provisions made for the cattle and horses, poultry and swine. The central dining room with its tin cups on the tables and its thoroughly institutional appearance, the low salaries paid the teachers and superintendent, the double-deck beds in the dormitories, all bespeak an ambition to save on every corner.

The interrelationship between the school and the business has found expression in several ways. Large dairying operations have been developed by Mr. Hershey in developing his chocolate manufacture. The Industrial School has issued a leaflet which points out that:

> Manual training, when limited to the instruction given in a school, shop or factory, influences the youth toward entering the trades; or if given in a school of engineering, architecture or design; qualifies them for and influences them toward entering the professions. The trades and professions are overcrowded with men seeking employment in urban occupations. Further additions mean a lowering of wages, and in times of business depression and labor disturbances, enforce more idleness and want.
>
> Manual training when broadened into a comprehensive, well-balanced curriculum, including technical and practical instruction and training in modern methods of agriculture, horticulture, and the various branches of animal husbandry, dairying and creamery work, will create a respect and desire for and an intelligent appreciation of the advantages of rural life, and have a tendency to check urban congestion, one of the most striking and alarming features of our modern civilization.

One cannot quite decide whether the school is a vestibule or a cupola to the business. One gets the impression that through instruction and through contact with the Hershey industrial and agricultural activities, the boys are inducted into them. This is now a normal, perhaps even unconscious process, but it raises a question as to the ultimate way it will evolve. With dairy farms and cane plantations, sugar mills and food factories as so many laboratories, the managers of Mr. Hershey's trust might make here one of the great experimental stations in relating life and work to education. Will it be an institution raising boys for the business or will it be a great industry conducted to support and educate boys? On this point the superintendent writes that those in control would be pleased if one of the students "would so develop as to be at the head of the Hershey industries and others would occupy responsible positions in them." Eighteen boys have completed the course, three of whom have remained in the town of Hershey. These eighteen boys are now occupied as follows: one bank-clerk, one clerk, one student in a technical high school, three electricians, one welder, two railroad mechanics, two painters, one horticulturist, two poultrymen and four farmers.

When one comes to the formal education offered, it is about on a par with that found in Pennsylvania villages. In the elementary school the Pennsylvania State course of instruction is followed. There are twenty-two boys to a teacher. One teacher is provided for the fifteen high school boys. The superintendent was of the opinion that they are given the equivalent of three years in secondary school. In the nearby towns of Hershey is the imposing new M. S. Hershey Consolidated School for Derry Township. A new High School is soon to be built. Why the boys in the Industrial School should be cut off from these educational advantages as well as the participation in community life which school attendance there would bring, is by no means apparent. Possibly it is because there were no public schools in Girard's time. A few mothers are employed at the School but they are not in charge of their own children.

The issues of child and family welfare raised by such anachronistic instrument in the hands of a self-perpetuating board, however sincere the motive of its founder, are apparent. The problem of controlling and molifying such trusts is one which sooner or later the public must face. Alternative lines of development open to donors and administrators are suggested later.

The school building at Hershey Industrial School

CARSON COLLEGE FOR GIRLS: A recent creation, specialized, architecturally beautiful, with a modern spirit, where children are the prime objects of study

BASED on a will, not greatly different in type from that of Girard, the Carson College for Orphan Girls at Flourtown, Pennsylvania, has yet managed to become one of the pace makers in the field of institutional care of children. A few miles north of Philadelphia, it is an outstanding example of a highly decentralized institution. Influenced by Girard's example Robert N. Carson left in 1907 the bulk of his estate for the care and education of orphan girls. In 1916 this was valued at $3,500,000. Full orphans, poor, white, between the ages of six and ten, are eligible for admission; they must remain until they are eighteen. Mr. Carson's will specifies that they must be of at least average mental capacity and of good health.

Owing to the curious coincidence that Charles E. Ellis, a friend of Mr. Carson, died in 1909, and left an even larger estate for a similar purpose and owing to the fact that under the conditions of the wills, and in the light of the experience of other institutions for girls in Pennsylvania, it seemed doubtful whether there were enough eligible children who should be separated from family and relatives there was considerable delay in getting started. Finally a conference under the leadership of the Russell Sage Foundation was held in October, 1915, to try to devise ways in which these two bequests could be used best to further the vocational education of the children benefitting by them, and to further the interests of the whole community.

The trustees of Carson College started in 1916 to build the plant. Mr. Carson, among other things, had directed that the girls should be housed in cottages and that the buildings should be of "substantial construction in a plain, chaste style." The buildings have become famous for the beauty of their architecture and the symbolism worked into it. The low rambling stone houses with the peaked roofs and irridescent glazed tiles give the place the air of an expensive and exclusive model village.

After combing the country for a president who would and could do more than run an orphanage, the trustees appointed Elsa Ueland who had been associated with Superintendent Wirt of the Gary Schools. Under Miss Ueland's leadership and guidance, the school was opened July 1,

In the cottage family of nine, the children "help mother"

Carson College organized its own school after the better type of experimental and country day schools

1918 and has cautiously built up its enrollment since that time. It now has ninety-five children.

It soon developed that if the building program were carried forward, under the increased building costs, the revenue might suffer seriously through reduction of principal. It also developed that the original buildings were costly to operate. It has recently been the policy of the institution to provide for expansion by renting small dwelling houses in the village of Flourtown near the institution. This housing has proved not only far less expensive, but also more liveable and suggestive of real home life in a real community than is possible with the original buildings.

Narcissus cottage is a dream-come-true of Albert W. Kelsey, architect of Carson College

It has consistently been the conviction of the President and Trustees of Carson College that there was no justification for adding to the already large collection of mediocre institutions in Pennsylvania. They have put forth every effort to reproduce for the children under their care a good home and a good school. First there is "mothering." Even the cottage system comes far short of being a home when the number of children in a cottage is three or four times as many as any mother, real or foster, can actually look after. At Carson a family of nine children of varying ages is considered a fair average group that will allow genuine mothering. A mother who can, without "help," keep a house neat with nine children, and keep them fed and clothed and mended, and in addition give them home training and individual attention is a pretty busy woman. The children help, of course; otherwise she could not carry the load of all. If, however, the household increases much beyond this number there must be introduced those procedures which reduce the educational values of the children's work and increase the element of system, routine and large scale management which are necessary to get the work done. It is just at that point that "home care" begins to grow dim and "institutional care" begins to make its appearance.

Blue Cornflower cottage has a Mother Goose gable

Originally it was the hope of Carson College that it could with the local school authorities make a cooperative arrangement by which its children could be sent to public school in return for certain services of specialists which Carson could put at the disposal of the local schools. This obviously desirable arrangement was not acceptable to the school authorities so Carson College has had to organize its own school. It is modeled after the better grade of experimental and country day schools. Counting regular and special teachers, it allows one instructor for each ten children. The salaries for house mothers and teachers, while by no means munificent, are adequate to attract people with high qualifications.

From the beginning the children of Carson College have had a natural relationship with the neighboring children of Flourtown. This has been done by the extension of playground and gymnasium privileges at the school to the children of the village as well as by membership in the local churches. It has also been done through helping to support a community library, a community health center and the operation of a summer school in the public school building. Here under the guidance and direction of Carson College teachers the children of the town and the institution play and work together.

In Carson are found many clues to the solution of the most vexed questions of institutional care of children. What some of these clues are will be shown as these questions are reviewed in the concluding section of this article. Perhaps the best clue of all is the Carson habit of asking, "What is it that children need?" rather than "What will make this a fine institution?"

See article by Miss Ueland, Survey Midmonthly (Feb. 1924).

HASTINGS ON HUDSON: The New York Orphanage, a congregate city plant, with a revolutionary tradition, turned into a village of country homes

THE orphanage of the Orphan Asylum Society of the City of New York is at once one of the older and in some respects one of the newer of children's institutions in the United States: old in its origins which go back more than a century, new in its methods of care and education, new in its conception of the place of a children's institution in the scheme of the care of dependent children and new in its determination to adjust itself continuously to the changing needs of its beneficiaries. It came into existence in 1806 under the leadership of Mrs. Josiah Ogden Hoffman, Mrs. Alexander Hamilton, Mrs. Divie Bethune, Mrs. Harriet Rodman and Mrs. Isabella Graham. To this day it has retained its feminine control and only permits men on its advisory council. The board for 1923 consisted of seven officers and twelve other trustees.

In 1836 this society built an asylum on the block at Seventy-second street and Riverside Drive, which was was that of barracks-like institutions for children. City quarters, especially in growing New York, more and more

Dun cottage—fifteen boys live here as a family group

sternly curtailed activities in which land was a factor. Later generations of trustees came to realize the patent evils of a congregate plant. Finally one day in June, 1902, under the leadership of R. R. Reeder, who had come to superintendency from the field of public education, the orphanage moved. A small boat was chartered, and steamed up the river with the children to Hastings-on-Hudson, where a new home awaited them. With forty acres of land on the palisades overlooking the river, with ten handsome cottages that look like real dwellings in a semi-circle around a large playground, with an ample administration and school building and the other necessary equipment, the orphanage started off on a new era in its history. The spirit that encompassed this change of setting is revealed in Mr. Reeder's book, "How Two Hundred Children Live and Learn."

The cottages, built to house twenty-five children, are seldom used to capacity, so that twenty to twenty-two children is the usual size of a "family." The little community includes about 250 people.

According to the constitution and bylaws, orphans between the ages of three and ten years are eligible for admission. Half orphans are eligible if the surviving parent "is utterly destitute, or mentally or physically disqualified to provide for the support of the children." According to the report for the year ending March 31, 1923, nearly forty per cent of the 210 children were full orphans, fifty-four per cent were half orphans and almost all of the rest were children whose parents were improper guardians. All children are indentured to the society to the age of eighteen. While there is no rigid requirement as to the intelligence rating that a child must have, and some children there have intelligence quotients as low as seventy, children who are of low mentality and incorrigible dispositions are not accepted. Both boys and girls are accepted so that brother and sister groups can be admitted.

What the present policies of admission of this institution mean in the development of an intelligent scheme of child welfare will appear in the latter part of this discussion.

Children of both sexes under the age of six live in the same house. A group of boys ranging in age from six to sixteen compose a family; similarly a group of girls. A cottage mother is in general charge of the twenty to twenty-two children. Each cottage does its own planning, cooking, baking, mending and cleaning. An assistant matron has charge of the preparation of the food. In addition to supervising the household activities, each cottage mother "keeps in touch with the children's school work, helps them in their troubles, and as nearly as she can, takes the place of the natural mother in an ordinary family."

The orphanage maintains an elementary school composed of four regular grade teachers, each of whom has two grades. The children are in school from 8:45 a. m. to 3:15 p. m.; the New York State syllabus of instruction being that followed. A kindergartener, and five special teachers in cooking, sewing, laundry, manual training and nature study are on the staff. Each of the grade teachers and the kindergartener has from 30 to 38 children. About one-seventh of the children attend public high school and so the expense of their education is not borne by the orphanage.

Hoffman cottage is the home of twenty-five girls

A birthday party with cake, candles and everything. When, a congregate institution, it went out to add some of the more subtle forms of education afforded by a good home and a good community, Hastings-on-Hudson threw down a challenge to every institution of the old type, content to give children only physical care and formal schooling

We endeavor [says the last annual report] to make every phase in the daily life of each child contribute to his training, whether it pertains to study, play or work. In our schools special emphasis is laid upon practical things and on the playground an effort is made to develop ideals of fair play and good sportsmanship. Children help in the care of the grounds, gardens and stock, and in the operation of the cottages. All of our girls over twelve are taught the art of cooking and baking. They make all of their own dresses and underclothes, do their own mending, and are instructed also in laundry work and in general housework. The boys are trained along various industrial lines, including agriculture, poultry raising, manual training and painting.

This institution is now laying particular stress on its efforts to keep families together; "this is probably the most important single function of the Orphanage today." One hundred fifty-five of its 210 children are members of brother and sister groups of from two to five. Twelve of the staff of forty-four persons are mothers who are in the orphanage with their children and thus thirty-four children are enabled to continue to enjoy the love and tenderness of their own mothers.

Chickens to play with, too!

Although the Orphan Asylum Society does not publish in its annual report a statement of its assets, its statement of debits and credits shows that its net income for the fiscal year from real estate, from securities, and from mortgage loans, was about sufficient to meet its expenses.

What this orphanage, with its roots in the Revolutionary epoch, has already contributed in new point of view and in experimental work has deeply influenced the care of children all over the United States. When, a congregate institution, it went out to add some of the more subtle forms of education afforded by a good home and a good community, Hastings-on-Hudson threw down a challenge to every institution of the old type, content to give only physical care and formal schooling.

— and baseball

MOOSEHEART: The pride of a popular benevolent order which has shouldered with zestfulness into the philanthropic preserves of the big endowments

IT is a long jump from the endowed institutions to Mooseheart. The scene suddenly shifts from ordered security to bustling energy and militant zeal—from institutions built on the fortunes of elderly or deceased millionaires to one sustained by $2 annual dues by the Loyal Order of Moose, one of the newer popular fraternal orders, with membership running into the hundred thousands.

This children's institution in Northern Illinois has stirred the imagination and captured the affection of the Moose all over the country. The day the writer spent at Mooseheart there were several hundred visitors, many of whom went out from Chicago and came back on the same electric trains with her. Among them was one kindly middle-aged man whose wife is dead and whose children are married. He finds the utmost joy in visiting Mooseheart on Sundays. "When I die," he said he had told the secretary of his lodge, "I want just three words on my tomb stone—'He Loved Mooseheart.'" At nine o'clock in the evening Moose lodges look toward Mooseheart and offer prayer.

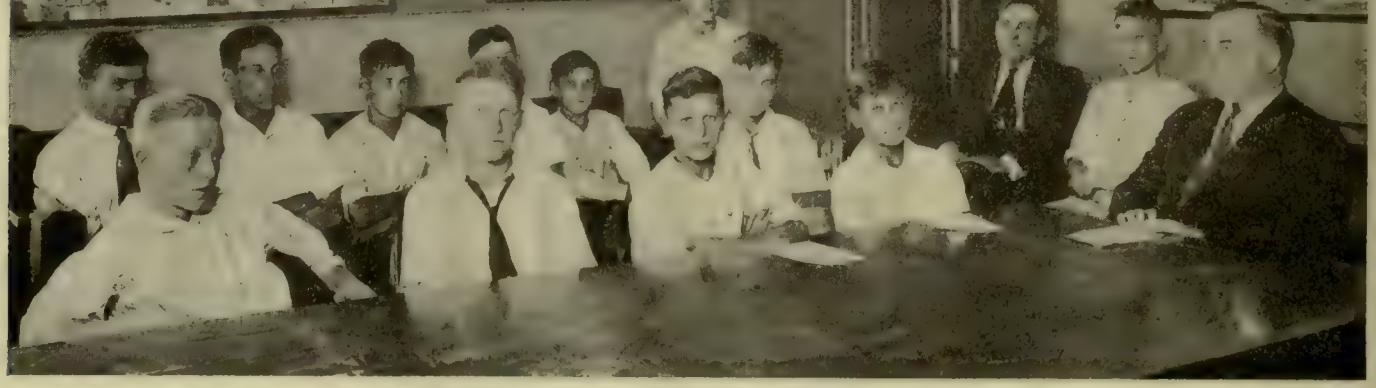
Mooseheart's story is intertwined with the rise in the world of Secretary James J. Davis of the United States Department of Labor and the jump in membership of the Loyal Order of Moose from 247 to 600,000. In his earlier days as an iron worker in the mills of Pennsylvania, Alabama and Indiana, he made the resolution to do something for the widows and children of men killed in mines and mills. A part of his solution of the problem is the institution, Moosehart. This solution combined with a second conclusion reached by Mr. Davis, as the rejuvenator and promoter of his Loyal Order: "Fraternal organizations cannot succeed in America unless they stand for something more than mere social pleasure. They must render real service; service to their membership first, perhaps, but in the end service to mankind as a whole." The order now has an outward and visible sign of this inward grace.

On its 1,023 acres of as fine land as lies out of doors, Mooseheart has over one hundred and forty structures. Of these some forty are modern, fireproof buildings of concrete, with red tile roofs. At least twenty are used in the home care of the children. Frame buildings supplement the permanent buildings. Mooseheart has a lake on its property. It operates its own water, heating and lighting systems. The institution has its own schools, church, hospital and post office.

Since 1912 when the school was opened and during the course of which seven children were enrolled, the pupil population has increased by irregular jumps to 1,089, enumerated in the last annual report. While there are no hard and fast rules about admission, comparable to those of Girard College for example, the board of governors are feeling their way along a policy which at present may admit a child in the prenatal stage and keep it to the completion of a high school education. In the last published roster of students there were some thirteen who were twenty years old. The secretary of the board of governors reports that after ten years of study of the question, his best definition of eligibility is, "The physically and mentally normal dependent children of a man who died a member in good standing of a lodge in good standing of the Loyal Order of Moose." The population, as reported for the year ending May 15, 1922, includes 84 babies and children too young to attend kindergarten, 62 kindergarten children, 392 regular grade school children, 434 "prevocational children" and 117 "vocational boys and girls." The Mooseheart community, including these 1,089 children, numbers some 1,500 people.

The children are brought from all parts of the United States including Alaska and the Canal Zone. Some of the lodges in Canada have sent children. About a quarter of the children come from Pennsylvania, which has more than 200 institutions for dependent children, a second quarter comes from the three states of Ohio, Indiana and Illinois; the other half have been brought from the rest of North America. In a large proportion of the cases the children come in family groups of brothers and sisters. The last published roster shows only 443 families represented in the 1,195 children listed as in the school at any time during 1921-22. There were but 85 one-child families, 135 with two children, 114 with three, 69 with four, 21 with five, 13 with six, and 6 families with seven children.

The responsible officials of Mooseheart would seem to be trying to apply in a wholesale fashion the ideas set forth in Reeder's "How Two Hundred Children Live and Learn" and Dewey's "School and Society." In all official descrip-



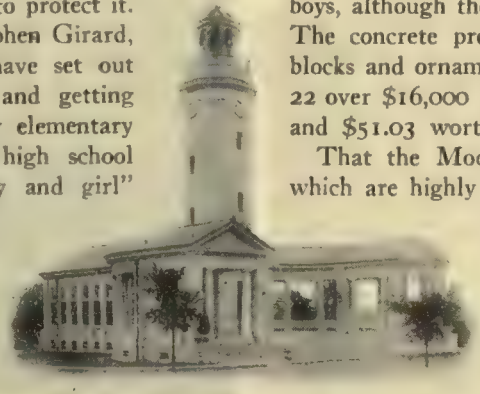
The Committee of Twelve holds council with the superintendent

Nine o'clock, the hour when Moose lodges turn toward Mooseheart and offer prayers

tions of Mooseheart great emphasis is laid on the home atmosphere which surrounds the children. The cottage system was adopted in 1916. The 55 units mentioned in the superintendent's last report vary in size and are in charge of the staff of 43 matrons and proctors and 53 assistants. A large hall may have as many as 45 children, more recently built cottages have from 12 to 20.

There is considerable overcrowding at the present time. The absence of institutionalism is explained in that there are no uniforms, no repetition in the weekly menus, since 1916 no central dining room, but instead, cottage dining rooms with small tables. Great stress is laid on preserving the child's individuality, on the control of the children by methods of kindness and love, on the abolition of corporal punishment, on discipline through supervised self-government with a system of merits and demerits and the deprivation of privileges, and on grouping of boys or of girls ranging in age from four years up, into one "family." Although the children sleep in dormitories, they are permitted to accumulate individual possessions of various sorts. "Most of the children have a locker or closet or shelf for their very own, just as in a small family a child may have a room to him or herself." After the kindergarten age, the boys are under the direction of proctors, and the girls are presided over by matrons. Great emphasis is laid on the care of the health of the children, and apparently no pains and expense are spared to protect it.

The leaders of Mooseheart, like Stephen Girard, believe in vocational education, and have set out to train the children for livelihood and getting on in life, as well as in the ordinary elementary and secondary school subjects. "A high school education and a trade for every boy and girl" is the motto of the place. The roster of subjects taught resembles that of an up-to-date secondary school which offers, in addition to the college preparatory course without Latin or Greek, instruction in commerce, agriculture, painting, and decorating, sign painting, drafting, machine-shop practice, cement work, printing, domestic science and instrumental music. Many of the newer educational methods and devices are employed. The material equipment to teach the vocational subjects includes the farm with all of its buildings, machinery and greenhouses, a large printing establishment, a cement plant, and Industry Hall, which is built like a modern three-story factory and houses the shop trades.



The gleaming white campanile is the pride of Mooseheart

On account of the newness of the place and the rapid growth in population, the problem of providing a varied and substantial roster of vocational training is just now in process of solution. Apparently the large printing equipment has thus far not justified the hopes held when it was installed. It was expected to furnish employment to the younger children and to offer a trade to the older ones, including the girls. It was reported in 1922:

> It was soon found that modern printing on a large scale with vast presses and immense production does not fit in with the needs of boys who are trying to pick up the art in the composing rooms and presses. Only one Mooseheart boy so far has found a successful vocation in the press.

Although the farm offers many advantages to the institution, the acting director of boys' vocational work reports three graduates in agriculture and explains that it "has never been a favorite subject." The business training, which includes typewriting, stenography and accounting combined, seems not to have appealed to the Mooseheart boys, although the girls have entered it in some numbers. The concrete products plant which makes both cement blocks and ornamental concrete objects sold during 1921-22 over $16,000 worth of its products to the institution, and $51.03 worth to outside buyers.

That the Mooseheart training for the skilled trades which are highly organized is no open sesame is frankly recognized by the school authorities. "Neither Mooseheart nor any school like it can prepare a boy for any of the highly organized trades." These have their own apprenticeship requirements and guard carefully the entry into the occupation. After admitting with commendable frankness all the difficulties and handicaps

which stand in the way of accomplishing the avowed aim of the school to train the children "for life," the school authorities are of the opinion that of the vocational subjects taught, "mechanical or architectural drafting, typewriting, stenography and accounting combined, cement block work—they may carry one straight into a place with good wages, particularly in callings where there is no stiff labor organization."

On the question of further training after leaving the institution the Mooseheart governors share the perplexities of all who are connected with secondary education. The governors yearn to see their charges go up in the world via the professions; they maintain a high school which is accredited by the University of Illinois, West Point, and Annapolis, and is an associate school with the University of Chicago. But to go farther and carry on specific college preparatory courses would be "a denial of the purpose of Mooseheart and a belittling of the field which it has chosen. It believes in the practical type of education, sets it forth and devotes its energies to that field."

The concrete workshop at Mooseheart is unique

The Board of Governors in 1921 commissioned one of its members, Albert Bushnell Hart, to make a nation-wide survey of schools similar to Mooseheart and to report back to it. In 1922 the governors reported to the Order that "upon the results of that survey an elaborate report is nearly ready. Whatever it sets forth, it is certain to give due credit to Mooseheart as standing in the foremost rank of the new type of elementary and secondary schools, which are giving to young people a practical, everyday, life-lasting education." This is characteristic of Mooseheart spirit—plastic, eager for new ideas on details of administration, out to show the world, but with no questioning regarding its scheme as a whole.

Like Hastings-on-Hudson, Mooseheart has been confronted with the problem of the mothers of these children drawn from nearly all parts of North America. It has long been a leading article in the creed of child welfare work that children should not be separated from their mothers for dependency alone. Mooseheart's position seems to be that of acquiescing in such separations, but it opens its doors to some through employment. It employs something over eighty of the possible 443 mothers of Mooseheart boys and girls. These mothers are not, however, placed in charge of their own children after the period of infancy. Visiting privileges between brothers and sisters and mothers and children are carefully regulated. The families are always united at holiday dinners. The employment of these mothers is declared to be a success: "their inspiring efforts in behalf of all the children of Mooseheart have been a very great asset."

The revenues to support Mooseheart are derived from the membership dues of the Loyal Order of Moose. Each member contributes two dollars per year to the support of the institution. For the year ending April 30, 1922, these per capita contributions amounted to $815,416.03. In addition to this, the lodges contribute to the building fund, and occasionally contribute a building or group of buildings. The Philadelphia Moose contributed the hospital. The lodges of Illinois are to give a gymnasium. The lodges of New Jersey, Alaska and Rochester, New York, have each given a dormitory. The lodges of Pennsylvania have contributed the group of five bungalows which compose the baby village. "This generosity is certain to spread" is the opinion of the governors, "and the time will come when Moose from Hawaii, from Florida and from Maine will come to admire their own buildings at Mooseheart."

As an adventure in behalf of children which at once lifts a benevolent order out of the class of a social club and gives the organization a tremendous vogue in its membership drives, Mooseheart has been a forerunner. Wide expansion and endowment seem to be the keynotes of Mooseheart policies for the immediate future. How far those policies are bound up and conditioned by the economic difficulty of maintaining the institution on a dues paying basis will be taken up after our discussion of costs.

One of the seven-children families at Mooseheart—each of which, under the per capita rate, must cost the order $7000 a year and well toward $100,000 during their minority

II. What Pipers Must Pay

WHAT are these five institutions, so much alike in some ways, so vastly different in others, spending on the children under their care? What are they doing to Pipers' costs? It was the ambition of the writer to construct a comprehensive statistical table which would show in parallel columns the exact expenditures of each institution precisely distributed into various items; but this ambition must await fulfilment until there has been installed in all these institutions a standard accounting system which, by uniform classification, will yield comparable results. The best that can be done now is some columns of figures which give the high lights, and an appendix which explains the half tones, page 57.

Obviously, with institutions of such varied capacity, comparisons must be on a yearly per capita basis. Such are all the per capita figures given here. But, even assuming a standard classification and uniform quality of service, there are other factors which will affect their costs. Three are at once apparent. First, the age distribution of the children. Very young children require a larger measure of personal attention that do older ones. On the other hand, if current educational practices are followed, it costs more to provide schooling for the children of high-school age than for the younger ones. If, therefore, the institution maintains a policy of keeping children of the ages between six and fourteen, its costs will be comparatively low. Second, the total number of children cared for influences the per capita cost. In general, the greater the number of children, the more widely will be distributed certain of the overhead charges. The third cause for variation relates to the age of the institution; aside from capital outlay, the current expense of the first few years of operation of an institution will be relatively high.

In the actual accounting systems of these organizations, one finds the extremes of two tendencies which a secretary in one of them explained with a twinkle in his eye. "Some people," he said, "are splitters, others are lumpers." He might have added that no two lumpers lump the same way and that splitting is endlessly various. To classify precisely the costs for these five institutions from the available figures, therefore, is an impossible task. A paralyzing maze of qualifying information is necessary if one should try to compare per capita costs in detail. Impossible as such a task now is, it may be enlightening to give a picture of the chief groups into which costs may be divided and some idea of the total costs. It must be clearly understood, however, that it is not to compare and emphasize the differences in the costs of these four institutions, but rather to see what has been their common experience, that their figures are here given. The figures are taken from the reports of the fiscal years ending in 1922 except in two or three instances where a yearly average for a longer period gives a more accurate picture.

First there is the plant, furnishings and equipment; and at once our accounting difficulties arise. Values are such slippery things. On the one hand, land may be steadily increasing in value while buildings may be declining more or less rapidly. Apparently some of our institutions find the job of taking this factor into consideration too much for them, and make no attempt to count this element of cost. The best one can do at present is to set forth such facts as are entered in the reports.

TABLE I

STATED VALUES OF INSTITUTIONAL PLANTS

Hastings-on-Hudson—cost of plant			$500,000
Girard College—"nominal value"			$4,500,000
Mooseheart—			
Property accounts	$3,382,758.25		
Current Assets—			
Inventories	341,659.04		
		$3,724,417.29	
Less depreciation reserve on furnishings and equipment		193,857.40	
			$3,530,559.89
Carson College—cost of land, plant and equipment			$703,775.62
Hershey Industrial School—cost of land, plant and equipment			$341,405.97

Aside from the fact that it would now cost a much larger sum to build Hastings-on-Hudson than it did twenty years ago and that the value of Girard College is only nominal and continues the same on the books, year after year, one does get some rough idea as to the amount of money tied up in these institutions. Together the plants of the five institutions total well toward $10,000,000. Allowing interest at five per cent, and counting the average population for the year, we find that the per capita interest charges for plant alone are:

TABLE II

PER CAPITA COST OF INTEREST CHARGES ON PLANTS

Hastings-on-Hudson (210 children)	$119.05
Girard College (1527 children)	147.35
Mooseheart (1055 children)	167.42
Carson College (90 children)	390.98
Hershey Industrial School (124 children)	137.66

Combining these per capita costs with those of running the plants, and of managing the institutions, we get the following for housing and overhead:

TABLE III

PER CAPITA COST OF HOUSING AND OVERHEAD

Costs	Hastings 210 *children*	Girard 1527 *children*	Mooseh't 1055 *children*	Carson 90 *children*	Hershey 124 *children*
Item 1					
Capital costs	$119.05	$147.35	$167.42	$390.98	$137.66
Item 2					
Heat, light, water, rents, insurance, repair and replacement of equipment	84.54	121.14	193.68	161.13	102.47
Item 3					
Grounds	17.81	17.76	10.28	31.89	15.58
Item 4					
Supervision	36.70	51.47	48.59	272.04	19.17
Total housing and overhead	$258.10	$337.72	$419.97	$856.04	$274.88

Next we come to direct costs in the home and school care of the children. These are somewhat more complicated (Hastings, for example, makes much use of the public schools), and should be studied in connection with the detailed information given in the appendix.

TABLE IV
PER CAPITA COST OF HOME CARE OF CHILDREN

	Hastings	Girard	Mooseh't	Carson	Hershey
Item 5 Food	$98.85	$143.54	$151.60	$146.00	$91.71
Item 6 Service in home care	43.18	146.27	78.44	148.00	60.27
Item 7 Food for employees in home care	10.82	21.71	27.73	24.33	8.87
Item 8 Clothing	41.17	93.43	73.76	90.00	60.58
Item 9 Health	11.97	6.88	45.03	36.11	8.79
Item 10 Laundry and cleaning	16.68	32.11	46.85	48.00	45.60
Total home care	$222.67	$443.94	$423.41	$492.44	$275.82

TABLE V
PER CAPITA COST OF SCHOOLING FURNISHED

	Hastings	Girard	Mooseh't	Carson	Hershey
Item 11 School costs	$55.13	$167.16	$150.56	$211.11	$50.65

After we have taken out of the financial statements all of the above items it would seem that we had exhausted the possibilities, but an astonishingly long list of odds and ends of expense remain.[1]

All of these may, however, be merged into one final figure, representing the total net cost of operation, so far as that has been calculated, plus the interest on the investment. Lest some reader should expect this total to balance exactly with the detailed per capita shown above, it is well to warn him beforehand that such a reconciliation will not result. The odds and ends of expense, the interdepartmental credits and deficits, depreciation and, in the case of school expense, the varying number of pupils over which the expenses are distributed, make such a reconciliation impossible.

TABLE VI
TOTAL COSTS

Hastings on Hudson		
Cost of operation (some items averaged for last three years) not including depreciation	$90,219.53	
Interest on investment	25,000.00	
		$115,219.53
Girard College		
Net cost of operation, not including depreciation	$1,296,653.96	
Interest on investment	225,000.00	
		$1,521,653.96
Mooseheart		
Total outgo, including depreciation, minus outside revenue derived from operation of school industries and trades	$905,283.15	
Interest on net investment	176,527.99	
		$1,081,811.14
Carson College		
Current expense including depreciation	$133,277.11	
Interest on investment	35,188.78	
		$168,465.89
Hershey Industrial School		
Current expense including depreciation	$69,669.82	
Interest on investment	17,070.30	
		$86,740.12

Finally we arrive at the following per capita for total costs:

TABLE VII
TOTAL PER CAPITA COSTS

	Excluding Depreciation	Including Depreciation
Hastings-on-Hudson	$548.67	
Girard College	996.47	
Mooseheart	964.62	$1,025.32
Carson College	1,686.77	1,871.84
Hershey Industrial School	641.71	699.59

THIS then is the pace which leading institutions are setting for the others now in the field and for those others which may yet be born of the general desire on the part of future Girards and Hersheys and warm-hearted lodge members to do something for little children. It becomes very evident that instead of piping first and providing afterwards, the modern piper must first consult his banker. Certainly as the first outstanding conclusion of our examination of what it costs to fill the old favorite prescription of orphanage care for orphans, it may be said that the formula is not magic. In the old days when the Cain of economy killed the Abel of true efficiency, when a suit of gray outing flannel, a diet of starch, vocational training in dishwashing and floor-scrubbing constituted "care," orphanage care was undoubtedly cheap. But when efficiency begins to fight for its life, when an institution tries to do what modern families and communities are doing, the situation suddenly changes. Let us compare, for instance, some of our lower institution costs with those of a health and decency standard family budget for five people—a mother, father and three children under working age. The lowest figures we have for interest on the institutional investment is $119.05 for Hastings-on-Hudson. It is true this covers investment for the school and grounds as well as for the homes of the children. When the $84.54 for fuel, lighting, insurance, repairs and salaries for the plant are added we get $203.59. For three children that totals $610.77. Even fairly idealistic household budgets, allowing $1,700 to $1,800 for the family seldom specify more than $360 for rent, $160 for water, light and fuel and $70 for furniture and house furnishings. Thus the family with $590 for these items scores on the first round.

Next let us take food. Our least expensive institution is the Hershey Industrial School which, it will be recalled, is closely related to a large food industry. It spends $91.71 per year per child, or $275.13 for three children. Following the usual budgetary procedure of allowing the three children in the family 200 of the 380 food units, we can set aside

[1] Hastings-on-Hudson has items for incidentals, auto repairs and supplies, summer recreation and Christmas funds. Girard has an item of $11,902.24 for athletic supplies, $22,435.99 for retiring allowances, $9,299.77 for transportation of pupils, $7,182.18 for incidentals, besides several small items. Mooseheart's elaborate and detailed financial statement shows a long list of additional minor expenses for recreation and club work. Active interdepartmental buying and selling complicates greatly the task of analyzing costs for this institution. If one department which serves several others comes out with a credit, how can that be redistributed to lower the costs of the other departments? If on the other hand it develops a deficit, how can that be taken into account? Moreover, industrial processes may yield some revenue from outside sources. Carson and Hershey each have several items left over.

from the usual food allowance of $600 the sum of about $320 for the three children in the normal family. The family apparently cannot feed as inexpensively as Hershey nor as Hastings-on-Hudson, but it does considerably better than our other three institutions. A small institution, such as Hastings, exercising infinite pains in buying and cutting out wastes, practices thrift which is educational, in that the children share in it.

On clothing the competition between the family budget and the institution expenditures results again in a draw. The family allowance of $75.00 for an adolescent boy, $65.00 for a ten-year old girl and $40.00 for a boy of six looks quite like our line-up of costs in the various institutions.[1]

Thus we see that as institutions approach a service comparable to that of the family, they are pushed to expenditures which parallel those of the family.

To provide for the institution child the personal care given by the parents requires outlays both for supervision and for home care itself. These, again in our least expensive institutions, cost $80 per year per child or $240 for three. This is a good sized offset against the items for shelter, food and clothing of the mother in the family budget. School costs in the institutions are not dissimilar from those of public and private schools giving the same grade of instruction.

Thus we are led to the conclusion that the setting up of an institution as such offers no hope for inexpensive and at the same time good care of children. It holds no possibilities for the bargain hunter with an eye for quality in child welfare. Rather must we face the fact that in its least expensive form, with fairly large groups of children under the care of low salaried attendants and teachers, it is running neck and neck with the family and the public school. When an institution purchases the services of people who, regarding child care as a profession which requires preparation, demand salaries comparable to the compensations in equally responsible work elsewhere, and when the groups of children are reduced in size, the costs rapidly rise.

This drift toward a choice between high costs and poor service has been more clearly recognized as it has come up in connection with children thrown on the public for support. More and more the policy of institutional care of children has been questioned, more and more it has been asked whether we must not make quite sure before we put a child in an institution, that it would not be better for the child as well as less expensive for society to help his home to function for him. The whole mothers' pension movement grew out of such questionings. How justifiable were those doubts may be judged from figures compiled by the New York City Board of Child Welfare which show (1923) that for the average widow's family of 4.4 persons, the average allowance was $10.06 per week. This was augmented by the family's earnings of $9.90. The Mothers' Assistance Fund of Philadelphia in November, 1923, spent an average of $37.92 per family for the month. The families averaged slightly over four children.

If we glance back at Table III of the institutional cost figures we see that before a child has been fed, clothed, washed, mothered or instructed, the institution has spent on housing and overhead for him a sum in excess of what the legislatures in many states consider sufficient for a mother to pay all his bills except for the instruction he gets in the public school. Somehow we seem to be expecting widows to perform feats of finance of which institutions are quite incapable. That mothers' allowances should be larger seems self-evident. That there is a wide margin within which to expand before there is an outlay comparable to that of good institutions is equally apparent. Likewise foster home care can become much more costly before it begins to compare with the cost of good institutional care.

IT is not likely that public authorities, on the basis of such experience, will ever again undertake to build orphanages for orphans. But it remains to make the situation equally clear to private philanthropists and benevolent organizations.

Certainly these last need to think twice before they take as their model the Mooseheart system, which on the one hand is financed by dues paid by "honest conscientious industrious wage earners" living, let us hope, on the health and decency standard, and which on the other hand costs $1,025.32 per child. That means that for each of its 135 two-child families its yearly outlay is $2,050.64; for each of its three-child families the cost is $3,075.96; for each of its 69 four-child families it is spending $4,101.28; for each of its five-child families it lays out $5,126.60; for each of its 13 six-child families $6,151.92, and for each of its 6 seven-child families $7,177.24! It does not require great mathematical ability to figure out what at this rate it would take to raise one of these seven-child families with the baby kept for eighteen years and the other six children for periods of from eleven to seventeen years. A total cost of $100,000 for the family stares us squarely in the face.

Might one not suggest that in the long run and considering "the greatest good to the greatest number" which the supreme secretary says is the aim of the Moose, it might be well in the beginning to estimate the cost of taking care of such a family and set aside the amount in good securities at 5 per cent for the liberal support of the mother and her children. The plan would sacrifice the advertising value of a children's village with a campanile, but in the end the order would have the same hundred thousand dollars to begin earning interest for the next big family.

In other words, is it not thinkable that the next generation of the benevolent—Moose and will-makers alike—may consider endowing the widowed family rather than the institution?

Lest these conclusions be misinterpreted it must be emphasized that the way out of this dilemma is not a return to the days of cheap orphanage care. Rather are the institutions to be admonished to make sure in the use of their resources that they are giving to the children committed to them all the service necessary adequately to prepare them for the battles of life. It is only as this has been done in such institutions as Carson College (regardless of the initial cost of the plant) that we can see what such a job really costs.

Incidentally, it is only then that we can get some inkling as to the economic value of the services of good fathers and mothers.

[1] See Cost of Maintaining a Workingman's Family in Philadelphia, Bureau of Municipal Research; also Survey Midmonthly, February, 1924, for the findings of a more recent Montana study.

III. Koppelberg or Hamelin

THOUGH not discussed widely on the outside, these high costs have been silent but effective determiners of policy within the institutions themselves. They cannot be ignored but there are two sharply diverging paths which may be followed in the light of them. On the one hand there are the schools which take the position that only the more promising children, only those with the best social and physical heredity, should be admitted to share the advantages purchased by these large outlays. Girard College is more and more regarding itself as an endowed private school open only to boys who give promise of making good. Hershey, taking the cue, is already talking about its "strict requirements for admission." That sounds reasonable, and certainly a defined policy is to be preferred to an indiscriminate acceptance of any and every kind of child from any and every kind of circumstances. But what does selection on this basis mean? Where does it lead?

Briefly and bluntly it leads to the breaking up of the families best able, given an income, to take care of their children at home. The institution of wealth says in effect to the widow who has made a home for the child, has borne and reared it to the age of four, six or eight years: "We have the means to help your child, we will spend more on him than you can ever hope to have, but we will help him only on condition that you relinquish all claim to him and that we are given complete control over him. If it later appears that he causes us too much trouble or does not turn out well, we will return him to you."

Of course the more humane officials of these institutions taking half orphans from good parents do not put it so crudely and are more and more trying to maintain the ties between mother and child. As has been pointed out, some of them are trying through the employment of some of the mothers to avoid the more extreme instances of hardship. Under President Herrick's guidance, the policies of Girard College point more and more toward preserving the relationships between mother and boy. There is a tendency to postpone the admission of the boy until he approaches the upper age limit, instead of taking him at six. Frequent reports are made to the mothers and other responsible relatives of boys. Close contact is kept with the home and the influence of the mother is enlisted to help in getting the boys through times of trouble. Boys are encouraged to visit their homes and mothers are urged to maintain suitable homes to which they may go. Dr. Herrick reports that at the last Christmas vacation, less than a hundred boys remained at the school. The homes of many of the latter were so far from Philadelphia that the College did not feel warranted in sending them at Christmas, though they go home for a summer vacation. The president expresses the belief that an institution which seeks to replace the home is "a regrettable and undesirable arrangement."

The fact remains, however, that the legal and in most instances the actual separation of parent from child is the price which institutional care entails. The lengths to which an unscrupulous institution may go in this direction is being illustrated in a large eastern city which has an over-supply of rich endowed institutions for orphans. A late but ambitious comer on the scene—not one of those here under review—actually procured the mother's pension list, on file with the disbursing officer of the county and is canvassing the best mothers on the list to persuade them to relinquish their little girls. The widows are escorted to the school and are asked how, if they are good mothers, they can deprive their children of these benefits! Is it to be wondered that, in the face of such pressure, some of the mothers,—the more sensitive, unselfish and conscientious ones in fact—have made the sacrifice and given up their little ones? There is some quirk in any Piper's mind who quotes the good advice his own mother gave him as he explains a project which separates little boys of four from their mothers.

It is not an answer to this charge to say that some of these schools have waiting lists of children voluntarily offered by their parents. The alternatives which confront the widow frequently do not include the possibility of her receiving help comparable in extent in any other form. Where is the good mother who, if offered as a pension what the institution spends on her child, would not keep him with her?

In view of changed social conditions, in view of the changed attitude of the public toward separating young children from their mothers and finally in view of the policy of taking only children with better social, mental and physical endowment, it would seem that some of the hard problems would be solved if these institutions could find a way to raise the age limit for admission so that children of fourteen or fifteen would be admitted and kept until they were eighteen. These children could then remain with their mothers or other relatives until they were of an age when a child of any class of society may go away to school. The institution could serve a greater number of individual children, because those admitted would not be kept so long. They could also be selected from a larger number because the choice would not be confined to those left orphan only in their earliest years. Moreover, the institution could apply its resources to the development of superior means for vocational and secondary education.

THE other path toward which these high institutional costs point is in the direction of the selection of children to whom institutional care as such seems to offer something which they need—children whose heredity, training, performance or physical condition give quite another kind of promise, perhaps one should say, threat. These are the children who, left to neglect, become tools for the unscrupulous and material for the exploiter. If they have high I. Q.'s they may themselves become exploiters and crooks within the law. Our institutions for the sick, the insane, the delinquent and the down-and-out are filled with them. Sometimes they furnish business for police, courts and social agencies dealing with difficult children. Not many children's institutions have the courage to select this type of pupil. The satisfactions yielded by their training are so modest. The sneers of the eugenicists are so blighting. The health and character

defects presented by these children are so grave and so unamenable to amateur treatment.

Of our five institutions Hasting-on-Hudson to a limited extent and Carson College very definitely have faced in the direction of taking problem children: children who after repeated trials have failed to adjust themselves when placed in foster homes, children with serious health problems, unstable children whose behavior requires special study, children who by reason of these difficulties need a highly controlled and stable environment for an extended period of time. Carson College has built up a policy of careful investigation before admission. In the course of such an inquiry and study of the situation it has sometimes been possible to reconstruct family ties even for these full orphans which promised better results for the particular child than could any institution, however intelligent and well equipped. On the other hand this policy has included the acceptance of children with grave health problems. In fact this institution has never refused admission to a child on the ground of health. And finally, Carson College has never shrunk from taking children with behavior difficulties. It has in other words been willing to take just those children whose problems are of such a nature that under any form of good care and education the expense is likely to be considerable. Its small groups of children, its highly qualified staff and its willingness to remain small and flexible have given its policy a real promise of success and an insurance against the conditions which often develop when a large group of problem children are brought together.

Here seems to be an open opportunity—for the philanthropist who would serve our generation as Girard sought to serve his. What of the fraternal order?

THE social implications of the high costs enumerated, though serious for the endowed institutions, are not of the same nature as they are for Mooseheart where there has been the attempt at a child welfare venture which Moose officials sometimes liken to insurance. The essence of insurance is the known benefit which is purchased by the payment of dues. Can there be a real insurance plan which, for relatively small dues, makes such expensive provision for beneficiaries?

The experience at Mooseheart would seem clearly to demonstrate the impossibility of such a financial miracle. As this has become clearer the Mooseheart officials have taken measures both to limit eligibility and to speed the outgo. The forms which these measures have taken have been described by the supreme secretary. In 1922 he reported that while "the virtue of Mooseheart service lies in the thought that the price is so low that the father of humble means is always able to buy it" and while "Mooseheart service is a guarantee to the parent against dependency and the consequent separation of his children from each other in the event of his death," it had become evident that Mooseheart should not admit "morons." Says the supreme secretary:

> . . . Mooseheart is not at all equipped as a correctional school. It has no policemen, no guards, no lockups, no hand cuffs, no lashes, it is built on the theory of thou shalt not'; but on the other hand its discipline is along positive lines, and is based upon the theory that the child shall have the mental ability to tell right from wrong, and to guide his own character. The moron does not know right from wrong, or if he does know it, he has not the will power to hold himself to the right.
>
> Morons require special training and special care in an institution particularly developed for that purpose. When the Mooseheart governors refuse to admit a child who on a mental test shows an 'I.Q.' (intelligence quotient) under 85, they do it with the understanding that it is for the child's own good, much as it hurts them to refuse admission to the child of a deceased brother. That child should have the special training which the states have almost without exception developed, whereby there may be thrown around that incomplete mentality the safeguards of real guardianship.

Such a rule of thumb, which classes dull children with imbeciles, is not scientifically defensible. But before a man joins the Moose, as a means of obtaining insurance, he would be prudent to find out the I. Q. of his offspring.

The second point of limitation on admission has to do with age. It will be recalled that once in, a child may remain until he is twenty but admission is generally limited to children under fourteen. Says the supreme secretary,

> Dependency certainly stops at some age. It is the feeling of the governors that this age ought to be the one at which the boy or girl can support himself and at the same time improve himself by further education. . . . There are on the board of governors itself two men who at fourteen years of age were thrown upon their own resources and improved their minds between working hours, and another who has been practically self-supporting since sixteen. It is hard to make such men believe that a fourteen-year-old boy or girl is a dependent child. It has rather consistently therefore, been their practice not to admit children who have passed their fourteenth birthday.

In some families this must mean either the separation of the children or the exclusion of the whole group.

The third limitation is somewhat vague as an actuarial factor. We must let the supreme secretary explain it himself:

> I am impressed with the belief that too small a percentage of our membership appreciate the insurance quality in Mooseheart service. In some instances men are admitted to the fraternity who are not of personal character fit to be protected for $2.00 a year under the Mooseheart plan. A man, for example, who does not support his children while he is alive certainly cannot fairly be insured under our plan. If the children are in a dependent state while he lives, they are no worse off when he is dead, and the family has suffered no loss worthy of consideration.

The speeding up of outgo at Mooseheart is called "demission." A few years ago it was the policy of "the school that trains for life" to keep a large proportion of its children until they were at least sixteen. In the year 1918-1919 51 children were "demitted." Of these only 12 were younger than eleven years; 16 were between eleven and fifteen years inclusive, while 23 were between sixteen and twenty-one years old. In 1921-1922, of the 114 children who left the school, 60 were below eleven years, 35 were between eleven and fifteen inclusive and only 19 boys and girls were between sixteen and twenty years of age. Thus the number of children who had attained sixteen or over before leaving the school dropped from 23 to 19 and from 45 to 17 per cent of the number leaving. This difference is accounted for by "a stronger insistence on demission in instances where the families have been reconstructed." Parenthetically it may well be asked just what has been bought for the $10,000 spent on the child who stays, let us say, from infancy to the age of ten. True, he gets care for a long and critical period, but he is certainly not trained for life, though a young fortune has been spen

(*Continued on page* 56)

EDITORIALS

A WAY-MARK in the garden city movement has been reached. It is registered in the announcement that with the end of last year the first English garden city, Letchworth, has become fully self-supporting in the sense that, in addition to payment of full interest on all borrowed money from the beginning and with conservative provision for reserves, the company has begun to pay a dividend of 5 per cent upon the ordinary share capital out of accumulated profits. The company paid dividends of 4 per cent the year before and lesser rates in the previous years.

For twenty years the First Garden City Ltd. has fought for an idea still largely looked upon today as utopian in our country but fully or partially followed in other important housing schemes in England. This idea is that when town development for use is substituted for town development for profit, every reasonable demand for space, health, efficiency and beauty can be satisfied—even for the economically weakest members of a normal community. It has taken the workers from the slums of London and, with their factories, transported them among the fields and woods of Hertfordshire.

In physical arrangements, type of construction and the like, Letchworth no doubt will go the way of other model settlements; it is already in some respects being overtaken by more recent experiments. But, as a matter of fact, the town is as yet far from being built up, and the plan is so elastic that for decades to come important changes in it will be possible. Indeed, the ability to meet new needs is one of the main advantages of an uncrowded development.

Incidentally it is interesting to note that all the housing done with government aid in England under the last three administrations has been in line with the best of modern ideas in regard to lay-out and general planning. This is in contrast to certain of our newer housing developments of the last few years—as for instance, the new mill towns of South Carolina, built for the most part on cheap land. Too often these recent enterprizes have proceeded along archaic lines, as though all the work done by that gallant band of architects and others in the federal housing bureau had been mere child's play, to be discarded as soon as the war was over as of no significance whatever.

OPPONENTS of the federal child labor amendment made their final stand in March before the House Judiciary Committee, warning the country the while that the palladium of our liberties grows dimmer and dimmer or totters (whichever a palladium is supposed to do).

David Clark, editor of the Southern Textile Bulletin, Charlotte, N. C., marshalled its defenders against the vicious attacks of an army of one and one-half million working children—as represented by the proponents of the measure which has enough votes to pass once it can be got on the floor of Congress. Earlier hearings were reported in our March Midmonthly (Ghosts versus Children by Geddes Smith.) At the later hearings three State officials from North Carolina, where 12-year old boys and 14-year old girls can legally work 11 hours a day, assured the committee that the North Carolina law is working admirably and that no help from the Federal Government is needed. A legal representative of certain manufacturers' associations, assuring the committee that they favor elimination of all child labor under sixteen, made it clear that their only interest in the pending issue was to save the Republic from the development of a countless army of Federal officials and a crushing burden of taxation. It's time to call a halt, and the place to stop is just before we protect the children! When a representative of the National Child Labor Committee later asked this attorney for a list of child labor laws they had helped enact and expressed his joy that he had put them on record as favoring child labor laws up to sixteen years, the attorney hadn't the list with him.

Evidently it is not only the country that is in danger from the proposed Amendment, but even the children themselves. "When did Congress ever fail to exercise its power to the very limit" the Committee were asked. And this bill gives Congress power not only to prohibit child labor up to eighteen, but to regulate it. Seemingly, these friends of the republic and of childhood would not object so strenuously to complete prohibition of child labor, but if Congress may dictate the conditions under which it is to be performed, the injury to those of tender years is infinitely worse. The treasurer of a large New England corporation held up to horrified vision the prospect of Congress not only forbidding the employment of 17-year old boys and girls on their fathers' farms, but, still more ghastly, the forcing of children to work under detestable conditions—interfering with their education, destroying their liberty, and outraging their conscience. He open vistas which the imagination balks at exploring. Think of 17-year old boys and girls just about to enter college, snatched away by the Federal hand and forced into hateful industries! Jewish boys and girls and stalwart members of the Knights of Columbus, compelled to turn sausage grinders or spread ham sandwiches for a Baptist picnic on Friday,—or, on the other hand, blue-eyed, fair-haired Nordics compelled to work their way through college by slaving all day Sunday in Kosher meat markets!

ON March 10, the United States Supreme Court in the case of Joseph Radice vs. People of the State of New York upheld the constitutionality of the New York State law prohibiting the employment of women in restaurants in cities of the first and second class, between the hours of ten o'clock at night and six o'clock in the morning. The reasoning upon which the Court based its decision seems to clear the ground for similar legislation elsewhere.

Opposition against the law proceeded upon the contention that it unduly and arbitrarily interferes with the liberty of two adult persons to make a contract of employment—an issue which brought together as strange bedfellows the most reactionary industrial interests and the extreme group of feminists. The Court concurred in the decision of the state legislature that the injurious consequences of night work bear more heavily against women than men and that a statute prohibiting such work therefore falls within the police power of the state to preserve the public health and welfare. This decision marks a milestone in social legislation.

TWENTY-ONE years ago President Roosevelt, in vetoing a bill to license a power dam in the Tennessee River at Muscle Shoals because it was unfair to the taxpayers, demanded for the people a "general policy appropriate to new conditions caused by the advance of electrical science." The Federal Water Power Act of 1920 fulfilled that demand. The taxpayers are now completing, at a cost of fifty-one million dollars, a mighty dam at Muscle Shoals. It will wipe out a great barrier to navigation and generate 600,000 electrical horsepower. Henry Ford has offered to form a ten million dollar corporation to lease this dam. The House has passed and sent to the Senate a bill to accept the offer. Its enactment would take the nation back into the dark ages before the Roosevelt veto.

Mr. Ford calls for a lease for one hundred years with right of renewal. The federal water power act fixes an absolute maximum of fifty years. Mr. Ford's new company can use the power in manufacturing or can wholesale it to power companies and escape all regulation of rates, service, and security issues by Alabama or by the United States. The act insures state regulation of all these, or, failing that, Federal regulation. The new company would not be bound to pay to the government profits from the use of the power in excess of a fair return on its cost. All power lessees under the Act are so bound. Mr. Ford offers as rental less than a fair return on the fifty-one million dollars invested by the taxpayers, to wit a little over three per cent. Government operation, wholesaling the output to power companies, could unquestionably earn a fair return, and a group of strong power companies has made a rival bid of four per cent. The Ford company would contribute nothing to the cost of future reservoirs on the upper river for which the Government has already made airplane surveys, although such reservoirs would vastly increase the output of power and the profits. The Act binds all power lessees to contribute equitably for that purpose. The competing bidders offer to accept all these wholesome safeguards set up in the Federal Water Power Act. Mr. Ford refuses to accept any of them.

THE farmers are generally credited with backing the Ford offer, but only one of the great formations—the Farm Bureau Federation—has urged its acceptance. The Farmers' National Council with its labor affiliations is actively opposing it. So is the Farm Congress which points out that there is a loophole in the offer so far as its assurance goes that the power generated will be used for nitrate manufacture. Back of the farmers' interest in cheap fertilizer is the general hospitality among the rank and file of people the country over toward putting in Ford's hands the materials for a gigantic experiment for the common welfare. If he wanted the Giant Cave or a Kansas cyclone as parts for his Aladdin's lamp, it would be the same. And back of Ford's stubborness in sticking to his original terms, however ill-advised, is not, we take it, greed for more wealth than he knows what to do with but a hankering to try his hand without inhibitions and interference such as he has often run up against with the government. He wants his tools and playthings to himself. Familiar with the limitations and promise of his experiments on the Rouge, we should like to see him try his muscle in a big way on the Tennessee; but not by a procedure which, as a precedent, would again throw open the water powers of the country to log-rolling and graft and would scrap the safeguards of the federal Act and what it holds out to generations to come in conservation of our natural resources. The Teapot Dome scandal may not be in vain if it serves as a Stop-Look-Listen signal which even a Ford must reckon with.

SENATOR NORRIS and his associates do not stop with opposition to the Ford offer. On March 10 he introduced in the Senate a bill designed to make Muscle Shoals what might be called the first unit in a publicly owned and operated national giant power system. The bill provides for the creation of a Federal Public Service Commission of three persons to supersede the existing Federal Power Commission, which is a licensing and regulatory body. Upon organization, the new commission would be authorized to make surveys, acquire by purchase, lease, condemnation, gift, or other legal means, land, water, water rights, transportation lines, fuel resources, plants for the production and distribution of electric energy or power; to purchase in the open market the shares of any existing power corporations and to supply electric power to any state, municipality, county, township, district, or any other political subdivision or governmental agency anywhere within the United States or its territories at cost. In other words, the bill is designed to create a national electrical power system largely after the model of the hydro-electric system of Ontario. Should the Norris bill become law it would initiate a national ownership and development policy which would go as far beyond the Roosevelt conservation program of twenty-one years ago, as that program, crystalized in the Federal Water Power Act, went beyond the era of purely private exploitation which preceded it.

Social Studies

Conducted by
Joseph K. Hart

The Conflict Between Security and Adequacy of Life

ALL of us began our lives in a group environment—guarded from the world. All of us have, in the course of the years, found memberships in many more groups. Some of us have spread our lives over and through too many groups, dissipating our energies, losing contacts with the fundamental realities of life, becoming in the end superficial and useless. Even at that, we have not always discovered all the latent possibilities of our natures.

Some of us, on the other hand, have found too few groups: we have been denied access to the world by barriers of circumstance, or by our own timidities, and whole areas of our potential personalities have remained undeveloped, balked,—to our own loss and to the loss of the world. Group life gives to individual life the sense of reality: in the group the individual feels himself tied back to the life of the race, which seems to him to have been wrought out of the stuff of the world. In the group he has whatever reality the world itself possesses.

But in the group the individual feels himself under continuous surveillance, discipline, control. If he likes that sort of thing, there is no room for argument: that is the sort of thing he likes. But some do not like it: they would gladly exchange some bit of the security and discipline that the group offers for new ranges of experiences, with the sence of release, of adventure, that such new ranges connote. They speak for adequacy of life: "One can have too much security!" they say.

Where shall this adequacy be found? Where, but in joining more groups? At least, so the argument runs in youth. And the argument has truth in it. And fallacies as well. Joining a new group may bring a new range of experience—greater adequacy of life. It may, however, bring nothing new, save disillusionment and the sense of futility. For the world has no unity: merely taking on more of the world does not inevitably add to one's social or experiential capital. Two and one do not make three —if the one that is added is identical with some part of the original two. Men may lay group to group, as other men lay field to field, to find themselves in the end "group poor." Human experience requires something more than a problem in addition for its enrichment. It becomes enriched, if at all, by something that takes place on the inside, not by these external happenings.

Our institutions suspect this, and they warn us against attempting to take on the world by addition. Especially the school and the church feel this way about it. The church says: "Life does not consist of the multitude of one's possessions." The school says: "Education is not a matter of items of fact." The integrity of the soul, the unity of mind: these are the things that really count; and too much group life, too many dissipating ranges of experiences are likely to destroy integrity and unity.

What then do the school and the church offer as substitutes for these wide ranges of group life into which youth, in its efforts to escape from controls and to find a more adequate life, so naturally plunges? They both offer a unity and an integrity to the struggling human being—a unity and an integrity which without change in our day some find almost satisfactory. But not all. And, probably in increasing measure. more will find them unsatisfactory in the future. For the unity and the integrity which the school and the church offer to the struggling mind and soul are an old unity and an old integrity, invented by courageous men, in other ages. and fitted to other times than ours. The school offers the mind the unity that is supposed to lie in "organized knowledge." The church offers the soul the integrity that is supposed to reside in the "faith of the fathers."

But the makers of organized knowledge had no such unity of mind: that's the reason why they were *makers* of knowledge, and not mere learners of knowledge as made. The founders of the "faith of the fathers" had no such externally imposed integrity of soul, else they would never have been founders of the faith. Institutions guard the *results* of history, but tend to deprecate, ignore and as far as possible deny the *processes* of history by means of which the results they recommend were achieved. That is to say, they accept the letter of the law, after that letter has been written down; but they would gladly forget the historical processes—the spiritual sweat and blood—by means of which old ignorances and tyrannies were overthrown, a new spirit was released, and that new spirit was given its support and defense in the new letter of the law.

For these reasons, people who are struggling in the intricacies of group experience, today, find themselves in frequent rebellion against the school and the church,—and perhaps all our other institutions, as well. How shall one find adequacy of life, enrichment of experience, the wealth of beauty and truth that seems at times to lie at the end of the rainbow, without finding that deadly disillusionment, that sense of futility that has become the perpetual malaise of the modern world? These are questions which the school and the church mumble about: where are the answers to them?

Well, the answers seem to be hidden in the same place whence both the school and the church have come—that is to say, in the innermost being of man. In the as yet unexplored reaches his own social nature he may find reality of life and adequacy of life, over and above all primitive securities and all modern disillusionments!

Our Social Institutions

A Course for High Schools

XIV. A National Culture

The word Culture usually leads us to think of people who spend their lives in leisure, probably talking about things in which most folks are but slightly interested. We think of the cultured person as being "sort of highbrow." But this is a very unfortunate use of the word. Everyone has culture of some sort. The Bushman in the wilderness; the American Indian; the Esquimaux; the Russian peasant; the diplomat at the court of St. James; the "man of the world" on the boulevards of Paris: all these have this much in common—they all have culture. Their cultures may vary widely, both in material aspects and in spirit; but they all have culture. And we shall never be able to understand the culture of any one of them until we recognize and accept the fact that all of them have culture. What then is culture? And, is there such a thing as American culture?

1. The Culture of the Pioneers

• How did pioneer Americans find a livelihood? What sorts of houses did they have? What sorts of furnishings did they have for those houses? What sorts of kitchen equipment? What sorts of tools? Did they have any pictures? Or music? Did they have any "social life"? Did they have any books? Did they *know* anything? Did they have any use for minds? Did they have anything that could be called education? Did they have any religion? Any morality? How would the pioneer American compare with the modern American in these lines? Did he have anything that could rightly be called culture?

2. The Culture of Democracy

• Is there any room in a democracy for culture? If all people are equal can we have any culture? Mark Twain tells a story of a group of men, of whom everyone was a gentleman, thus making it impossible for anyone in particular to be a gentleman. Is being a gentleman a matter of contrast, or is it innate quality? Is culture a matter of contrast, or is it a characteristic of the inner life? If all Americans were cultured, would that make real culture impossible? Must we have a "cultured" class and a boorish class in order to have "culture"? What would be the characteristics of a democratic culture?

What are the characteristics of the culture of a small town? How does its culture differ from that of the city? Where is the "center of culture"? How much attention to the factors and elements of cultural improvement is being expended in your community? Can a farmer be a cultured man? Can a steel worker? In his overalls? Is there conflict today between culture and industry?

3. The Bases of Culture

• What has the school to do with culture? Is an educated man a cultured man? Can an ignorant man ever be cultured? Do the movies contribute to the culture of the community? What do they contribute? Do the pool and billiard halls contribute to the culture of the community? Do the churches? Do the politicians? What, if anything, does industry contribute to the culture of the community?

What are the characteristics of our American culture? Was Carol Kennicott, in Main Street, a cultured woman? What was her culture? Was George F. Babbitt, of the Zenith Rotary Club, a man of culture? What was his culture? What are the characteristics of an American man or woman of culture? How many cultural people are there in your community? How would you describe the rest of the inhabitants? Which do you prefer, the cultured person you have described, or the uncultured? Why?

References:

Carl Sandburg, Smoke and Steel.
MacKaye, Plays of the Pioneers.
James H. Tufts, Our Democracy.

Questions on Current Issues

The Sense of Direction

"How can we determine how we are to do our work when we don't even know what our work is? How are we to develop a technic when we have no sense of direction?" These are questions which are being asked by more and more people, today. And is there no escape from such questions? "The round of work" is tyranny, unless it satisfies some deep and fundamental need of the human soul. Technic is slavery unless it frees the mind from mechanical details for larger adventures in the world of personal realities. Of course, "the round of work" can become a routine that keeps going by its own momentum. Technic can become "a beautiful experience." We all know teachers, doctors, business men and editors who "go round when the wheels go round." Do we need a sense of direction, today? Is there any chance of our finding such a commodity? Should we seek for one? Or, since, as some hold, the real direction of existence is toward decay, should we forget our questions, and "live in the present moment," only?

1. Shallow Optimisms

• Are there such persons as optimists in the world, today? What are their characteristics? Do they ever indulge in the activity of thinking? What do they think about war? About peace? About peace treaties? About armaments? Poison gasses? Nationalism and nationalistic rivalries? About democracy? About the problem of white civilization? To what races do these optimists belong: are they Nordics? What do they think about science? About religion? About politics? About political parties? About education?

2. Shallow Pessimisms

• A pessimist has been defined as "a person who is compelled to live with an optimist." Do any such persons exist? What are the bases of their mental attitudes? Do pessimists ever think? What do they think about? What do they think about war? About peace? About science? About religion? About the past? About the present? About the future? Is pessimism an intellectual attitude? Or is it a matter of emotion? Can anyone be a real pessimist? How can a real pessimist keep on living? Is pessimism ever a pose? Is it ever anything but a pose?

3. Has Science Anything For Humanity?

• Bertrand Russell suggests (see p. 5) that science has, so far, helped man to be primitive more than it has helped him to be civilized. Does that argument seem to be conclusive? What can be said on the other side of the question? Is science interested in the progress of civilization? Should it be? Should discoveries and inventions that make for war be suppressed? By whom? Does information make men more moral? Does it make them more immoral? Has the automobile made man more civilized? Is it more civilized to travel at fifty miles an hour than at five? What is civilization? Has science forwarded civilization or retarded it? Is life in a city apartment more civilized than life in a log house? Is it more moral? Is it more intelligent? Does moving from a farm to the city imply progress? What is it that the scientist is trying to do? Is there any place in a scientific "civilization" for religion? What sort of a place? What should be the task of religion in the modern industrial city? Have science and religion anything in common in the modern industrial city? Can they work together? To what ends? Or are science and religion inevitable enemies, competing for the allegiance of men?

References:

Russell, etc.

The books mentioned on this page may be obtained through The Survey Book Department.

THE PLAY OF A BIG MAN WITH A LITTLE RIVER

(*Continued from page* 19)

folk—the farmers—into the treadmill of industrialism. His own farm and his valve production at Northville are salients of a new order of work, at field and bench, thrust out into a country side. But it is not a country side of 25-day farms, of village industries shifting their men to the fields for planting and harvesting. They are putting in a sewer system at Northville at Ford's instigation, but compared with his by-product ovens or a garden city the town is as out-of-date as a single-beam plow or an old-time windmill. He condemns the average American modern dwelling as something altogether too flimsily built to keep out heat or cold and believes Edison's poured house of concrete practicable; but there has been no cooperative housing scheme initiated at Northville and his employes live in rented houses or the homes they lived in before 1920. There has been no spreading of electricity to household and barn as in Ontario, transforming the countryside as described by Mrs. Bruère. There is no centralized cow stable to afford a common milk supply. He has preserved the Nankin Mill as a landmark, and installed a modern turbine, but it is making carbureter parts, not flour. There has been no promotion on the Rouge of "associations of farmers with their own packing houses in which their own hogs will be turned into ham and bacon and with their own flour mills in which the grain will be turned into commercial foodstuffs." He has disposed of capital investment with a gesture: but has offered no leadership as to the conservation of water rights as a public asset. His Muscle Shoals offer has run counter to the Federal Water Power Act, our soundest hope in that direction.

He has applied his ideas of division of labor to work that goes on in his wheat fields and in an old planing mill; but so far as organizing the cooperative life and labor of a single township, we have nothing whatever to compare with his strategy in the basic processes of industry, down river. You get a feeling that Ford is only half on the job.

Or it may be that human nature on its own ground is too tough a proposition for him. The thought occurred to me when I saw a dishevelled gypsy camp pitched within half a mile of the looming order of his Rouge works. Perhaps there is something too truant, too precious in a community of human beings to be put into an assembly system except for the hours in the day which we offer up to our mollified survivals of the slave gang. On the other hand, there is Ford's kinship for Burroughs, he the play boy of their camping trips, and Marquis' stories of his adventures with fur and feathers on the Ford farm. There seems to be infinite plasticity in his approach to living things. They become his friends. Yet when he set out to improve on nesting as it has been practised since the days of the Great Auk, the box he built on an iron rod, bolted to the top of a pole so that the squirrels could not get at the birds, was captured by a flying squirrel. He built rabbit shelters out of fence rails and thatched them with grass; with result that rabbits became a pest in his orchards and he had to exterminate them. Will his watershed adventure with humans go the way of such flesh?

NO such qualms were felt by his dam builder, whom I talked with, bossing his gang of country labor at the old Waterford mill site—D. T. Parmenter, a county seat character in shirt sleeves who has been in concrete work all his life and builds without blue prints and by rule of thumb in a way which would give the engineers at Highland Park a nightmare. "Ford will put these old water powers on the map and save coal and give employment," was the way he summed it up. "It's this way," he went on, a bit fussed at finding himself spokesman for his chief, "the farmer works hard all summer, sets down in winter and eats it up. In the spring he is worse off than when he started and he is a year older. Ford says, if we can give him employment in winter at good wages, why, he can buy up-to-date machines—have the money to buy them—and so make farming lighter, easier all the way around, by having this employment." I read over what I had taken down and Parmenter said he would stand for it. That was the idea in the back of Ford's head as he saw it. I had come up through country seamed with fences varying from overlapping rails of pioneer days to modern hog-proof woven wire; past gnarled and untrimmed orchards, littered barn yards backing up against red cow-barns, and flanked by horse-driven farm wagons. There were occasional silos, occasional motor cars and farm tools of the new order; but I had not chanced on a tractor. It was a countryside seemingly unmindful of Ford and all his works. We stood on the wall of cement which was going to give twenty-five feet head. Parmenter pointed to various features Henry and he had contrived, innovations over their last dam. The marshy bottom land that was to be flooded, stretched unsuspecting to the low hills that hemmed it in. My eye fell on a row of iron rings sunk in the concrete along what would some day be the rim of the dam. "Those are to tie the row boats to," said the dam builder. "Ford calculates that this is going to give the people hereabouts a lake and he's going to see to it there will be first rate fishing." Ford's touch!

After all the railroad builder who might have come upon Ford in his little brick barn at 58 Bagley Street in Detroit in the nineties would have been skeptical of anything coming of his tinkering. Here were no schemes for double tracking, for embankments or tunnels—no map of projected railroad systems; nothing to forecast the revolutionary forces compact in a small a self-driven car with half America at the steering wheel, that would be more upsetting and reconstructive to the world of transportation than a dozen new trunk lines. I have called Ford's nine dams, and his handful of little power plants on the River Rouge a laboratory. The word conveys the wrong impression if that impression is one of the scientific approach of a research department. It is more of kin to his inventor's workshop. He is puttering in it as of old. His biographers tell much of how he has reorganized factory production but they are singularly barren of anything revealing his habits as an inventor. We know at least he didn't work on a sliding assembly line, yet his production was in the end prodigious.

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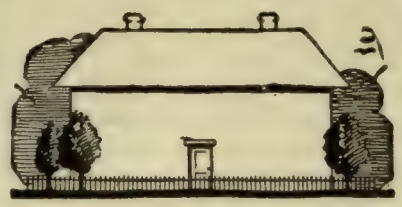

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"Why didn't you offer to order it for her?" I asked when the lady had left to satisfy her taste for sweet stuff elsewhere. "You lost a sure sale. And you turned away a possible good customer. She looked expensive."

"Because I'd lose by it in the long run," he explained. "As I've figured it out I'm building up this shop not so much by selling books as by selling critical opinion. People come to me to know what's what. I've got a growing clientele who count on my judgment to help them choose the books they'll like to read. When they see something here they can be fairly sure that it's up to a certain intelligence level. So I've built up my business on the theory that Aldous Huxley and Harold Bell Wright won't mix."

This idea of a "bookshop limited" seemed to have worked successfully in his own case. I decided to find out whether most little bookshops were prospering on the principle of "the less you have the more you sell." From uptown New York I wandered to Greenwich Village and put the question in several of the colorful "bookeries" round Washington Square.

"We try to stock the unusual," said one besmocked proprietor. "The latest fashion in Scandinavian novelists or Spanish poets."

"People who want to keep up with modern art come here," said the young owner of another one-man shop. "We specialize in Russian stuff, too."

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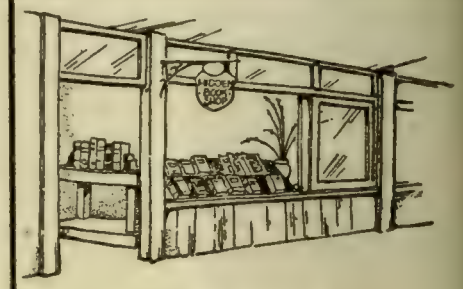

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He worked nine years and had one car that would run to show for it. At his present rate of pay, Ford put a billion dollars worth of time into that first car. That, in truth, is what society has finally paid him for it. It was Edison who first encouraged Ford to stick to his gas engine; Edison who, according to Benson, suggested to him the idea of water power development and village industries. He had been talking it for forty years and Ford was the first man "who got it and acted on it." There is a free atmosphere of invention—indefatigable but informal, almost casual to the onlooker about Ford's tinkering with dams and power plants and fields and factories up along the Rouge. That may be the most prescient thing about it. If he did it in the Highland Park manner it might go the way of the rabbit hutches. And as things stand, a little river like a little car may be big with the future—and the Rouge, more important than Muscle Shoals—or the Potomac!

THE week of my visit, the papers were full of Ford—Ford negotiating for a water power in Wisconsin, Ford taking over a lumber town entire in the Upper Peninsula, Ford buying outright a Schenectady plant to get measuring apparatus of a new fineness; Ford's railroad in a clash with the Interstate Commerce Commission; Ford's Muscle Shoals offer up again at Washington; Ford-for-President clubs springing up; Ford up to his ears in high affairs.

The morning of my visit, with 109,000 employees in foundries, machine shops and assembly plants speeded up as never before in the world; with coal mines, lumber mills, blast furnaces, glass factories serving them to the minute; with Ford agents swinging their signs in seven thousand American main streets and in twenty-five foreign countries: with buyers, raw material men, manufacturers of parts, transportation agents, milling before the information desk in the big entry at Highland Park—in itself a market for products of mine, forest, laboratory and shop with a trade greater than Novgorod—Ford was apparently as free of responsibility as any keg sitter around a grocery store. It was only afterward that I learned what high engagement was to engross the heart of his day. The newspapers carried nothing about it. He had long been on the trail of the engine he had run as a member of that threshing crew in his youth. He remembered the number—345, built by G. Westinghouse & Co. At length some of his scouts had found it; his machine shop had put it in repair and during the summer he had gone around to the farms where he used to go threshing as a boy. He offered to do their threshing again for them—free—and supply his own dinner and that of his men out of his camping caravan.

And every day he sent out a crew of men from his own farm, with his old engine in the lead and a cook wagon in the rear, to farms within a radius of twenty-five miles. He joined them; he stoked the engine, he revived his boyhood contest of the harvest fields. If he could beat the men who fed the grain, his engine would blow off steam. They played that old game all week.

As was said at the beginning, the threshing crew was Ford's first team play in which machinery, power, farm labor and a crop all figured. In its elements, it comprehends the whole problem he is tackling on the Rouge. The outcome hangs on whether what he is doing is just a bit of sport and sentiment like his old threshing engine and the Wayside Inn; or the game in dead earnest.

Of all human ambitions an open mind eagerly expectant of new discoveries and ready to remould convictions in the light of added knowledge and dispelled ignorance and misapprehensions, is the noblest, the rarest and the most difficult to achieve.--James Harvey Robinson in "The Humanizing of Knowledge."

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KOPPELBERG OR HAMELIN

(*Continued from page 47*)

on him. We may also ask whether an income for the widow would not have kept the family intact throughout those years.

The plain fact would seem to be that those eligible for benefits have far exceeded the number that can, on the Mooseheart plan, be accepted. This has caused the imposition of so many limitations upon admission that the two dollars dues must be regarded, not as an insurance premium but as a contribution to the support and education of a small, highly selected group of orphans of Moose. How good a chance of entering Mooseheart has one of the estimated 7,000 to 7,500 children left fatherless each year by the members of this order? In 1921-22, 186 children were admitted. If we assume an average period of three years of dependent orphanage for each of the children left fatherless each year we may estimate a total of more than 21,000 orphan children possibly eligible at any given time for Mooseheart. Eleven hundred of these are in the institution; each year's intake of 186 must be selected from the other 19,900. Obviously some of these would not need assistance but there are undoubtedly many more eligible for Mooseheart than can possibly be taken care of.

Building more Moosehearts and enlarging the membership will not meet the situation unless members are sought among people who will send no children to the institution. The order faces the unpalatable alternatives of (1) rigid limitation of intake, or (2) raising the dues, or (3) radically changing the character of the membership, or (4) cutting down the costs, or (5) raising endowment. The Moose are at present engaged in trying the last as well as the first alternative. This will only ease up the situation a little. A ten million dollar endowment at five per cent will support a mere five hundred children at a thousand dollars per year per child. With an average period of residence of five years, only a hundred more children a year could be added to the 186 to be selected from the 19,900.

Thus does it become clear that, if it is insurance the members of a benevolent order are after, good impulses, love of children, progressive attitudes toward education cannot meet their desires. Hard-headed statistics and service charges that foot bills, are the stuff of which insurance is made.

As we canvass the whole situation, the evils of poor institutional care and by the same token the evils of poor child placement, the high cost of adequate care, whether in an institution or in a supervised private home, we are driven back to the conclusion that as society is at present organized, financial as well as humanitarian interests dictate that the opportunity of the private philanthropist, millionaire or dues paying member, lies in the direction of helping to keep parents alive and well, and of raising the standards of health, education and wages, so that parents can themselves meet the responsibilities and obligations created by bringing children into the world. Child welfare in its most fundamental aspects means family welfare, school welfare, church welfare, community welfare.

The modern Piper may have a poor opinion of town and school authorities, of parents and of preachers; but as a factor in child welfare he faces the choice between going into the Koppelberg with few children at high cost or tackling the everlasting job of improving life in Hamelin.

APPENDIX TO THE NEW PIED PIPERS:

An explanation of items entering into tables on page 43

Item 1.

IN taking the capital costs into consideration one must remember that in the case of the endowed institutions, certain requirements made by the testator's wills have unduly increased the outlays. Both Girard and Carson specified many features regarding the plant. In some particulars these have increased the costs without adding to the service, and an extraneous element is thereby introduced.

Incidentally there is need for a more precise standard system of calculating per capita costs. In these calculations, the census at the beginning and that at the end of the fiscal year were averaged and except where noted the result used as the divisor. Although there is no great danger of going radically wrong by this method, there is the possibility of much more refined calculation.

Item 2. Next after capital cost is that of operation and maintenance of the plant—heat, light, water, repair and replacement of equipment, rents and insurance.

OPERATION AND UPKEEP OF PLANT

	Total	*Per Capita*
Hastings-on-Hudson (210 children) Fuel and lighting, salaries for plant, repairs, rent	17,753.08	84.54
Girard (1527 children) Salaries, wages and supplies for heat, light and power, repairs to buildings water and furniture, insurance	184,988.86	121.14
Mooseheart (1055 children) Power plant, repairs to buildings and equipment, replacements, insurance	204,330.88	193.68
Carson (90 children) Rent, insurance, operation of plant, coal, gas, water, electricity, ice, current repairs and replacements, lawns and kitchen gardens, school grounds	14,501.86	161.13
Hershey (124 children) Heat and light, repairs to buildings and equipment, insurance	12,706.81	102.47

In this connection it should be remembered that these institutions differ in the extent to which they use the children's services in connection with heating, lighting and repairing. It must also be remembered that housing and service are provided not only for the children but also for resident staffs of various sizes.

Item. 3. The cost of operating the grounds overlaps in some instances with the service of the general plant as given above, so that the comparisons are not exact. Moreover the situations are not identical. The size of the grounds, the use of the children to help and the maintenance of employees engaged in this work, all affect these figures. The following facts are simply indicative of the various charges which one finds for this item.

GROUNDS

	Total	*Per Capita*
Hastings-on-Hudson Salaries and other expenses for care of grounds and outside work	3,739.44	17.81
Girard College Salaries and supplies—stable, grounds, gate and watchmen	27,112.36	17.76
Mooseheart Park grounds	10,845.82	10.28
Carson College Grounds, maintenance and general care	2,870.64	31.89
Hershey Industrial School Maintenance of grounds	1,931.76	15.58

Item 4. Another item on the institution bill must be settled before we begin on direct expense: supervision. There must be a head to the organization and there must be some central machinery for management. This expense would be enhanced in some instances if it were possible to calculate the cost of

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SUPERVISION

	Total	*Per Capita*
Hastings-on-Hudson		
Administration—salaries, maintenance for 2 employees, printing, stationery, postage and traveling	7,707.69	36.70
Girard College		
Salaries and supplies for administration of household and infirmary, of instruction and of admission and discharge	78,596.05	51.47
Mooseheart		
General administration and educational administration: salaries, supplies and miscellaneous expenditures	51,255.72	48.59
Carson College		
Board of Trustees and legal services, accounting, direction and control, admission and discharge, child study, publication, staff education, conference, traveling and stores	24,484.16	272.04
Hershey Industrial School		
Superintendence and telephone	2,377.34	19.17

Table III summarizes the per capita expense which represents interest on the investment, repairs to the buildings and equipment, light, heat, water, care of grounds, and finally, supervision. If we should add the $64,043.78 charged by Mooseheart to depreciation we should increase its $419.96 to $480.66. The addition of depreciation to the Carson cost increases it to $1,041.11, while Hershey increases to $332.76.

Item 5. With the introduction of direct expense for the children in Table IV we begin to get into a more familiar sphere. Food is the first great necessity. The food production activities of the institution and its method of supplying food to its employees greatly influence this figure. Here the per capita calculation in some instances has to be changed from the number of pupils to the number of people fed, if we would get a true picture, even of the average. Moreover, where officials have separate diets, where there are children on special diets and there are other special arrangements, one has to be careful of averages.

FOOD

	Total	*Per Capita*
Hastings-on-Hudson		
Provisions for 210 children and 40 employees (average for years 1921-1923); fodder and supplies for live stock	24,712.74	98.85
Girard		
Provisions for students and employees	271,903.92	143.54
Mooseheart		
Provisions for 1055 children and 193 employees	189,192.99	151.60
Carson		
Provisions for 90 children	13,140.00	146.00
Hershey		
Provisions for 124 children and 30 employees	14,123.25	91.71

Item 6. The home care of the children including the cooking and housekeeping is the next element of expense. Here again practices vary so that exactly comparable figures are quite impossible to obtain. Some institutions have subdivided this function so that the care of the children is quite separate from the functions of cooking, sewing or housekeeping. In others leadership and supervision of all these activities are combined in one person. In the case of Girard College the figures cover the salaries for the infirmary as well as the household services.

COST OF SERVICE IN HOME CARE

	Total	*Per Capita*
Hastings-on-Hudson		
Salaries of house mothers	9,067.66	43.18
Girard		
Salaries and wages in care of pupils, subsistence and housekeeping	223,358.12	146.27
Mooseheart		
Salaries of matrons, proctors, students, cooks, janitors and dietitian	82,752.24	78.44

Carson Salaries and wages in home care, including house mothers, any household assistance, substitutes for summer vacation and weekly relief	13,320.00	148.00
Hershey Salaries of matrons and governesses	7,473.87	60.27

Item 7. The cost of the maintenance of employed personnel, hough real, is a variable both between institutions and within ne institution. It may not cost much to maintain a waitress r a chambermaid, but it may on the other hand be fairly xpensive to lodge and board some of the types of personnel. Ve have already distributed the housing costs of the entire ıstitution, but there remains other costs incurred for the ersonnel who take care of the children. Food is the most ıportant of these. The per capita service bill is increased by he following amounts:

COST OF FOOD FOR PERSONS ENGAGED IN HOME CARE OF CHILDREN

Hastings-on-Hudson (23 employees at $98.85 each)	10.82
Girard College (47 house masters and governessses, 14 nurses, 170 housekeepers, cooks, waitresses, seamstresses, etc., at $143.54 each)	21.71
Mooseheart (96 matrons, proctors and assistants and 97 other employees at $151.60 each)	27.73
Carson (15 employees at $146.00 each)	24.33
Hershey Industrial School (12 employees at $91.71 each)	8.87

Item 8. Next after housing, food and service, comes clothing. n this item the costs for sewing, tailoring, cobbling, etc., must ıe charged. An exact computation would require a careful ıllocation of all service on clothing as distinguished from house-ıold linens, and the maintenance of all employees working on ·lothing to this charge. Such an exact allocation has not been nade by all of these institutions. The following figures doubt-ess give in all cases the bulk of the expense but probably not ıll of it, except in the case of Carson, where the cottages ıave complete charge of the buying and making of the clothes, ınd of Hastings-on-Hudson.

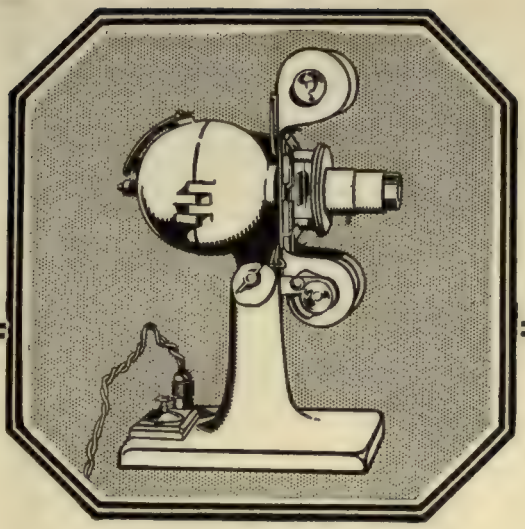
CLOTHING

	Total	*Per Capita*
Hastings-on-Hudson Clothing and bedding (average for years 1921-1923), salaries and maintenance of seamstresses	8,645.84	41.17
Girard Clothing and salaries for clothing	142,665.09	93.43
Mooseheart Clothing, salaries and supplies for tailor, seamstresses and cobbler	77,817.68	73.76
Carson—clothing allowance The per capita represents the average clothing allowance given each girl. An average per capita saving of about $20.00 a year is made and deposited by each child in her own savings account.	8,100.00	90.00
Hershey Clothing and seamstresses	7,511.42	60.58

Item 9. The cost of special care for illness and the removal of physical defects is an item hard to isolate in the financial statements of some institutions. In Girard College the entire cost of the service and food for the infirmary is merged with the cost of home care. This accounts for the high per capita for home care given above and the low figure for health. Moreover, as in the case of food, in some instances persons other than the children participate in the service. It is usual for employees to be treated at an infirmary, if the institution maintains one of any size. An exact procedure would not only classify separately the expenditures involved but would also keep account of all the services rendered, find the unit cost and then report the units accorded the children and the employees. The available records are here set forth for what they are worth.

HEALTH EXPENDITURES

	Total	*Per Capita*
Hastings-on-Hudson Medical attendance and medicine	2,512.91	11.97



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Carson College		
Physician and consultation, infirmary, nursing, medical supplies, dentist's service and dental supplies, occulist and glasses, hospital and laboratory services	3,250.00	36.11
Hershey Industrial School		
Medical services and supplies	1,090.70	8.79

Item 10. Keeping houses and clothing clean is not to be accomplished without cost. The costs of laundry service are greatly influenced by the extent to which children do the laundry for themselves. Hastings-on-Hudson, Girard and Carson have central laundries; at Mooseheart the boys send their washing out to the central laundry but the older girls are expected to do theirs in the cottages. Hershey sends the laundry out. "Household supplies" which probably include more than household cleaning equipment and supplies are closely related to this task of keeping clean. The per capita costs here are not only based on divergent classifications of costs but they also apply to groups which in some instances includes employed personnel and in some excludes them. Whose washing and cleaning are paid for? As in the case of the infirmary, food and some of the other costs, there should be a definite unit of service and allocation to children and to employees where these are served by a central service.

LAUNDRY AND CLEANING

	Total	*Per Capita*
Hastings-on-Hudson		
Laundry and household supplies	3,502.60	16.68
Girard		
Salaries for laundry, supplies for laundry and housekeeping	49,032.80	32.11
Mooseheart		
Labor and supplies for laundry, janitor supplies	49,422.89	46.85
Carson—laundry for children only	4,320.00	48.00
Hershey—laundry	5,654.89	45.60

Item 11...School costs constitute the next large item in the bill of these institutions. Only the most careful classification of expenditures will yield comparable results in the field of costs of education. Especially is this true of institutions where, as in the case of Hastings-on-Hudson, there has been a definite aim to give every activity in the field of home care an educational significance. Moreover, there is much opportunity for going astray by averaging school costs for all grades of children. However, since this is only a rough indication of costs it may not be amiss to show the per capita distribution here:

SCHOOL COSTS

	Total	*Per Capita*
Hastings-on-Hudson		
177 children in school in institution	9,758.69	55.13
Girard College	255,246.72	167.16
Mooseheart		
1005 children in school in institution	151,312.65	150.56
Carson College	19,000.00	211.11
Hershey Industrial School		
100 children in school	5,065.35	50.65

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WANTED: Trained case worker in Family Welfare Society within commuting distance of New York. Apply giving age, training and salary expected to 4763 SURVEY.

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EXECUTIVE, man 38 years, widely experienced in hospital, convalescent and recreational work. Highest credentials. 4772 SURVEY.

WOMAN executive, twelve years' experience in social work, community organization, executive secretary, settlement, foreign born work, available May first. City preferred. Non-religious. 4765 SURVEY.

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EXECUTIVE, having six years' experience with juvenile delinquents, desires position as head of boys' institution. Excellent references. 4766 SURVEY.

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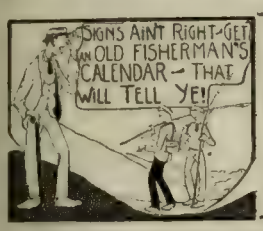

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MANUFACTURERS OF CONSENT

(*Continued from page* 22)

the problem of the high-power drugs would still remain.

The league collides with strong interests, especially the English and German and Swiss and American interests in the dispensing of highly profitable drugs such as morphine, heroin, codeine and cocaine. The aim of the league has been to hit at the drug in transit, to regulate its export and import. But the real problem would appear to be (1) to cut out the excess manufacture, each government insisting on strict supervision and the registering of each commercial package from manufacturer to consumer, and (2) to cut out the excess profit, each government taking on itself to sterilize the profiteering in vice connected even with "legal" traffic.

Neither of these programmes can be carried out by the league, except by international agreement. And it is difficult, as yet, to get international agreement even on import and export certificates. But the secretariat of the league has worked faithfully and diligently to enforce greater measures of international agreement, and in the end it will undoubtedly tie up the big drug manufacturers, expose the smugglers, and force the Indian bureaucrats to drop their insolent and inhumane programme.

The world-traffic in prostitutes seems to be favored by the existence of licensed houses in Latin countries. These countries resent any attempt by the league to make them change their system. The league secretariat is working for a fuller investigation of the whole problem of prostitution, in its international aspects, as well as for pooling of police information.

But the secretariat can only work to procure consent, as Mr. Hudson puts it; if they do procure consent, these problems can be solved. And certainly consent comes much more easily in the atmosphere and with the contacts of Geneva, than in the isolation and remoteness of foreign offices. The greatest handicap today, in fact, is the tradition of isolation. It is accountable, as regards opium and the white slave traffic, for endless and heart-breaking delays, for of course the secretariat has to work through the home governments. It cannot go out with its own broomstick and sweep away the opium evil.

As an organ of consent, however, the secretariat is magnificently designed. But what strikes the American visitor to Geneva is not the actual accomplishment of this secretariat. It is its possibilities, in such unmentioned sections as the Section on Intellectual Cooperation alone.

Think that the American Methodists spend in one year on foreign missions six times as much as all the fifty-two nations of the League of Nations spend on the entire League of Nations. Think that Britain since 1920 has spent on war preparation about two thousand times as much as it has contributed to the league; and think that France has spent four thousand times as much as it has contributed to the league—secretariat, council, assembly, commissions, conferences, labor office and all. The league is a resource of civilization almost ludicrously untried. With its annual budget of one million pounds, it is barely able to begin to sketch out its real job. It is doing an infinitesimal part of the work it can really do.

But it is built on sound lines. And it will have a bigger budget, just as soon as it manufactures a little more consent.

SILK STOCKINGS

(*Continued from page* 30)

Anna's eyes filled with tears. "I won't ever *get* a husband if I don't wear 'em," she groaned. "My mother didn't wear silk stockings because she was a foreigner. But I'm an American," she declared stoutly, "and Americans wear silk stockings."

As she said this she gazed into the outer office where three stenographers, one switchboard girl, one police woman, one probation officer, and two girls looking for jobs, were seated, and where one office supervisor and one typewriter agent were standing by the table in conversation. Five pairs of ankles were encased in faultless brown silk, two in black, one in gray, one in light tan, and the agent's trousers were pulled up to display a fancy weave of heavy silk check. The only cotton legs in sight were attached to an elderly German woman, who with muttered grunts, was washing the windows.

"All Americans don't wear them—at least it isn't necessary that they should, anyhow," added the mentor rather weakly. As she said it she curled her own ankles out of sight on the rung of her chair.

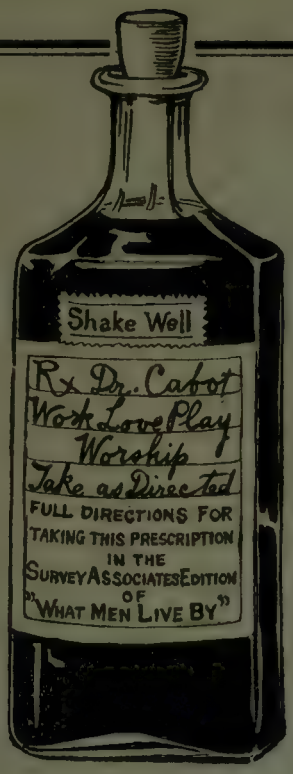
"Well, Anna," she continued desperately after a pause, during which her gaze wandered to Anna's smooth stolen hose, already straining every thread and tapering so heroically into her tight slippers. "You've got to earn more money, that's plain. You've lost your old position, but since this is your first offense the store won't prosecute, although, of course, you have got to pay for the stockings. We'll see if we can't get you a better job"—and she turned to the telephone.

"Maybe we could place her," said a pleasant voice at the other end of the wire. "But I can't see her today. Too busy. We're having special counter displays, and selling talks, to attract customers. Drop in and see our new line of fancy summer hosiery. It's going big. There may be a place for your girl at the silk hose counter, especially if she is attractive and quick."

The lady at the desk made no answer to this, but hung up the receiver with a sigh. The interview suddenly embarrassed her and she rose, telling Anna to come in tomorrow. "Maybe we can get you a nice housework job, where you can save more money and won't need to spend so much on clothes," she said brightly. "But wherever you go, you know you mustn't ever steal silk stockings again or steal anything else. You understand that, don't you?" she asked, with a gaze slightly averted from Anna's pitiful finery, already wearing out before it was paid for.

Anna turned toward the outer room in which her heavy eyes could see nothing but the sheen of twenty smooth shiny ankles, twenty mystic marks of 100 per cent Americanism, twenty symbols, indispensable yet unobtainable, of a happy citizenship toward which her whole soul yearned but from which she felt herself forever debarred. Their sleek, glistening surfaces shone and twinkled on their lucky wearers, but only in the fuzzy old German window washer could she see her own future, and the vision quenched the very fires of life within her. Her destiny—a "foreign" houseworker in cotton stockings, like that old woman.

"Yes, lady, I understand," she assented dully.



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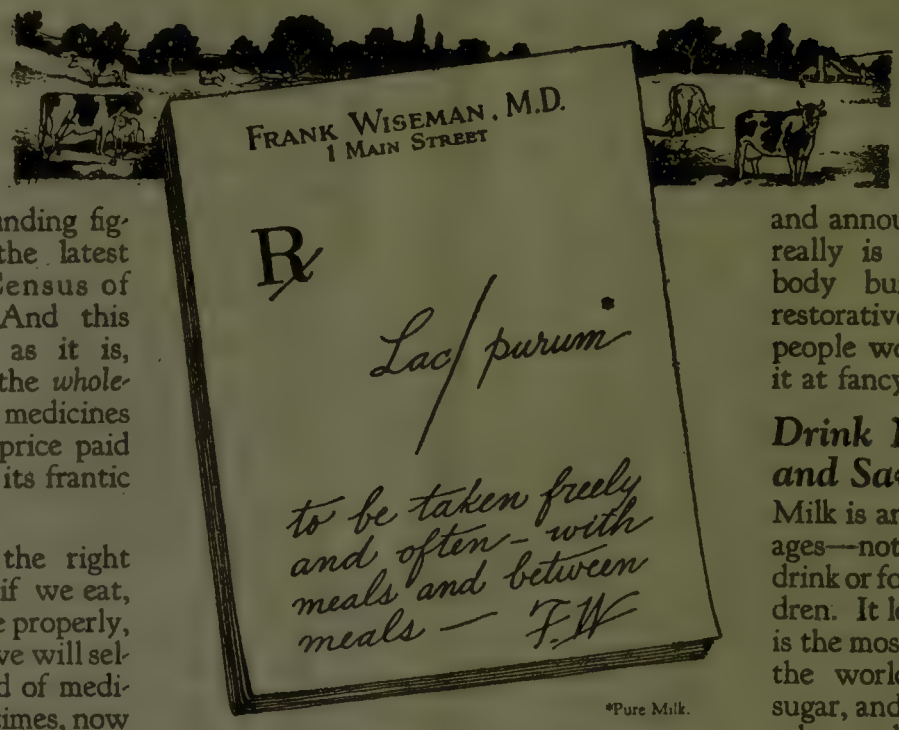
MORE than $219,000,000 a year for patent medicines in the United States! This is the astounding figure quoted by the latest Government Census of Manufactures. And this figure, startling as it is, represents only the *wholesale* cost of these medicines—not the retail price paid by the public in its frantic search for health.

If we maintain the right mental attitude, if we eat, sleep and exercise properly, the chances are we will seldom feel the need of medicines. There are times, now and then, when we all feel a little below par. If, instead of rushing off for a bottle of Dr. Bunkum's Tonique to brace us up, we would go to Nature herself for the greatest of all food-tonics—milk—we would be a different lot of men and women.



Here is a prescription that is worth $219,000,000 many times over. It has built more strong bodies than all the medicines invented or compounded by man from the beginning of time.

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—the only food she ever made solely for food. It cannot be reproduced artificially. Only Nature herself can so perfectly blend all the elements of a well-balanced diet as she has in milk.

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If milk were put up in bottles of a different shape and size, if it were given a fanciful name and announced for what it really is as "the greatest body builder and health restorative in the world", people would flock to buy it at fancy prices.

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Nutrition experts declare milk to be the most nearly perfect food we have as well as one of the cheapest, for it can take the place of so many more expensive foods. A quart of milk contains the same "energy" value as 8 eggs, or 2 pounds of potatoes, or ¾ of a pound of lean beef or ⅓ of a pound of cheese.

Save on other things if you must, but not on milk. If anybody in your family objects to drinking raw milk there are many ways in which it can be served—in soups, custards, ice cream, desserts, cocoa, cream sauces—lots of good things. Use it—if you are run down, to build you up. Use it—if you are well, to keep you healthy and strong.

The Metropolitan Life Insurance Company—in bringing to the minds of millions of our citizens an appreciation of the wonders of milk—hopes to increase the use of this most nearly perfect food. And, in addition, it desires to arouse public consciousness to the dangers of milk that is not produced and marketed under proper conditions—and by so doing bring about more rigid inspection and safeguard the cleanliness of the milk supply of the nation.

The Treasury Department of the U. S. in its Public Health Bulletin No. 136 publishes the results of a study of the practices of the Health Departments in 83 cities of the United States—milk supervision being one of the subjects under investigation. It is surprising and disappointing to find that only 31 of the 83 cities report the use of a milk grading system and among these 31 there is little uniformity as to requirements. Only 39 cities demand the tuberculin testing of all herds from which raw milk is sold. Medical examination of milk handlers is carried out by but 19 of the 83 cities.

Find out what the conditions are in your city. Investigate the source of your milk supply. Organize a committee to go to your local Board of Health or Health Officer and find out what is being done to make milk safe. If they report the milk is not properly inspected, agitate the question in your local newspapers. Make sure that you get *safe* milk.

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HALEY FISKE, *President*

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THE SURVEY

MIDMONTHLY

APRIL 15, 1924

Should Social Workers Lie?

Richard C. Cabot, M.D.

Other Articles by

W. R. P. Emerson, M.D. *William H. Matthews*
E. C. Lindeman *S. Josephine Baker, M.D.*

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Both are Mexicans. They are two men out of a dozen who tell their own story in Survey Graphic for May, of what the Mexicans themselves hope for—and spill their blood for—in Mexico.

Among others are **Jose Vasconcelos,** the minister of education; **Emanuel Gamio,** who would bring into current civilization a race of Indians not as objects of pity but bearing proudly the gift of an ancient and worthy culture; **General Calles; Ramon P. deNegri**—Mexicans who speak for themselves, and of their "cultural future that may well prove the greatest Renaissance in the contemporary world."

And not least is the posthumous article by **Felipe Carillo**—the murdered Maya leader who will become a legendary figure.

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THE SURVEY

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The Gist of It

THIS IS the season for throwing the windows wide open, shufflling chairs and tables, probing under the piano, stirring things up generally. Spring housecleaning, in a word. Should social workers be too proud to look behind the office desk? Should any of us?

TAKE that overstuffed arm-chair in the corner where case-workers settle themselves comfortably and talk about technique. Dr. Cabot thwacks it vigorously, and a cloud of dust rewards him. Is family welfare to be built on a lie—well, at least on disingenuous dealing with the family in question? (p. 67). Dr. Cabot, of course, is professor of social ethics and of medicine in Harvard University, author of What Men Live By, and in general a person whom it is presumptuous to introduce to a Survey audience.

WISCONSIN—like so many other commonwealths—began to clean out a cupboard and found that the whole house needed to be set in order. Hardy Steeholm, who sketches the story, is editor of the Wisconsin Magazine (p. 69).

AGITATION and orderliness don't often go together. Can the many factions of the Negro race straighten themselves out and arrange their aims and methods into a convincing pattern? Alain Locke offers hopeful testimony (p. 71). A Harvard Ph. D., and former Rhodes scholar, he is now professor of social philosophy at Howard University.

HARDLY has Dr. Cabot finished with the technician when Mr. Lindeman comes along to ask, not whether he is truthful, but whether he is really human (p. 83). These papers have been recast in the editorial office from the amplified text of an address at the New York State Conference of Charities and Corrections.

SOMETIMES it's the house of a neighbor that contaminates the street. Dr. Mary B. Ritter, a leader in California efforts for social hygiene, tells (p. 95) how San Diego is menaced by a vicious neighbor for whom Americans are largely responsible.

THE UNPRETENTIOUS jottings from a Berlin note-book come (p. 69) from Mrs. Stern, who left the staff of The Survey last year to spend several months in Germany with her husband, Boris Stern, an American research student.

DR. S. JOSEPHINE BAKER, known internationally for her organization and administration of child hygiene under the Board of Health of New York City, with which she was connected for more than twenty years, is now consulting director of the Children's Bureau (p. 89).

BOSTON is rich in builders of mental health. Dr. Thom (p. 93) has already written for The Survey on the work of his Habit Clinics for children (March 15, 1923).

MR. MATTHEWS, of course, is director of the family welfare department of the New York Association for Improving the Condition of the Poor (p. 96).

"NUTRITION, see William James." An odd entry, that, in a reading list. But Dr. William R. P. Emerson, president of the Nutrition Clinics for Delicate Children, in Boston, speaks with an authority that is nationally recognized (p. 103).

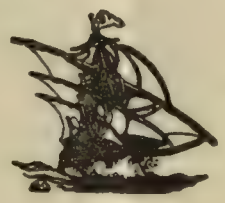
IN ITS ISSUE for January 15, The Survey, rejoicing editorially in the striking decline in blindness resulting from ophthalmia neonatorum, declared (p. 379) "Massachusetts has not recorded an instance of the infection for more than five years." Of course this statement should have read "instance of the infection *which has resulted in blindness. . . .*"

DRAWING BY OTTO UBBELOHDE

THE SURVEY

MIDMONTHLY

April 15
1924



Volume LII
No. 2

Veracity in Social Work

By Richard C. Cabot, M.D.

SHOULD a social worker always tell the truth to clients, to other agencies and to the general public, the truth, that is, so far as he knows it? Most social workers, I think, would have no hesitation in answering this question in the affirmative. But when one comes to bring up instances presenting real difficulty, the matter is not so clear. In the first place, most people approve of deceiving criminals and those under reasonable suspicion of crime. This is the field of criminal detective work and many societies doing work for the prevention of cruelty to children consider themselves and their agents as quite definitely arms of the law and so carry out the ordinary subterfuges and deceptions of a detective on the grounds that they are helping to bring the criminal to justice. Under these conditions, one might truly say that the criminal or suspected criminal is not our client, is not another social agency nor a member of the general public. He is an individual at war with society and we are accustomed to the practice of treating such people by warlike methods in return. War of course involves strategy and the use of spies. The criminal, we say, is the enemy of society. Therefore we treat him as an enemy and carry out methods without which war cannot be carried on. In this practice I take it most social workers acquiesce, though I think there is much to be said for the view that even criminals do not deserve such treatment from society. But this point I should like to reserve for fuller discussion later on.

ASIDE from the deception of criminals and those reasonably suspected of crime, are there any others whom we are justified in deceiving? In The Family for November 1922, a case-worker asked and answered the question, "If a client definitely refuses to permit certain individuals to be interviewed" (in the course of social investigation) "has the worker the right to see them?" I understand from a later paragraph of this same article that the author approved not only of going against the client's wishes under certain conditions, but of doing so *without his knowledge;* that is, without warning him that we are about to do so and contrary to his known wish. She goes on,

> There seem to me three possible situations in which the social worker would be justified in going ahead in spite of refusal on the part of his client:
>
> 1. In the cases of suspected mental trouble where the proof, as the worker sees it, really must come from these other sources. An attempt, of course, should first be made to gain the consent, and, except in exceptional circumstances, that consent could be secured. In exceptional circumstances it would sometimes not be well to annoy the patient by trying to insist upon his consent.
>
> 2. In cases of illegitimacy, the unmarried mother almost always refuses to have her family know of her condition, if they are a respectable family who will help her out of her trouble. The motive in this case is not only the client's desire to protect herself but her desire to shield her dear ones from pain and disgrace. Years of experience have proved that the love of parents and family makes it possible for them to bear such disappointments as come with a true knowledge of what has happened, and their helpfulness is so great in relieving the distress of the client that the distracted unmarried mother's refusal to have her family seen cannot be heeded—not to mention the definitive rights of her near kindred, which supersede those of any outside agency.
>
> 3. Where the agency has good grounds for suspecting immoral conditions in the home which would lead to the neglect of children, morally and physically. For the protection of these children, who are unable to protect themselves, a worker would be justified in going against the wishes of his client.

If your client withholds information from you and you secure it from another source, would you have a right to go ahead without his consent —that is, would his lying justify you in being deceitful with him? Since our agency stands for certain moral principles, it would not be justified in meeting deception with deception, but rather, by example, should help the client to have higher standards. Even where the consent to see certain individuals has been refused and the agent feels the situation warrants his going against the wishes of his client, he should always go back to the client and explain what he has done. This is better than for the worker to say at once that he will go anyway, when consent has been refused. He could not at that time justify by results the wisdom of his action or the wisdom of his client's refusal, and it would make the society appear so dictatorial that the client would

coming dangerous, and pressure was finally brought to bear to compel action.

It is safe to say that up to within the past few months, the purposes and powers of the state board of control were hazily outlined in the minds of well informed people in Wisconsin, and to the average person the name meant practically nothing. The board was organized in 1871, reorganized in 1891, and again in 1921. The last reorganization was made with a view to coordinating the institutions, with emphasis on business administration. While the lawmakers were thus lopping away at the top-branches of social maladjustment, they were forgetting the very causes creating these institutions. Crime, poverty, immorality, delinquency, neglected children, illegitimacy, and all the other categories, each calling for attention at its source, were forgotten in the anxiety to introduce economy and efficiency into the institutions created to care for their products. While members of the board were busy with book-keeping systems and economy plans, dickering about the purchase of bedding and food supplies, worrying about the little details of administration and supervision, the broad problems of prevention were thrust aside.

It would not be fair to charge that the state board has accomplished nothing. It has done effective work in supervising the physical aspects of county institutions and improving their sanitary conditions. County poorhouses and county jails have been benefited, although here there is still room for vast improvements. A mental survey has brought to light many possible ways of reducing mental defectives in the state. The present sterilization laws were the outgrowth of a study of hereditary feeble-mindedness. A children's bureau with unlimited possibilities was established.

The board has never worked out, however, a program which would include preventive as well as curative effort. In 1921 the state of Wisconsin, according to Dr. Gillin, spent $12,275,467.38 for the support of dependents and the catching and care of delinquents, while the largest sum ever appropriated by a legislature to prevent individuals from becoming state charges was $160,956.00.

Yet it was specific mistakes that finally aroused popular indignation. The Wisconsin Conference of Social Work, as well as other groups and individuals, had tried to cooperate with the board and to confer with it upon matters vital to the successful execution of social work in Wisconsin. These overtures on the part of social work groups, civic bodies and citizens of the state were either ignored or curtly refused. The dismissal of Dr. L. H. Prince from the superintendency of the state public school for dependent and neglected children (at Sparta, Wisconsin) aroused bitter resentment throughout the state. In 1922 the state board of control called Dr. Maybelle M. Park to act as director of the juvenile department. A trained social worker of unquestioned competence, she at once instituted sweeping reforms. This phase of the state's social work was rapidly becoming, in her capable hands, one of the best in the country. But she found herself hampered in every way by the board, not only through its dilatoriness in dealing with questions of policy submitted by her for its consideration, but also by its direct refusal to give her a hearing in conference. Finally, although Miss Park had been definitely retained on a salary of $3,000 and travelling expenses, the board reduced her salary to $160.00 per month on two days' notice, without explanation and in violation of the civil service law.

Since August the Children's Bureau has been without a director. In flat contradiction of the original conception of the children's division, the board now attempted to secure the appointment of four "field agents" for the juvenile department, three at $100 per month, and one at $125, the latter to be in charge of the work of the entire state. This meant nothing more or less than putting in charge of work requiring the services of trained social workers, untrained persons, totally unqualified—mere inspectors.

The result of all this was a general demand from all parts of the state, and particularly from Wisconsin women, that immediate action be taken to remedy the situation. So important had the question become that it threatened to take on serious political aspects.

There is no need, however, to charge Governor Blaine with mere political astuteness in making an appointment so generally approved as that of Dr. Lorenz. Matters fortunately shaped themselves so that it was possible for him to take the action that he did. He requested the resignation of R. C. Sharp, secretary of the board, on a general charge of official misconduct. On Mr. Sharp's immediate compliance with the request, no specific charges were preferred. The resignation of Mrs. Elizabeth Kading, president of the board, on grounds of ill-health, quickly followed —a resignation which did not cause any surprise after the dismissal of Mr. Sharp. The governor followed up his excellent appointment with another, in naming Mrs. Margaret Hutton Abels to be the woman member of the board. Mrs. Abels has had a wide experience in educational work, and is the author of several texts on economics.

From the controversy has come a fully aroused public consciousness of the tremendous force for good or evil that has been entrusted to the state board of control and of the absolute necessity of the closest participation of citizens in all matters with which the board is in any way concerned.

The state conference of social work has not been slow to seize the opportunity for a fresh effort at coordinating the efforts of the many private agencies now interested in the problems of delinquency, poverty, and inadequacy of life, and has issued a call to social work and civic groups throughout the state to unite with the newly constituted state board in support of this program:

1. An adequate state-wide system of probation with a trained and experienced director.
2. Adequate work for the mentally diseased, including compulsory examination of children three or more years retarded and compulsory special class instruction in the public schools; state-wide supervision of all feeble-minded children needing such care; mental examinations of defective, delinquent and other abnormal types who come before the courts and the establishment of a mental efficiency board to assist juvenile courts.
3. An adequate program of vocational education in the state prison.
4. Adequate field work for the blind.
5. Establishment of a juvenile department with a broad range of activity.
6. Education of all state and local officials and citizens on the problem of social and economic incapables.

Wisconsin has moved forward. If they pull together, these forces should be able to carry through a comprehensive program of restoration and prevention.

HARDY STEEHOLM

The Negro Speaks for Himself

NEGRO leadership and organizations, unfortunately, have not been an exception to the rule that groups under adverse social pressure, with imperative need for unity, seem always to exhibit, nevertheless, a superabundance of factionalism. They are thus unwilling collaborators with their oppressors. An effort to coordinate the organized agencies of race work is therefore a noteworthy symptom of progressive thought and action. Such an effort has been successfully made in an all-race conference of Negro organizations at Chicago out of which has come a representative national council to be known as the Negro Sanhedrin.

From all sides, the critical need with respect to the race question seems to be clarification of mind and coordination of effort. The almost interminable discussion of the problem and the legacy of generations of controversy have accumulated such a glut of panaceas, nostrums, and proposed solutions—the great majority of them based upon neither expert investigation nor comprehensive view—that it has become almost impossible to discern just what it is that the Negro needs and wants. As a result the mind of the general public has almost pardonably reacted from bewilderment to impatience, and from that in turn to protective apathy. With such a situation, the only constructive move possible is for the Negro to become articulate and positive on his own question and to restate his case. In the Sanhedrin movement, Professor Kelly Miller, best known of the moderate intellectuals, has attempted this task, with the assistance of five important civil rights bodies, The National Association for the Advancement of Colored People, The Equal Rights League, The Race Congress, The Blood Brotherhood, The International Uplift League, and The Friends of Negro Freedom. The project, seemingly inaugurated at the proper moment, has had overwhelming success through the participation of 63 organizations in the first conference and the unanimous endorsement of the 300 delegates in attendance.

It has been decided to establish the Sanhedrin as a permanent organization to meet in full conference biennially, with a national executive council, a commission on public information, and special permanent commissions of experts on the more important phases of race interests. There has thus been created an agency that may speak for the Negro on his own interests, problems, and activities in a much more authoritative and unpartisan way than any that has hitherto existed. Diverse and even antagonistic schools of race thought and policy are represented, and their differences have been worked down in conference to certain fundamentals which may be regarded as the common contention of all groups concerned, with the express understanding that the movement should in no way compromise the independence or infringe upon the special activities of the constituent organizations.

Recommendations were made in each instance by persons representing the organized interests in each of the special fields involved, so that at least the principle of representative and expert findings has been established as a precedent. These efforts, continued through the permanent commissions, ought eventually to bring forth results that will rid us to a considerable extent of the dreaded amateur and the still more dangerous professional social quack. The published program may be regarded as representing what the Negro wants and wants unanimously at this stage of the race situation.

SEVEN of the problems considered fall primarily within the field of joint public responsibility and inter-racial cooperation. Here the necessity of insisting on the public welfare as the common goal and justification was stressed. "We are a group of ten million in the midst of ten times our own number. The welfare of one must not be sought at the expense of ten. While we can surrender no rights, inalienable or conferred, all of our policies must be patriotic and considerate of the whole equation of which we constitute but a factor." The following were recommended as the cardinal principles and the salient points of attack:

PUBLIC HEALTH: The imperative need of improving and safeguarding the physical stamina of the race, and of enlisting the full cooperation of Negro organizations in public health campaigns.

EDUCATION: The necessity for equal school facilities based upon equal per capita distribution of all public funds available for the maintenance of public school education; for a larger share of administrative participation by the Negro in the control of his education, public and private; and for all forms of higher education,—professional, technical, and liberal, to produce, in the public interest, intelligent leadership for the race.

LABOR: Protesting the exploitation of Negro labor in the conflict between capital and organized labor as unfair and detrimental, and declaring for the principle of the standard wage and the recognition of Negro workers in fields where Negro labor is organized; endorsing community assistance to Negro workers, especially recent migrants, in industrial centers; and recommending organized financial relief to the Negro farmer for the alleviation of direct and indirect peonage and the increasing of farm productivity.

POLITICS: Maintaining the necessity of political activity as necessary to race welfare, and the protection of the right of franchise and all civil and common citizenship rights as the only safeguards of democratic institutions.

WOMEN'S MOVEMENTS: The endorsement of equal rights and equal participation of women as necessary and more favorable to the advance of the race situation.

PUBLIC UTTERANCE: The necessity of reserving the right of protest and of maintaining free and untrammeled public utterance as the chief resource against discrimination and injustice.

INTER-RACIAL RELATIONS: The stressing of the increasing need for local effort and community adjustments because of the recent changes of distribution in the Negro population; endorsement of the system of inter-racial committees, and the recommendation of the extension of this plan to communities where they have not yet been established; recommending that Negro organizations assume financial responsibility for their fair share in the support of civil and social projects.

IT was in connection with the discussion of his own special problems that the most characteristically new phases of race life and effort were discussed and developed. Repeatedly the present moment was characterized as the advent of the era of self-help and self-direction. There was determination to transform the liabilities of the enforced separatism of his race life into group assets of spiritual, social, and cultural autonomy. Overtopping the sense of limited resources and restricted opportunity, there was a prevailing practical optimism that in these aspects the assets of the Negro, well administered, were equal to the task of meeting the

heavy liabilities of his status in this democracy and the grave responsibilities of maintaining a life necessarily separate in some respects from that of the older elements in the population. In the words of the sponsor of the movement, "This conference is destined to inaugurate on the large scale a new phase of race life which has been developing for a decade or so with the improved economic and educational condition of the Negro population—namely the period of self-help and organized cooperation toward discharging our share of responsibility, direction, and effort in the solution of the race situation in America."

Seven points of internal policy were unanimously recommended.

BUSINESS: The concentrated development of business enterprises, cooperative and private, toward the development of financial prosperity and economic independence; and, as necessary to the success of these, the supplementing of industrial and technical training with professional business training.

FRATERNAL ORGANIZATIONS: The importance of combining, through inter-fraternity organizations, the considerable and growing resources of the Negro fraternal and benevolent associations for the financing of social projects in education, business and community betterment.

PUBLIC PRESS: The importance of maintaining a race press higher than the average standards and freer from the commitments of partisanship and the policy of commercialized news, in the interests of greater race unity and more dignified and representative race publicity.

RACE MOVEMENTS: The desirability of building up cooperative contacts between the Negro peoples of America, the West Indies, and Africa, and of a development, both as a responsibility and opportunity, of the movement for help in the economic educational and spiritual redemption of Africa.

NEGRO YOUTH: The development of organized contact between the organizations of Negro college youth and the general body of race organizations, and the endorsement of the constructive program of the committee of the Negro college fraternities and sororities.

CULTURAL PROGRAM: The desirability of promoting travel and extending journalistic and educational contacts between all bodies of Negro peoples, of promoting scientifically accurate information about the history and achievements of the Negro, and of stressing the study of African civilizations and culture; the capitalizing of the undoubted spiritual assets of the race in all forms of the cultural arts as perhaps the most immediately available and promising path to world service and recognition.

So dominating the whole, there is the determination to resort to the motive of race appeal to supply the lack and denial of many other inspirational incentives and rewards. It was this that Kelly Miller had in mind when he said: "After all, the Negro Sanhedrin is an influence rather than an organization, and it will fail of its essential aim unless it holds up an ideal to Negro youth which is worth living for, worth striving for, and, if need be, worth dying for."

ALAIN LOCKE

Heard at a Hearing

UPSTAIRS the immense marble corridors of the Senate Office Building buzzed with the excited murmurs of the throng that fought their way to hear the inquest of an administration. There were disappointed ward heelers, revelling in the discomfiture of the important, and rolling on their tongues, in a kind of vicarious gluttony, the mention of the tens and hundreds of thousands of dollars alleged to have eased the way of this or that seeker for special privilege and power.

"He's sliding, he's sliding, keep pushing, you'll get him yet," interjected a seedy, hawk-nosed individual at the back of the committee room in a string of hissing whispers, as Senator Wheeler pressed harder at a recalcitrant witness. "There," with a sigh of relief, as the desired admission came out, "you've nailed him."

Next to him sat a matronly soul from Iowa, who, with her daughter of mature years, had come for a first look at the nation's capital. Had the white marble pillars danced a sailor's hornpipe before them, the two ladies could have suffered no more distressing conviction that the world was reeling, as this or that party, or scandalous deal, slipped from the lips of witnesses unabashed. Beside them a veteran of suffrage campaigns, now charging, "regardless," toward Socialism, held her grizzled head high in jubilation at this palpable proof that Men and Money are Evil. Beyond were two ladies in near-seal coats, who knew everything and obligingly volunteered it. One gathered that their husbands were on the inside. And other ladies, who were sure that they could not understand anything, but thought it so interesting, nevertheless. On the other side of the mahogany tables sat the row of senators, flanked by important personages who slipped in through the private entrance to suggest or advise, and through the room there was a constant shuttle of copy boys passing notes from the reporters' tables to the telegrapher whose special wires clicked outside.

The meeting adjourned, with a rumble of chairs pushed back, rustling coats, and striking matches.

"Well, I guess that was worth getting up early for," the lady from Iowa confided to her daughter, looking for a sunshiny prop to her shaken world.

Everyone had a sense of importance, of having participated in something epoch-making. Just the mention of those pleasant trips to the West Indies, those little luncheons and dinners at which so much of importance was discussed between cocktails and liqueurs, those pressing questions of the wisdom of this or that investment, left a general sense of well-being.

It was snowing miserably outside, and many of the audience drifted down to the restaurant in the Senate Office Building, that refuge where a cup of coffee still costs five cents. The service was very poor. The manager explained that her waitresses had walked out, and that she had had to send over to the Capitol for black boys unaccustomed to her ways. On each table was a new black and white card, which announced

No Tipping Permitted
Waitresses Accepting Tips will be Dismissed at Once

Beside their lead story of the thousands of dollars of graft and hush money, the afternoon papers carried a paragraph which explained that government waitresses had struck at this order—which would leave them only their weekly wage of ten dollars.

MARY ROSS

The Common Welfare

THE designation of Curtis Dwight Wilbur, chief justice of the California Supreme Court, as secretary of the navy was an event of warm personal interest to social workers of the Pacific coast. Judge Wilbur's name is connected with many social work enterprises in California, and particularly with work for the welfare of children.

He was associated with the beginnings of the juvenile court law of California. Between 1905 and 1907, and again in 1913, he served on the committees which successively worked on the many amendments and redrafts of the law. In 1907, when he lived in Los Angeles and served as a justice of the Superior Court, he was one of the organizers of the juvenile court there. Though his retirement from juvenile court work, after some disagreement with his probation committee, was a somewhat dramatic and personal incident, his generous gift of time and thought to the problems of the wards of the court has by no means been forgotten.

The judge has always been a force behind constructive legislation for the care and prevention of child dependency. He backed the Boys' Brigade with enthusiasm and persistent friendliness. Until he became justice of the state supreme court, he was an outstanding figure at all the state conferences of social workers. During the war and since, he has been a leader in raising money for the Near East Relief. His interest in social work springs from a profound religious conviction: he is an ardent churchman and believes that social service is a function of a truly religious life.

ALREADY most people have forgotten what it was that two months ago made them look forward to April 1 with apprehension. During January and February editors of magazines and the managing editors of the metropolitan dailies were making preparations in anticipation of a possible national coal strike to begin at midnight of March 31. Bituminous coal operators, railroads, manufacturing establishments had accumulated unusually large reserves of fuel against the anticipated crisis. Early in February the international convention of the United Mine Workers of America adopted the recommendation of its Scale Committee to instruct the miners' representatives in the approaching negotiations with the bituminous operators "to secure the best agreement obtainable . . . *on the basis of no reduction in wages* . . . the next wage scale (to) cover a period of four years, beginning April 1, 1924." On this issue of no reduction in wages the operators had forced a strike in 1922. It was generally expected that they would contest it again, that the miners would again refuse to yield, that trouble would ensue.

But nothing of the kind happened. In the balmy atmosphere of Jacksonville, Florida, the miners and bituminous operators held a joint conference that proceeded like a Friends' meeting, and on Tuesday, February 19, signed an agreement on the miners' terms, with the difference that it is to run for three instead of four years. As we go to press the newspapers announce that on referendum vote of the membership, the miners have approved the work of their representatives.

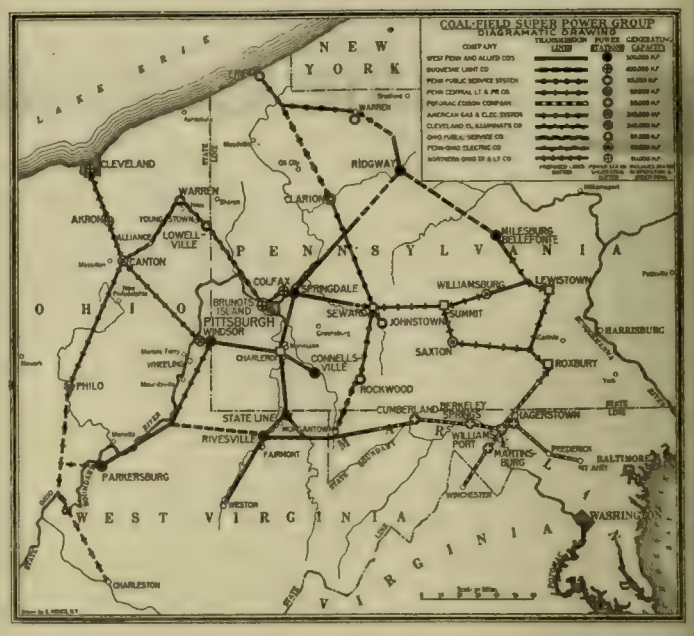
THE Coal Age, the trade journal that functions as the semi-official spokesman of the operators, is frankly dazed by the event. "It seems almost incredible," it says editorially, that with business being lost almost beyond recovery by reason of a high wage scale the operators would consent to sign for the present wage. . . . Indications pointed to a long fight on the period of the contract. But even there the needle pointed in the wrong direction." Such a veteran reporter of the miners' official activities as John J. Leary Jr. of the New York World is equally amazed. "Here for the first time so far as records and memory serve, a great union deliberately sets out upon a program that must, if it works, reduce membership by tens of thousands. And it is even more remarkable that this program was forced not by the employing side of the industry upon the employed, but by the employes upon the employers." President John L. Lewis of the United Mine Workers is quoted as saying that many high cost mines will have to be closed and that the excessive number of workers in the industry will be cut down. But he thinks that the agreement will "stabilize" coal production, and that while "many are going to be hurt, the rule must be the greatest good of the greatest number." At a press conference in Washington, Secretary Hoover hailed the agreement as "the most constructive step in the industry in many years."

THE SURVEY is seeking the cooperation of public men and leaders in the industry in obtaining the basis for an interpretation of the agreement in its bearings upon the technical conduct of the industry and upon the consumer. Meanwhile evidence accumulates to show that one of the major effects of unstable production and high fuel prices will be the rapid extension of the electrical industry in the direction forecast in our Giant Power number.

On March 20, the president of the American Water Works and Electric Company announced the completion of a series of cooperative agreements for the mutual exchange of electric power by nine power companies, designated as the "coal field group" because their generating plants are located in the heart of the bituminous coal fields.

The group has a combined capitalization of $315,000,000 and a generating capacity of 2,000,000 horse power—double the capacity of the twenty-one undertakings of the Ontario Hydro-Electric Power Commission. The extent of this unit in the giant power system is shown by the chart prepared by the American Water Works and Electric Company, Inc. On March 15 the bank and stock exchange tickers carried a statement of the General Electric-Westinghouse group that the greatest prospective development in which these companies will share involves "huge power systems in various parts of the country. . . . Generation of power in the past six years developed more than in preceding 35 years, by 1930 it is expected to double and then redouble in the next 7 years." A few days before the Philadelphia North American carried the announcement that surveys were well advanced looking to the location of three sites where plants with a capacity of 300,000 kilowatts are to be built in the anthracite district. The plant to be built near Sunbury is to have a capacity of 300,000 kilowatts, and will consume approximately 1,600,000 long tons of buckwheat coal a year. From this base load plant 220,000 volt lines on steel towers will radiate to the large light, heat and power consuming centers. "This company," says the North American, "is virtually controlled by the General Electric Company."

If the miners and operators are foresighted they will not ignore the bearing of these vast electrical developments in the coal fields on the future of their industry.



WHILE the craft-work of individual settlements in New York has been shown for many years to an appreciative public, this is the first year in which the houses have come together for a joint showing of their output. Such an exhibit, arranged by the art and festivals committee of the United Neighborhood Houses, was held in March at the Art Center with the cooperation of eighteen settlements.

Seen in this broader perspective, the work has obviously two aspects—that of experts trained in the "old country," and that of the American-born children and young people who find in these art activities at the settlements some outlet for their creative energies. Among the many varied contributions which immigrants have to make to American life, none is more vital than their rich tradition of artistic craftsmanship. But the present industrial system of our country affords little outlet for these gifts. They must be deliberately fostered lest they die. The settlements, through this arts committee, are trying to supply industrial incentive for these old-world skills. No less important is the effort to bring to expression new creative tendencies. One could wish that there were more evidence of that in the exhibit, especially in the work of the children. But courage for self-expression is a requisite for creative work, and the life of New York's cramped neighborhoods is hardly conducive to that.

The embroideries of the Lenox Hill Studio are of special interest. The needlewomen of that neighborhood, trained in the old world, are executing under the capable direction of an expert designer, special orders for draperies, chair-seats, and other such articles for use in interior decorating. Their work has distinction as exemplified by the crewel draperies, made for the new Vassar Club, which suggest the colorful richness of the William Morris fabrics.

Among the exhibits of Henry Street Settlement were some articles that had been worked out along the lines of recent educational methods as "group projects." Each child of a club, for example, is responsible for one square of a bed-spread. Although such a project affords little latitude for originality of expression, it makes for a spirit of cooperative workmanship that is valuable in itself, and gives to the child who has no great individual talent some outlet for such creative expression as he may possess.

NO ONE in Ontario is going to be able to say that full opportunity has not been given the electorate to decide for itself whether it wants to be "wet" or "dry." When the Ontario Temperance Act established provincial prohibition, in September 1916, local option over a period of more than ten years had already lined up 574 out of 851 municipalities in the dry column, so that the change could hardly have been called precipitate. Recognizing that the war created special legislative conditions, however, the legislature provided that the act should remain in force only until a referendum could be taken after the war.

A dominion-wide prohibition law was in effect during 1918 and 1919. On October 20 of the latter year Ontario held its referendum, and the electors upheld provincial prohibition by a sweeping majority—792,942 votes out of 1,162,376 cast. The law, incidentally, is less stringent than the Volstead Act in two particulars: intoxicating liquor is defined as having a content of two and one-half per cent of alcohol, instead of one-half of one per cent, and the manufacture and sale of wine from native grapes is not forbidden. Yet there has been enough agitation for a change, since 1919, to justify the Conservatives in bidding for votes last summer by pledging a fresh referendum.

The Conservatives turned out the farmer government, and are now making arrangements to carry out their promise. The Ontario legislature has recently voted to send the O. T. A.—as the law is familiarly called—back to the people at a date yet to be fixed and with a questionnaire to be drafted by the government. It is expected that the referendum will be held before the end of this year. Friends of prohibition say that they expect the voters to support the law again, and that a second favorable return will have a salutary influence on enforcement.

THE Permanent Health Committee of the League of Nations which met during the latter part of February in Geneva had several new and interesting suggestions to consider besides the regular reports of the sub-committee on opium, cancer, malaria, and waterways. The commission of inquiry sent to the Far East to examine port sanitary administration suggested that a central bureau of epidemiological intelligence be set up in some central place in the Far East and also that the Far Eastern states should conclude among themselves a sanitary convention. The value of such a suggestion is apparent when it is remembered that plague, cholera and leprosy are endemic in the Far East. Also the Health Committee has been considering a proposal made by the Dutch Government to "grade" ports as to sanitary conditions. Ships sailing from "Grade A" ports and not touching at ungraded ports or those of a lower grade will not need to go through another examination at ports of entry. This is accomplished by treaty between a few countries but under the League of Nations the plan would be extended to all members of the League.

The United States is taking a very important part in the work of the Health Committee. At this meeting Dr. Hugh S. Cumming, surgeon-general of the United States Public Health Service, was appointed vice president. An interchange of medical health personnel among the various countries has been made possible through the generosity of the International Health Board of the Rockefeller Foundation, which contributes $60,000 a year to the League funds for that purpose. From September to January, for example, twenty-four physicians from eighteen European and American countries visited selected fields of observation in the United States, and then carried back special reports to the Geneva meeting. Plans for 1924 include interchanges in Great Britain, the Netherlands, Denmark, Switzerland, and the Far East.

WITH due allowance for the various political gestures involved, there can only be genuine satisfaction over the action of the House of Representatives in voting to appropriate $10,000,000 for the relief of the women and children of Germany. The resolution authorizes the president to purchase in the United States, through such agency as he may designate, and to transport and distribute in Germany grain, fats, milk and other foodstuffs adapted to the relief of the distressed starving women and children. One amendment only, of many proposed, was adopted: it provides that the supplies shall be purchased wherever possible through farmers' organizations.

Dr. Emerson reported in The Survey for February that two million school children and half a million children too young to go to school were in need of help. The situation has grown worse: according to a recent cable from Henry Tatmall Brown, director of the Friends' relief work in Germany, not less than three million school children and one and a half million under six must have outside help during the next three or four months. And a cable of March 24 to the American Friends' Service Committee reports that the supply of bread grains, (wheat and rye) in Germany will last only until about the beginning of June and that the new crop will not be available until the latter part of September. Supplies of lard, bacon, frozen meat, and corned beef will hardly cover the needs for the next three weeks.

Secretary Hoover was asked by the House committee what he thought of the proposed appropriation. "I can only feel one way about children," he said. It is to be hoped that the Senate will see the issue as clearly, and act as directly as the House has done. It would be a pity to clutter up the resolution with needless restrictions and provisos; it would be a graver pity to defer action while hunger and misery increase.

BOTH its bearing on American public opinion and the repercussion on opinion abroad entered into the choice of the convention city for the fourth biennial of the Women's International League for Peace and Freedom which meets at Washington on May 1. This is the first congress to be held outside of Europe since the inception of the league in 1915. Delegates from over thirty countries will tell of conditions and trends of thought in Europe and discuss methods by which the forces for good will may help break the deadlocks which constrain governmental action. It will be remembered that Jane Addams is president of this body which maintained its fellowship throughout the war period.

Since the armistice, the influence of these groups of women, working quietly and steadily in the various countries, has mounted; new accessions have come to their ranks, a new and more friendly popular psychology has fortified their faith in the cause for which they stood when it received scant hearing; and on this they are building. A New International Order will be the general theme of the Washington gathering.

Among the delegates will be Selma Lagerlöf, the Swedish author, typical of the important part which the women of the neutrals have played throughout. But increasingly, groups of women of the nations most desperately engaged in the war have made themselves felt. There is significance both in the message (and in the response to it) which in January of this year, when Franco-German relations seemed to be about as bad as they possible could be, Romain Rolland sent to a public meeting organized by the French Section of the league. It read in part as follows:

Even if forced to submit to a disastrous policy, our two nations have still the power and they have a duty to proclaim that they disapprove—to condemn openly the acts of oppression and of incitement to hate, by which a discord is maintained between them, profitable only to the exploiters of both. . . . What has withered the soul of Europe, what after these years of war, weighs heavily upon the heart of the two peoples—of the conquerer no less than the conquered—what prevents them from recovering their pleasure in living, in working, in hoping, is the mutual distrust, hatred, degrading suspicion. The two victims increase their unhappiness in reproaching each other for it. Friends—friends of France and of Germany, let us rather share and thus lessen it!

The Washington meeting is the first occasion since the world war that an international peace conference has been held in the United States. There are branches of the league in twenty-four American states, and the Congress will be preceded by a one-day conference of the United States section of the league. Here pan-American problems will be discussed, and a campaign initiated urging the President to call a conference of the debtor and creditor nations.

Following the congress, and a reception at Goucher College, Baltimore, a special train, to be called the "Pax Special," will carry many of the delegates to the International Summer School of the league in Chicago (May 17-31), making stops at Philadelphia, Pittsburg, Columbus, Cincinnati and Indianapolis.

THE way of the conservationist is hard. When it isn't Teapot Dome, it is Bright Angel. Indeed, Bright Angel is the theme of a solo in brass which echoes to the life the theme of mean-spirited greed which has been blared forth from half-a-dozen choirs in Washington during the past noisy months.

Bright Angel is a trail which winds fascinatingly, and sometimes disconcertingly down from the southern rim of the Grand Canyon to Colorado River—a mile vertically, seven miles as the mules saunter down, seventy miles, the local saying goes, as the pedestrian labors back! Most tourists take it on mule-back; thereby enriching, at the rate of one dollar per mule per trip, the treasury of Conconino County, Arizona, which holds title to the trail as a toll-road, though it lies within the Grand Canyon National Park.

Along the trail, "strategically located with reference to proposed and probable development of the canyon as a tourist attraction," according to the Department of the Interior some years ago, lie the mining claims of one Cameron. No minerals have ever been found, in amounts sufficient to be commercially valuable, on these claims; many of them have been held invalid by the Department of the Interior which has been sustained in its finding by the United States Supreme Court. Yet Cameron's agents or successors still remain in possession and have prevented thus far the development of suitable and necessary facilities for the use of visitors. Indeed they foul the water which hot and thirsty tourists want to drink. As recently as March 1, 1924, the park superintendent reported that the signs which he had put up to warn tourists against drinking the typhoid-infected water at the trail's best resting-place had been torn down by the rival caretaker, who refused to permit them to use the good water at a spring higher up on the privately owned property.

One is naturally curious to know what sort of person this Cameron may be. He is Ralph H. Cameron, United States Senator from Arizona.

SINCE March 1 Senator Cameron has graciously consented to advise the custodian to allow tourists to use the pure water as they see fit. But it is perhaps no coincidence that the Senate has eliminated from the Interior appropriation bill an item of $100,000 for the purchase of the trail, by the national government, from Conconino County—which would obviously simplify the situation and put the control of this famous pathway in strong hands. The money, incidentally, would by terms of the proposed contract with the county be spent under the supervision of the National Park Service in bettering the motor road from the nearest point on the Santa Fé Trail to the southern rim of the Canyon and thus make it still easier for the public to enjoy the park.

The New York World sums up the matter pungently, if somewhat sketchily, thus:

According to Washington despatches, some Congressman is accused of trying to get away with the Grand Canyon of the Colorado in Arizona. That still leaves the Milky Way.

Incidentally, the old fight to exploit the Yellowstone is on again. Senator Walsh (from Montana, not Massachusetts) has introduced two bills looking to the eventual damming of the Yellowstone River. The way of the conservationist is not only hard: it is often monotonously familiar.

THE child labor amendment, as this issue goes to press, is cleanly over its first two hurdles and speeding toward the third. The House Judiciary Committee reported it favorably on March 26, by the decisive vote of 14 to 6—the chairman of the committee, Representative George S. Graham of Pennsylvania, being counted in the negative. The friends of the amendment, led by Israel M. Foster, a congressman from Ohio, hoped to bring it to a vote in the House during the second week in April.

The Senate Committee took similar action on March 31, reporting the resolution in identical terms—those quoted in The Survey of March 15 (p. 675). There is, however, a good deal of uncertainty as to the date when it will be possible to secure a vote in the upper house, and persistent pressure may be needed to carry it through. One favorable factor is that the Wadsworth amendment proposing a change in the method of amending the constitution, after once being reported to the Senate, was sent back to committee on March 26. There had been talk of sidetracking the child labor amendment till the other was acted on. Now that Senator Shortridge's measure has the right of way there is only the clutter of unfinished business and the die-hard opposition of a handful of senators to block its progress. These are enough, however, to defeat any but the most energetic action on the part of its friends.

Sleep at Night

THERE is a fairy story in which the traditional charming little girl with golden hair comes suddenly upon a small door in what has hitherto been a tall blank wall. She fumbles around it for a long time and finally puts her finger on the secret spring that opens it, and creeps through into a beautiful green world full of all possible delights.

The recent decision of the Supreme Court in the case of Joseph Radice *v.* the People of the State of New York is another such door. This decision upholds the constitutionality of the New York state law prohibiting night work for women, and forms a precedent for similar laws in other states. The case, which is one of employing women after ten o'clock at night in a restaurant in Buffalo, has been hanging fire since 1917. It has fought its way through the intermediate appellate courts to the Court of Appeals, and from there on up to the Supreme Court. There was no expectation of its being called so soon. The groups which are usually back of such cases—organizations of public spirited citizens—were not looking for it. But the district attorney of Buffalo was very definitely on his job. He hurried to Washington, stayed there two days and argued it before the Supreme Court. It is a great feather in his cap that he should have won his case.

The New York statute which this decision establishes as constitutional is a more or less feeble and ill-considered law. It applies only to cities of the first and second classes; only to restaurants; and only to a fifty-four-hour week and a nine-hour day; but it does say that no woman over the age of sixteen shall be allowed to work before six o'clock in the morning, or after ten o'clock at night. There are several painful exceptions: women may be employed in restaurants as singers or performers of any kind at any hour that suits their convenience; they may be employed as attendants in ladies' coat rooms or parlors, and this is logical because it would seem to be an occupation from which men are excluded; they may be employed in connection with the dining rooms and kitchens of hotels, which seems unfortunate, as well as in connection with lunch rooms or restaurants conducted by employers solely for the benefit of their own employes.

THE validity of the New York statute was challenged upon the ground that it deprives the employer and the employe of their liberty of contract, and that it also establishes an unreasonable and arbitrary classification. Justice Sutherland, in delivering the opinion of the Court, said:

> The basis of the first contention is that the statute unduly and arbitrarily interferes with the liberty of two adult persons to make a contract of employment for themselves. The answer of the State is that night work of the kind prohibited, so injuriously affects the physical condition of women, and so threatens to impair their peculiar and natural functions, and so exposes them to the dangers and menaces incident to night life in large cities, that a statute prohibiting such work falls within the police power of the State to preserve and promote the public health and welfare.
>
> The legislature had before it a mass of information from which it concluded that night work is substantially and especially detrimental to the health of women. We cannot say that the conclusion is without warrant. The loss of restful night's sleep cannot be fully made up by sleep in the day time, especially in busy cities, subject to the disturbances incident to modern life. The injurious consequences were thought by the legislature to bear more heavily against women than men, and, considering their more delicate organism, there would seem to be good reason for so thinking. The fact, assuming it to be such, properly may be made the basis of legislation applicable only to women.

Justice Sutherland quoted the case of Muller *v.* Oregon:

> The limitations which this statute places upon her contractual powers, upon her right to agree with her employer as to the time she shall labor, are not imposed solely for her benefit, but also largely for the benefit of all. Many words cannot make this plainer. The two sexes differ in structure of body, in the functions to be performed by each, in the amount of physical strength, in the capacity for long continued labor, particularly when done standing, the influence of vigorous health upon the future well-being of the race, the self-reliance which enables one to assert full rights, and in the capacity to maintain the struggle for subsistence. This difference justifies a difference in legislation and upholds that which is designed to compensate for some of the burdens which rest upon her.

In his opinion the considerations which led the Supreme Court to decide against the maintenance of the minimum wage law in the District of Columbia in the case of Adkins *v.* Children's Hospital do not hold in the case of night work. On this subject he says:

> The statute in the Adkins case was a wage-fixing law, pure and simple. It had nothing to do with the hours or conditions of labor. We held that it exacted from the employer "an arbitrary payment for a purpose and upon a basis having no causal connection with the business, or the contract or the work" of the employe.

Of the second contention, that it establishes an unreasonable and arbitrary classification, he states:

> The limitation of the legislative prohibition to cities of the first and second class does not bring about an unreasonable and arbitrary classification. . . . Nor is there substance in the contention that the exclusion of restaurant employes of a special kind, and of hotels and employes' lunchrooms, renders the statute obnoxious to the Constitution. The statute does not present a case where some persons of a class are selected for special restraint from which others of the same class are left free . . . but a case where all in the same class of work, are included in the restraint. . . . Every selection of persons for regulation so results, in some degree. The inequality produced, in order to encounter the challenge of the Constitution, must be "actually and palpably unreasonable and arbitrary."

And Justice Sutherland quotes an opinion of former Justice Hughes:

The contention as to the various omissions which are noted in the objections here urged ignores the well-established principle that the legislature is not bound, in order to support the constitutional validity of its regulation, to extend it to all cases which it might possibly reach. Dealing with practical exigencies, the legislature may be guided by experience.... It is free to recognize degrees of harm, and it may confine its restrictions to those classes of cases where the need is deemed to be clearest. As has been said, it may "proceed cautiously, step by step," and "if an evil is specially experienced in a particular branch of business" it is not necessary that the prohibition "should be couched in all-embracing terms."

THE importance of this decision is that we have in it a basis for other similar legislation. Upon the strength of it, it may be possible to bring the United States in line with the other peoples of the world who realize that night work for women is an asocial activity. It is always reasonably comforting to find ourselves beginning to catch up with the more progressive countries of Europe. As long ago as 1844 Great Britain passed a law, the first of its kind passed anywhere in the world, prohibiting women from working in textile mills between 8:30 p.m. and 5:30 a.m. or more than twelve hours in any one day. Then in 1877 Switzerland followed suit; in 1885 Austria; in 1889 the Netherlands; in '81 Germany; '92 France; and in 1902 Italy. Now in 1924 we are coming into the fold. In all these laws up to the present time, health and welfare of women had been the basis of legislation, since they are held to be important to the state. Europe has felt them to be so important that when in 1906 the Federal Council of Switzerland called an international conference to consider this one thing, the agreement that was there arrived at was ratified by all the powers represented, except Denmark, before 1912. This agreement provides that industrial night work be prohibited for women in all establishments with more than ten employes, except only where these employes are all members of the proprietor's family. The states are left to determine for themselves what is an industrial establishment. Second, the 11 hours of rest provided must include those between 10 p.m. and 5 a.m. Third, this agreement may be suspended only under abnormal circumstances which will not recur, and if the work is upon materials liable to rapid deterioration. Seasonal industries are allowed to suspend it for not more than 60 days a year, when they may reduce the number of hours of rest at night to ten instead of eleven. The states are expected to enforce their own laws in their own ways, and their laws are only applicable to their colonies if the Swiss Federation has been notified. This law may also be amended outside of Europe in the cases of colonies or protected states. There are various agreements as to how soon the law shall become effective in different industries, but in no case can it be rescinded in less than twelve years, which means that in 1924 Europe will have a second chance at it.

And now our American working women have as good a chance to sleep at night as their European sisters. Not that we have the laws yet but that we know it is within the provisions of the Constitution that we should have them.

Very many things hang on this case. For if it is constitutional to prohibit the night work of women it is undoubtedly constitutional to prohibit their work for more than a specified number of hours on the very same ground that led the Supreme Court to this momentous decision.

M. B. B.

The Salt of the Public Service

SPEAKER GILLETTE of the House of Representatives, in addressing a group of Amherst alumni, urged his audience to believe that "our government on the whole is sound and not tainted with corruption." In spite of the current shocking revelations of corruption in the upper reaches of the public services, the vast majority of Americans retain their faith in the government without urging. The reason is that most of us who are just plain citizens come into contact with the public service not through cabinet officers like Mr. Fall, or heads of bureaus like Mr. Forbes, but through public school teachers, public health officers, the traffic cop, and more particularly the mail carriers of whom it has been said that neither snow nor rain nor gloom of night stays them from the swift completion of their appointed rounds. These common soldiers in the army of peace are the salt of the public service.

The national administration of the Post Office has frequently been subjected to criticism; the mail carriers, whether they make their appointed rounds on city streets, rural delivery routes, or along the charted highways of the air, have won and hold universal friendship and regard. In the esteem of most of us they hold a place with the village parson and the country doctor. And it may be because they serve us so unobtrusively and faithfully that we take their service for granted and reward them with sentiment rather than with their due measure of the coin of the realm.

This common habit of abusing the faithful servant in the house is typified in a statement which, according to the press, the White House issued in commenting upon the Kelly-Edge Bill embodying the petition of postal employes for an increase in wages. The statement said that "the President believes that the postal pay increase is based on justice"; *but* it is "classed by the President among the bills which would have

SALARIES OF LETTER CARRIERS

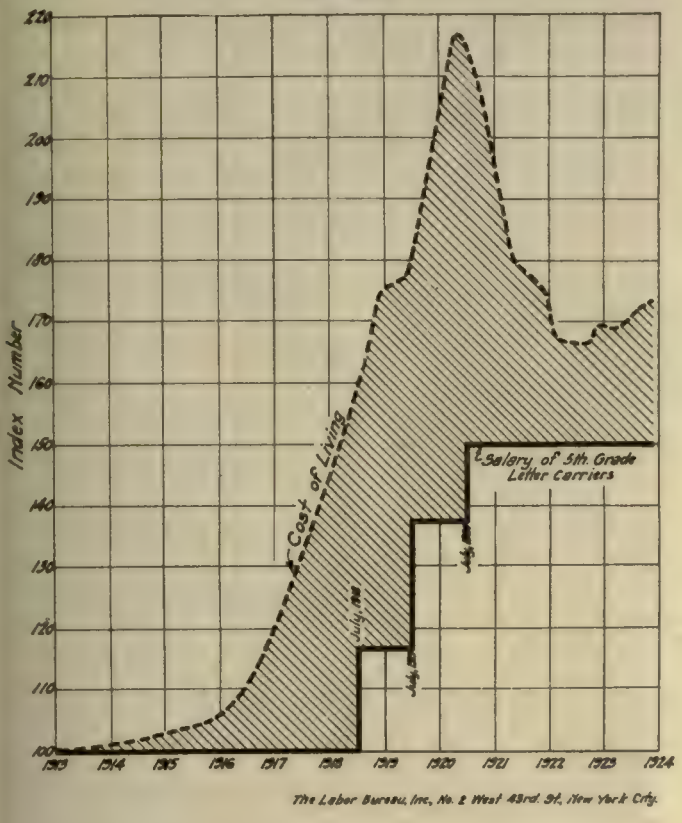
	1st Grade (*a*)		*2nd Grade* (*a*)		*3rd Grade* (*a*)		*4th Grade* (*a*)		*5th Grade* (*a*)		*Substitutes*	
	Amt.	Index	Amt.	Index	Amt.	Index	Amt.	Index	Amt.	Index	Amt.	Index
1914	800	100	900	100	1000	100	1100	100	1200	100	40	100
1917 Mar. 2....	880	110										
1918 July 1....1000b	125		1100b	122	1200b	120	1300b	118	1400b	117		
1919 July 1....1300c	163		1400c	156	1450c	145	1550c	141	1650c	138	60	150
1920 July 1....1400	175		1500	166	1600	160	1700	154	1800	150		

a. These are the grades as existing subsequent to July 1, 1920. Prior to 1914 there were six grades. The first was abolished in 1913, leaving those given above as the 2nd to 6th. On July 1, 1918, by a new classification, six grades were again introduced and a salary was set for the lowest (here omitted). On July 1, 1920, another reclassification set the five grades as shown above.

b. As a matter of fact the law provided a $300 increase for each grade, but stipulated that no man should receive more than a $200 increase for the year. This also automatically cancelled promotions for the year from one grade to another.

c. These are the salaries established by the law of November 8, 1919. This superseded the law of February 28, 1919, which had made it possible for the various grades to receive the maximum previously established, effective July 1, 1919, and had restored promotions.

INCREASE IN FIFTH-GRADE LETTER CARRIERS' SALARIES COMPARED WITH INCREASE IN COST OF LIVING 1913-1923



a disturbing effect upon the country if enacted." It would be a distressing instance of public complacency if the people and Congress should agree with the White House that because the postal employes are in honor and duty bound to forego the usual defense of wage workers against injustice—the strike—injustice should be deliberately visited upon them.

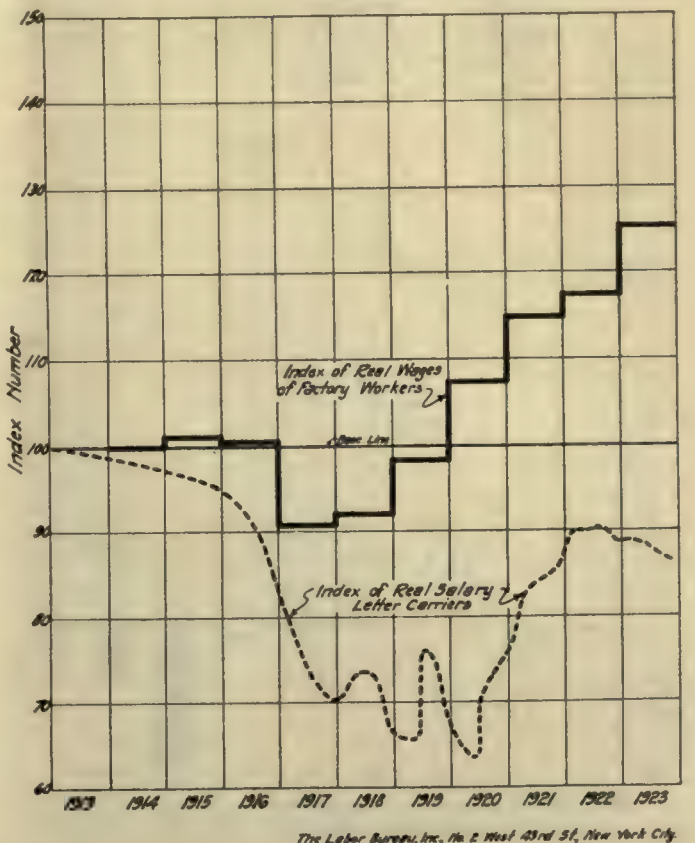
The letter carriers constitute one of the largest groups in the postal service. Their present wages and the increases for which they are petitioning fairly illustrate the quality of justice which the Kelly-Edge Bill aims to render. In the present classification there are five principal grades of carriers, of which the fifth is the highest. The Kelly-Edge Bill reclassifies them into three grades. This fact must be borne in mind by those who have a copy of the bill before them. The brief of the National Association of Letter Carriers, submitted by Secretary Edward J. Cantwell and prepared with the aid of George Soule of the Labor Bureau, Inc., is of course primarily based upon the existing classification.

To reach the highest grade a man must not only have passed rigid physical and mental tests, but must also have spent from four and a half to eight years in the service. He must not only be master of the postal rules and regulations (filling a book of 800 pages), competent to handle insured and C. O. D. mail, carry in his memory the names on his route, sometimes numbering thousands, but he must also be ready to assume special responsiblities in aid of the several secret service and other departments of the government. The carrier in charge of a motor vehicle must be a competent mechanic and chauffeur. In brief, the letter carriers' qualifications must be equal to those of skilled men in the mechanical trades.

In 1913 and 1914 the highest grade letter carriers were paid $1,200 a year. Their first increase of 16.7 per cent brought them to $1,400 in June 1918. Other increases in 1919 and 1920 brought them to $1,800, only 50 per cent above the 1914 level. During the same period the wages of the lowest grade carriers rose from $800 to $1,400. How these increases compare with the fluctuations in the cost of living, and when translated into terms of real wages, with the increases received by factory workers (as recorded by the New York State Department of Labor), is graphically shown in the accompanying charts, which we owe to the courtesy of the Labor Bureau, Inc.

There can be little doubt that any jury of 12 honest men and true would find for the letter carriers on the evidence. "There are not many who would begrudge them the $2,400 a year they are asking," says the New York Times. "We do not ask a landlord to accept kind words in lieu of rent. There is no reason why we should ask postmen to accept honor in lieu of groceries or their equivalent," says the Chicago Tribune. "Employes of the postal service are underpaid and overworked," says the Philadelphia Public Ledger. But the hue and cry today is for economy in federal expenditure, with or without justice or efficiency. And the Labor Bureau, Inc., finds that the cost of the increases proposed in the Kelly-Edge Bill, carefully calculated by the members of each salary grade and the increases for each grade, would total about $111,000,000. This seems a large sum. But it must be examined, not only in the light of justice to the postal employes, but also in the light of the service which the department is rendering. Postal receipts, and consequently volume of business, have grown steadily until in 1923 they were 85 per cent larger than in

INCREASE IN REAL WAGES OF FACTORY WORKERS COMPARED WITH DECREASE IN REAL WAGES OF LETTER CARRIERS 1914-1923

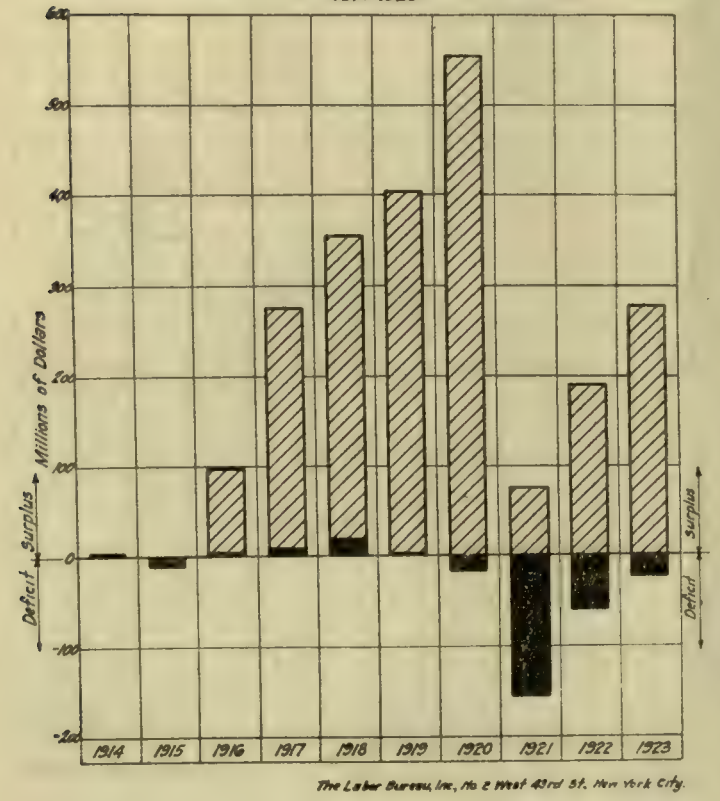


1914. The volume of mail handled by the average letter carrier has increased about 50 per cent in the last ten years. If the real wages of letter carriers were increased to the level to which they are entitled by their 50 per cent increase in productivity, those in the highest grade would now be receiving over $3,000 a year instead of $1,800. Wholesale prices in the United States increased 131 per cent between 1914 and 1920, and then, after dropping slightly, became stabilized in 1923 at 57 per cent above 1914. Postal rates in the meantime have not only not been increased but in some cases have actually been considerably reduced. Foreign letter postage, for example, has been decreased by the extension of the domestic rate to 41 nations, including virtually all of the Western Hemisphere, as well as England and Ireland. Parcels post service makes up about 70 per cent of the volume of mail, and in this class postal rates have also been reduced since 1914. As a result the Post Office Department has been running a net deficit for the past four years. What the effect upon Post Office surpluses and deficits would have been if rates had been raised as much as wholesale prices is shown by the accompanying chart. Postal operations for the past four years would in that case have returned a total surplus of over $1,100,000,000 instead of a total deficit of $259,000,000.

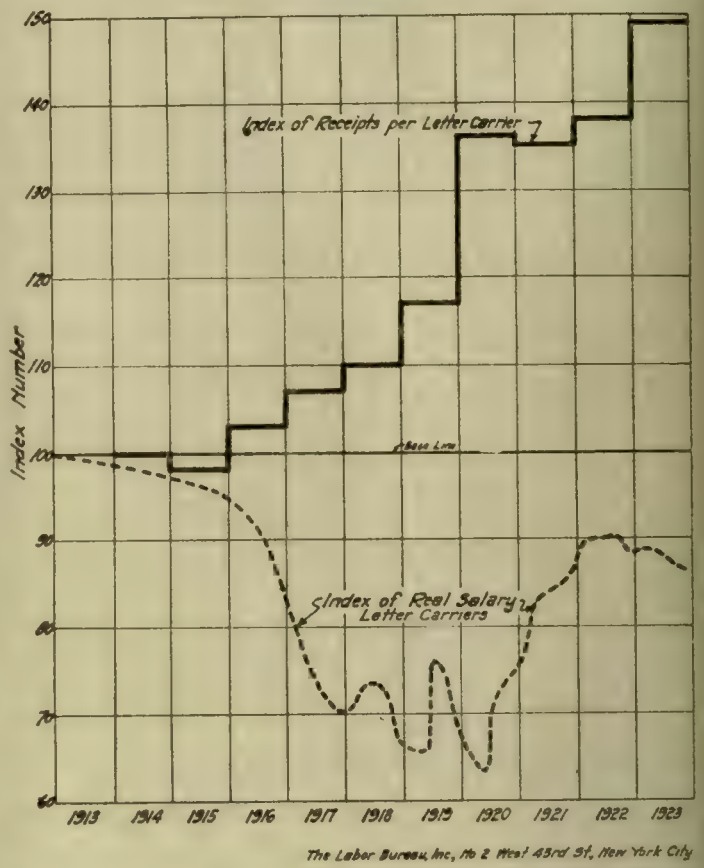
Equipped with such facts as these, can it be doubted that all fair-minded persons would join with the letter carriers in asking whether it is just for the public to profit in abnormally low postal rates while denying to the postal employes a decent standard of living? If the people of the United States deliberately visit injustice upon tens of thousands of their most faithful employes must they not expect that the salt of the public service will in due course lose its savor?

ROBERT W. BRUÈRE

POST OFFICE SURPLUSES AND DEFICITS COMPARED WITH POSSIBLE SURPLUSES IF RATES HAD BEEN RAISED AS MUCH AS WHOLESALE PRICES 1914-1923



INCREASE IN PRODUCTIVITY OF LETTER CARRIERS AND DECREASE IN LETTER CARRIERS' REAL WAGES 1914-1923



48 Hours Shalt Thou Labor and Do All Thy Work

IT seemed probable that the bill limiting the hours of work for women in factories and mercantile establishments to 48 a week would pass the New York legislature this year. For years this bill has been a recurring debutante at Albany. But though to introduce it to the legislature has been easy, the poor thing has always been a wall flower. This year the comment in the corridors was that if the backers of the minimum wage bill would consent to its sacrifice, the 48-hour bill, possibly with some weakening amendments, would be put through. But in spite of the dicker the bill has failed again. A Democratic measure, it passed the Democratic senate only to meet defeat from a solid Republican majority in the assembly.

Popularity is an elusive thing, especially the popularity of legislation. Sometimes its roots, growing downward, take hold of hell; sometimes, perhaps due to an advanced case of social geotrophism, they start the other way. And to carry the figure further, if the 48-hour plant is going to grow and prosper pretty careful preparation has got to be made, for it is a delicate vegetable, flourishing only in the warm sun of general prosperity.

Outside the United States, before the war, conditions seemed to be exceptionally favorable. The world was rich, relatively speaking; the labor organizations were strong and the social conscience was pretty generally awake. The table below is a pleasant pattern of what was happening all over the world.

COUNTRY	LEGAL HOURS PER WEEK FOR WOMEN
New Zealand	45
Peru	45
Poland	46
Latvia	46
Uruguay	48
Chile	48
Mexico	48
Austria	48
Belgium	48
France	48
Germany	48
Norway	48
Spain	48
Sweden	48
Italy	48
Portugal	48
Lithuania	48
Jugo-Slavia	48
South Africa	48
United States of America	No Federal Law

[Compiled from materials in The Labor Gazette of Oct. 1923]

And in spite of the Great War and the resulting tendency in Europe to permit both men and women to work long hours in order to make up for the destruction of money and goods, many of these laws still hold, although the prosperity which made the 48-hour legislation possible has gone, and Europe has gone back to pioneer conditions where material things seemed more important than human life.

And now we, after years of unsuccessful effort, are still without a law of our own, though the decision of the Supreme Court affirming the constitutionality of the New York state law prohibiting night work for women indicates that the state laws limiting the hours of labor for women would be upheld also. Why is it that advocates of the law, in spite of this setback, are still hopeful?

First, because we have—and know that we have—an advancing prosperity. We are rich and we know it. The cry of pioneer poverty in a new world is not heard any more. That women, or men either, need not be forced to work 10 or 12 hours a day—seven or even six days in a week—is admitted. It is obvious to most people that the country will roll along, the Rotary Clubs will flourish luxuriantly, the possibility of reducing the income tax will be favorably considered, the financial pages will record the piling up of the great surplus of production over consumption even if women in factories work only 48 hours a week. Since we are conscious of being still in the up-swing of prosperity, 48 hours a week for women is enough.

And then we have—and know we have—for the first time in our history a restricted labor supply. Europe, Asia, Africa and the Islands of the Sea are not pouring cheap labor through our ports. The quotas are absorbed into industry almost while they are landing.

And in this time of conscious prosperity when people are demanding new things—from shoes to skyscrapers—for which they are abundantly able to pay, and when the people who are able to make them are relatively few, it has been comparatively easy to organize these workers and vastly to increase their strength through unionization, so that it may come to a choice between a 48-hour week for women by law or by contract.

But all these things might be true—we might know ourselves rich, the workers might be organized and the demand for labor exceed the supply—and yet the 48-hour bill be defeated year after year—as it has been thus far. It is the slow process of social education on which we must rely. The briefs and the reports of investigations and hearings, the articles in magazines, the columns in the newspapers, the preachers who have preached, and the lecturers who have lectured, the long fights to get obscure cases through the courts have piled up into the formidable mass of information which has been relentlessly forced upon public attention for half a century. No one intelligent enough to vote can pretend to be ignorant any longer of what such things as long hours, night work, unsanitary housing and low pay do to human beings. We have learned to count the human as well as the money costs, and to be more careful how we spend this form of currency. We have learned—thanks largely to the social workers—that we as a people like other things quite as well as money.

So that is what it comes around to! The legislative popularity of such social measures as this 48-hour bill in New York—and there is one up in Rhode Island and another in Maryland—must be based primarily upon the material prosperity which makes it possible to put human welfare above property; upon a certain balance between the number of workers and the amount of work to be done—what might be called a satisfaction of the equation of demand and supply; on an organization of the workers sufficiently powerful to win what they want through collective bargaining, if it is not granted them by law; and on a stage of civilization sufficiently advanced so that the majority of the people understand something of the material basis of human welfare.

M. B. B.

The Dangerous District

IT was like being awakened from a twenty years' sleep to follow the testimony before Representative R. G. Fitzgerald's Subcommittee of the Committee on the District of Columbia during the hearing on the proposed District workmen's compensation insurance fund. There was the almost forgotten procession of victims whose claims had been thrown out of court by the ancient contributory negligence rule; who had been dogged by claim agents and cajoled into petty settlements because in their desperation something was better than nothing; who had died without compensation and yet spoke through their destitute heirs. It was such a spectacle as could not have been seen in most of the states since those barbaric days a generation ago when Crystal Eastman, Florence Kelley, John B. Andrews and their allies opened the long fight to take the industrially killed and wounded out of the catalogue of market commodities. For in the District of Columbia, Congress has never provided an accident compensation law for persons engaged in private employment; it has never even provided an accident reporting law. As a remnant of the dark ages in the matter of industrial injuries, the District of Columbia is unique.

Almost as shocking as this fact itself was the attitude of private accident insurance companies as revealed at the hearing. The bill under consideration provides for the establishment of an exclusive public fund "for the benefit of employes injured and the dependents of employes killed in employment," and for the administration of this fund by the United States Employes' Compensation Commission. Though Congress, under the bill, would advance money

to inaugurate the fund, the money would in due course be repaid and, as in the cases of Washington and Ohio, the fund would be self-supporting.

In endorsing the bill, John B. Andrews, national secretary of the American Association for Labor Legislation said that from the beginning of American experience with accident compensation the association had maintained an open mind as to the comparative advantages of the various methods that from state to state had been offered employers for carrying their risk, but that the unique conditions obtaining in the District of Columbia had convinced them that here the public fund was the only satisfactory plan. Owing to the relatively small numbers to be covered by the insurance—approximately 75,000—there was no room for the commercial companies, whose competition with the public fund would, he felt, be destructive of the humane object of the proposed legislation.

This was weighty testimony; and since it had the unanimous support of organized labor, and the concurrence of many employers, it might have been expected to carry conviction. But the opposition of the private insurance companies as voiced by Representative Charles L. Underhill of Massachussetts, and by the broadcasted resolution of the United States Chamber of Commerce, was reasonable enough. It is natural that these believers in superlative virtues of private enterprise in this field of industrial accidents—sincere notwithstanding their pecuniary interests in the business—should resist a bill that would eliminate them from the accident field in the national capital and so, by Federal example, stimulate the movement to eliminate them everywhere. But it was precisely because they had been under attack since the state of Washington created its exclusive state fund more than a decade ago that one had expected to find their record in the District such as they might point to with pride.

Their record was presented to the Fitzgerald Committee by Father John A. Ryan of the National Catholic Welfare Council in the form of a study conducted under the direction of the department of sociology of the Catholic University. After reviewing the history of compensation legislation—the enactment of the first permanent state laws in 1911 by Washington, Kansas, Nevada, New Jersey, California, New Hampshire, Wisconsin, Illinois, Ohio and Massachussetts, and the subsequent enactment of similar laws until 42 states and three territories had placed them upon their statute books, the study digs into the District of Columbia. As there is no accident reporting law in the District, the facts had to be secured from the records of the District Board of Charities, newspapers, labor unions and the courts.

The number of private employes in the District is estimated at 100,000, about 75,000 of whom are in occupations normally covered by compensation laws. For government is not the sole business conducted in Washington; the District's industries include a steel mill, two paper factories, numerous laundries, street railways, as well as building construction and a railroad terminal. And since compensation is a stranger to Washington, injured employes are preyed upon by those strange old blackjack and hold-up men of the pre-industrial common law—"assumed risk," "contributory negligence," "fellow servant's fault." How these thugs deal with their victims, every one interested in the principle of automatic compensation used to know; but even for them, since most states now have compensation laws, time has dimmed the painful impression.

One of the suits which was lost was that of a carpenter. On July 23, 1919, a rope broke while a concrete shute was being hoisted above him, and the shute, breaking through the platform he was standing on, precipitated it from the third to the second floor with the carpenter underneath. He was hurt internally and the tendons of his leg were cut so badly that it withered. He had feared the danger and left the place of work only to be directed to return by the foreman. In February 1923, the court returned its verdict for the employer with costs against the plaintiff, because the carpenter had shown knowledge of the danger and had therefore "assumed the risk" and "contributed to the negligence." . . .

A pathetic instance was the experience of Mr. J. McD. On August 26, 1921, he was working on a scaffold when it broke down. He escaped with a compound fracture just above the ankle joint. He was in the hospital just one month, was unable to do any work for a year, and has been certified by two doctors as unable to resume his trade. In the hospital an adjuster offered him $700 and induced him to believe that his bills would be paid and an easy job provided. To his amazement "the employer stopped coming around with ice cream and fruit the moment my name went on what I understood now was a release." To help meet the living expenses of McD.'s wife and eight children, the local Carpenters' Union allowed him $70, and "total disability" was awarded by his national union.

To pay his doctor and hospital bills this man was forced to mortgage his home.

The irony of this record, the university investigators observe, "lends itself to a humorous touch now and then"; as in the case of T. R. who slipped on the wet floor of a restaurant where he was working. He was hurt badly enough to be laid up six weeks. Of course as an inhabitant of the District he received no compensation. But his hard luck didn't stop there. When he returned to the restaurant he discovered that he had been "fired because he broke a trayful of dishes when he fell"!

Fifteen years ago when few people appreciated the human inwardness of compensation legislation and America was without modern experience, one might have joined in wry laughter over such episodes. It is difficult to indulge in such humor today; indignation is the appropriate emotion. That such inhumanities persist, that they should have their principal scene in the national capital, involves all of us in shame. They account for the fervor of Father Ryan's concluding statement in which he said that speaking on his own behalf and on behalf of the department of the National Catholic Welfare Conference he was "entirely in favor of the Fitzgerald bill mainly because of the provision of the state fund, rather than insurance in the private casualty companies."

Congressman Fitzgerald conducted the hearing with admirable restraint under severe provocation, but with the vigor of a man determined to remove a national stigma. His bill, as Mr. Andrews emphasized, embodies the best of American experience, does justice to employers and the public, as well as to the blameless victims of industry. There is imminent danger that the present explosion of scandal in Washington may submerge it, so that it will fail of enactment at this session of Congress. As a matter of sheer American patriotism, the social service professions especially should make it their business to help Congressman Fitzgerald see his bill through. R. W. B.

COMMUNITIES

The Social Worker and His Community

Here is the first of three striking articles in which Mr. Lindeman offers a fresh analysis of the subtle and baffling relationships between the social worker and the groups of which he forms a part—relationships that cry out for understanding lest the edge of service be dulled and the purposes of the group be clouded. To follow: The Social Worker as Statesman, The Social Worker as Prophet.

THE social worker's place in the community is more difficult to define than that of any other professional worker. The preacher, the teacher, the doctor are easily labeled and catalogued; their places in the community are defined by their specialized functions. Whenever these functions appear to impinge upon the domain of some other specialist, the impending conflict is readily resolved by a further restriction of function. Thus the law of the division of labor is preserved by a continuous narrowing of the sphere of influence of each respective specialist.

The social worker, by the very implications of his title and his task, is unable to effect so simple an escape. Whereas the preacher, the teacher, the doctor may at each moment of overlapping crawl further into his specialist's shell, the social worker must perforce extend his base of operations to include the whole of life. He deals with the total personality. The fundamental basis of his technique involves a conscious attempt to promote progress, and progress is measurable only in terms of status. Status includes the various modes according to which the individual expresses his personality on the economic, social, intellectual and moral levels.

The relation which the social worker bears to his community is further complicated by his anomalous position of liaison between the most-privileged and the least-privileged elements in the population. He must in some manner conspire to take from the surplus of those who have in order to relieve the sufferings of those who have not. In performing this perilous task, which possesses many of the ingredients of doubtful diplomacy, the social worker frequently evolves from the zestful personality imbued with sentimental idealism to the fatigued personality of case-hardened cynicism. The pathos of this evolution is revealed, not so much in the loss of feeling for human suffering as in the loss of faith in a process which relieves immediate suffering but does nothing to produce an actual sharing of the total personalities of the privileged and the unprivileged.

A clearly discernible movement of unrest exists among social workers. The younger workers at least appear to be discontented with the position which they hold in their respective communities. They are no longer satisfied to be mere go-betweens for the extremes of privilege, and if they are to be the conspirators of progress they must feel the necessity of a more wholesome and a more honest technique. The lack of dignity alone is sufficient basis for their claim to a more valid position in the community.

A thorough-going analysis, based upon adequate studies, of the relation between the social worker and his community is sorely needed. The observations which follow should be regarded not as a substitute for such analysis but rather as a prologue or introduction. In their present state these remarks have no further claims to integrity than are deserved by the author's personal observations and sincere interest.

For purpose of convenience, the relation which the social worker bears to the community may be profitably viewed from three angles, namely, as technician, statesman, and prophet. The classifications are obviously arbitrary and it is not presumed that these are completely separable aspects of the social worker's life. The approach is, however, useful as a behavioristic interpretation of a specialist's personality. The place of the social worker in the community will ultimately need to be defined in terms of what the community sees the social worker doing or what the community "thinks" the social worker is doing. In other words, a person is what he does.

From the outside, that is, from the community's point of view, a person also is what others "think" he is doing. It is probably true that what a person really is socially can be known only by resolving these two aspects of behavior.

The Social Worker as Technician

Symbolism plays so important a rôle in all of life that it is quite impossible to make arbitrary distinctions between a given personality as a symbol and as a function. No doubt the earlier social workers symbolized compassion, sentiment, feeling, and capacity to share in the suffering of others. The professionalization and organization of social work has, however, modified this relation. The trained social worker is no longer the embodiment of sentiment, but rather the symbol of a technique. He is the expert. All experts suffer a certain detachment from the main currents of life. Expertness is the modern symbol of autocracy, since the expert functions by virtue of what he knows, not by virtue of what he shares in knowing. The term "expert" in its current connotations has almost come to imply an exclusion of the experience of those who are not experts. In proportion as the symbol of expertness grows brighter, the warm, human relations grow dimmer. This is not to infer that an increase in expertness causes a decrease in respect by the community. On the contrary, the current tendency is decidedly favorable to an increase in respect. The expert becomes more of a personage as his expertness is cumulatively recognized, but

he becomes less of a person. The symbolic heights of expertness are gained through the sacrifice of intimate humanness.

Graduations of expertness in social work are of course known to exist. The chief experts who direct the technique and the policies of organized charities are so engrossed in directing that they have lost all opportunity of establishing contacts with the people whom they serve. A factor which further alienates them from those whom they serve is the task imposed upon these officials of establishing relations with their contributors. Individual case workers may still share in the experiences of people, but the directing experts can secure such experience only by vicarious routes. The latter are more frequently found at the tables of those peculiarly American "soviets" known as Rotary Clubs and Chambers of Commerce where again they are chosen and regarded as symbols of expertness.

Leadership may also in a sense be regarded as a symbol. As a symbolic personality the social worker is endowed with leadership qualities which are not directly a reflex of his expertness. The community makes reference to him as a leader and in this reference there is a content which might easily be conceived to exist exclusive of the person's place in the community as an expert. So little is known concerning leadership and the leader, however, that it seems best to defer this point of discussion until some later date.

The Social Worker as a Functioning Personality

A complete analysis of the social worker as a functioning personality will not be attempted here. The distinction between a symbolic and a functioning personality implies that in the one case emphasis is placed upon what the person is and in the latter case, the emphasis is directed to the person's activities. The symbolic personality is just as potent as a factor in community life as the functioning personality. The symbolic personality plays a part in the community's generalized adjustments; the functioning personality plays a part in some specific adjustment. Viewed as a total personality, the symbol and the function are both essential to an adequate understanding of the individual.

The objective, observable activities of the social worker may be partially designated in terms of a person who is (a) a technician in the sphere of human relations and responsibilities, and (b) a rescuer from the evils of maladjustment. The form of symbolic language has been purposely retained in the designation of these functions in order to convey the assumption that even when social workers are engaged in activity a tendency exists to describe this activity in symbolic terms. The various attempts to define social work and the social worker are often stilted and unreal because of the failure to recognize the symbolic nature of personality.

The social worker as a technician in the sphere of human relations deals with the most delicately adjusted and the least stable elements in the known areas of life. This is so because of man's complexity and because of his conscious interference—individual and social—with the modes of adaptation and adjustment. A root-democracy exists in human nature which serves as a barrier to the smooth functioning of the technician who assumes to know the causes of human maladjustments and the remedies. The chemist, the engineer, the electrician—technicians who deal with non-human factors of nature may operate in almost total disregard of the ideas held by those outside their speciality. Not so the social technician. The very stuff out of which he builds his technology can be gained only by giving regard to the humblest human elements. The language-patterns, the attitudes, and the very modes of human intercourse with which the social worker approaches his task must somehow be drawn from the reservoir of the community's common life.

I once spent a day with a highly trained social worker who represents the present goal of technical proficiency. Later I heard this worker make a part-oral and part-written report to his colleagues in which he utilized a portion of the materials ("cases") dealt with on the former occasion. The contrast in his behavior as exhibited in language-patterns was, to say the least, striking. When dealing with his clients he was confronted with raw human relations which had reached that disturbing stage which is usually labeled "maladjustment": an estranged husband, an intractable girl, an unemployed widow with four children to support. In the presence of these actual, and—for the the persons concerned—tragic circumstances, the social worker appeared to be able to partake of and share in the humblest misfortunes. In the presence of fellow-technicians, these same clients became so many algebraic symbols with convenient labels and susceptible of ready classification. This experience led me to make further observations which revealed a distinct personality conflict in many social workers. The conflict centers about the fact that social technicians have become semi-conscious of the anomalous situation which calls upon them to be humanly sympathetic at one moment and expertly hard and technological at the next. The values which they learn to appreciate in the environment of their clients are not the same values with which they deal when in the presence of their colleagues at a staff conference.

Social work and its future is ultimately to be judged by the relation which exists between the social worker as a personality and the community as an evaluating group. This is a vital and fundamental relation; it cannot be fostered and nurtured into creative moods by an "externalism" which places too much emphasis upon activities, systems, records and mere technique. These phases of social work should be nothing more than the reflection of a warm, pulsating flux of human relations. The two aspects cannot, however, be separated since both are at varying times cause and effect. It will perhaps be expedient for present purposes to forecast certain modifications of technique which will inevitably be accompanied by a changing relation between the social worker and the community.

Humanizing the Expert

The function of the expert needs re-definition. Technical snobbery is less worthy than other forms of pretension since it constitutes a denial of intellectual democracy. Such denial is contrary to all good scientific tradition. The expert who hoards his skill and his knowledge does greater harm to human progress than the aristocrat who hoards his wealth. Sooner or later the expert must recognize the fact that the experiences of those whom he serves are essential to the progressive functioning of his expertness. The expert's experience and the experience of the community must somehow interpenetrate if real progress is to result. This is obviously an educational process in which the expert will be humanized and the people will be educated. The humanizing of the

expert must also be considered as a part of his belated education.

This interplay of experience should, in the end, transform social work from a service of technical relief to a service of continuous community education. The foundations of this educational process will be the rich resources of human experience. If the product should eventuate merely as a series of joint activities which were hitherto impossible, this would in itself be a creative result. It should, however, lead much further. The social worker as a symbol of expertness might be forced to relinquish a portion of the deferential respect which is now accorded him by the community; in its place should arise the symbol of joint aspirations. The externalism of technical services would ultimately be supplanted by a spiritual objective which would cause the entire community to see life in more glorious terms than food and raiment. New aims would be created and in the achievement of these aims there would appear new values. This, the production of new values, is the mark of a progressive, creative people. E. C. LINDEMAN

What Happens on Your Street?

IT is no longer a novelty to be invited to a conference without set speeches, and even without set questions for discussion except the general topic. The idea is that for the purpose of getting a really animated discussion, leading to agreements which in turn will lead to common action, it is best to have the participants in the conference themselves decide what aspects of the subject interest them most and have them present these in the form in which they naturally come to them. With modifications, this method is also being applied increasingly to longer study courses. Such reliance on the interests and experience of the study group is, of course, not possible where the object is to put over or "sell" some definite idea of program. The propagandist will always have to insist on set speeches and expertly prepared texts.

A somewhat novel experiment along democratic lines is now being carried out by the Commission on Race Relations of the National Conference on the Christian Way of Life. The object of this commission is to encourage and assist inquiry into the nature of the relationships between different racial and national groups in America with a view to the discovery of such specific measures as may be needed to conserve good will, remove misunderstandings, make for better adjustment and avert conflicts. Hitherto, in such an undertaking, it has been customary to call in an expert to make a survey, to present a logically worked out scheme, and to recommend how the various problems should be met. The method of this commission is different. It believes that problems of race relations are problems of mental attitudes, and that it is more useful to find out what people of all walks of life *think* are problems in which race is involved than to make ex cathedra pronouncements as to what problems are biological, economic, concerned with historical animosities, with differences in cultural traditions, or falling into other such ready-made classes. It is therefore concentrating its efforts on gathering records of actual experience and submitting these to analysis and study—again not only by experts in social psychology but by all sorts of people of intelligence and good will.

Thus the commission is promoting at present a unique educational experiment: the building up of a study course by the same people—men and women, young and old, native and foreign-born, white and black and red—who later on will be asked to make up the student body.

Any one who has come in contact with a problem of race adjustment is asked simply to tell what happened. And the bulk of these happenings will make up the material of the study course. In this way, stories that illustrate a common form of discrimination against, let us say, Orientals, in one part of the country, will be placed side by side with stories of a similar nature in another section where, however, the sufferers are some group of South European immigrants or American Negroes. Too often people engrossed in a particular problem of group relationships consider it unique and question the ability or right of those in other sections of the country who have had no part in the experience of theirs to help in its solution. To find their story repeated with slight variations by some one with a similar problem in a totally different racial environment will be an eye-opener.

Again, there are many ways of tackling the same problem in group relationships. The commission does not propose to set itself up as an adjudicator between the different forms of action; but rather to tell of the various experiments in such graphic detail as may be necessary to visualize them and let those who are studying and discussing these records in all parts of the country report what *they* consider the most practical solutions and those most likely to lead to a finer spirit of mutual tolerance and fellowship between the different racial and national groups. And this is not merely a gesture; no agency or specialist today is possessed of a wide enough range of information to be able to say with certainty what an institution devoted to the welfare of native Americans should do when the complexion of the neighborhood is changing and the old constituency is moving out; or how in practice (it is easy enough in theory!) the friction can be avoided that so often comes when colored families purchase homes in a white neighborhood; or how the cultural differences between different national groups living in the same neighborhood can be bridged most quickly and effectively.

Facts Wanted

THE Commission on Race Relations of the National Conference on the Christian Way of Life invites any one who has come in contact with a problem of race adjustment to tell of that experience exactly as it has come to him, whether it be a single incident witnessed in the street or a long-continued episode with intricate problems in the solution of which he has felt some concern. Where the mention of names and places is likely to cause injury or embarrassment, they may be suppressed and the circumstances be disguised in other ways necessary to prevent identification. Each story should be complete in itself, with as much detail as may be necessary to make it clear. Sometimes, to give more color to the narrative, it may be possible to reproduce conversations or to describe the environment that is influencing the attitude of this or that group or person. Such contributions should be addressed to The Inquiry, 129 East 52 Street, New York.

By putting questions such as these up to people of the most varied experience concretely and realistically in the form of telling incidents, the commission is combining functions of research and of education in a way that is certainly democratic; how effective it will be, of course, remains to be seen.

But this is not the whole plan. With the two functions named it is proposed also to combine that of social action (remedial, preventive, conservational, as the case may be). Like the Councils and Committees of Race Cooperation in the South which have been so remarkably successful in stimulating cooperation of white and Negro in concrete projects of community betterment, the commission believes that the best kind of education is that of experimental doing. So the study course—and eventually it is hoped there will be study courses adapted to the special interests of different types of organizations, such as women's clubs, labor unions, church federations, Rotary clubs, industrial managers associations, parent-teacher associations, Bible classes, student associations, and the like—is regarded merely as an introduction to local search for parallel situations, with an emphasis in discussion on the solutions of the local problems and those parts of the solutions in which the members of the discussion group, either as a group or individually as members of other groups, can take effective part.

But that lies in the future. The immediate task is that of collecting enough material for one general study course composed entirely of stories of actual experiences. To this the readers of this article are earnestly invited to make their contributions.

B. L.

The Philanthropic Taxpayer

This is the concluding article of Mr. Norton's series of sketches of social finance

THE four cities whose social revenues we have considered in previous articles illustrate the wide variation in the proportion of the total budget for social work which is supplied by tax revenues. Detroit gets from tax funds 38 per cent of a budget of approximately $13,000,000; Cincinnati 21 per cent of a total of $6,750,000; Cleveland 12 per cent of $10,850,000 and Boston 10 per cent of about $14,500,000.

The whole subject of tax revenues as a source of support for social work is heavily befogged.

We cannot hope here to do more than touch the high spots of this field of bitter controversy. We may begin by examining the thesis, apparently held by many social workers, that there is a well defined dividing line between the activities of the government and those of private social agencies. The scholars draw the line thus: the government can safely be entrusted with the established processes of social work, but experimental activities should be undertaken by private philanthropy. Some professional social workers limit the possibilities of government action more narrowly, asserting that enterprises which require a delicate social technique and human sympathy, notably case work, cannot be carried on successfully by the government and should be left to private initiative. Theirs is a pragmatic limitation, based upon experience and upon their devotion to a high ideal for social practice.

The simplest way to test these theories is to find out what the government is now doing in the field of social work and how well it is doing it. If it has broken these bounds and successfully, neither objection is valid. Looking the country over with this thought in view, one is amazed at the penetration of government into practically every department of social endeavor except that of militant propaganda. To answer those who think that the government, because of its bureaucratic organization, cannot undertake experimentation, we have only to point to the many health departments which are constantly experimenting with problems of social medicine; to many of our state and county governments carrying on extensive experimentation with new forms of relief and family welfare work under new names; to municipal, county and state units which have entered the field of psychiatric social work, admittedly highly experimental; and to the national, state and municipal governments which are trying new ways to help the people occupy their leisure time. If it were possible to cast up a balance sheet and compare the amount of social work experimentation carried on by government and private initiative, we should probably find that the government column was the heavier.

Applying this same measuring stick to the theory that the government should not enter into those phases of social work which require the use of a flexible social technique coupled with human sympathy, we find again that it has already done so on a large scale. There are a number of cities whose relief and family case work is administered by the government. Although the mother's pension movement, when it was sweeping the country, denied its parentage, it is essentially an offspring of family welfare stock and an own sister of the private case-working society; it came into existence for the simple reason that there was more work than the private case-working agencies could finance. Theories notwithstanding, the pressure of need burst the stricture of private funds and put the relief workers back where their ancestors operated—in the government. Blind pensions, soldier's rehabilitation, even social insurance so far as it has gone, are part and parcel of the same trend. Private relief could not finance the job which its own educational processes had unfolded in bigger and bigger pictures.

The aged poor, the insane, the feeble-minded, the misdemeanant, the felon, the epileptic, the incurably sick, have by common consent been accepted as objects of government care. The entrance into the government of public health nurses, health educational programs, displays, clinics, and hospitals is too well known to dwell upon. No one has denied the right of the government to deal with delinquent children; and the state-wide program for dependent children carried on by the commonwealth of Massachussetts and some other states is a significant assumption of responsibility.

Practically all forms of human helpfulness are today carried on by the government in various parts of the country and in ever-widening circles.

We still need to answer the question as to whether the government can do as well as private agencies, or well enough, those forms of social activity which call for that fine mingling of human sentiment and human wisdom needed to restore broken individuals and families to a position of relative normalcy. This question, if not satisfactorily an-

swered, should put a brake on the process of placing social work under government finance and control. I am inclined to think the answer has not yet been written, or at least has been written only in part. Probably the government is now giving a quality of service as good as that rendered by private philanthropy, especially in family welfare work and group recreation. One would hardly expect it to be otherwise: the spiritual and intellectual growth of the body politic has not kept pace with that of the social work profession. Nevertheless, the advocates of this view have not as strong a case as appears upon the surface. The weakness of their argument is that the quality of private work from which the comparison must be drawn is not high enough to excite much pride. Private work like government work is ragged in quality—good here and poor there. Conceding that the quality of government work is on the defensive, it does not follow that the government of the future is incapable of improving the quality and developing and maintaining as high standards as the average of private work. The truth of the matter is that all government in America is still in an experimental stage. A people of such transcendent individualism have yielded only in the most grudging fashion to that social discipline which is government. They have viewed it as an opportunity for personal advantage and not an opportunity for common service. There are signs that this view is being changed and will, some day, be completely changed. Responsibility for social work standards in the government lies with social service professionals. Whenever they are able to convince the public that they have a specialized method requiring a selected personnel, adequately trained; and whenever they are willing to transfer this talent to the government and to insist on filling government positions with selected, trained personnel, they will meet with the same success that the nursing and teaching professions have won.

Social workers must make up their minds that the growing requirements of their calling are carrying it further and further into government. This process cannot be stopped; the needs of social work are outrunning the possible supply of money from all other sources of revenue; must necessarily draw larger and larger support from tax funds.

A Government Monopoly?

There are some political scientists and harassed givers, indeed, who are demanding that all social work be maintained by government. We need to oppose this view with just as much vigor as we champion the thesis that governments should share the responsibility. Social work is more than a technology and more than a system. It is a leaven in the spiritual life of the country. It is a lubricant in the mechanical processes of daily existence. To conceive the government as the whole of the social structure is to conceive a national life narrowed, dwarfed and withered. Life is more than politics. It transcends government. And the reflex action on the lives of the volunteer participants in social work is so valuable in resuscitating the haggard spiritual capacities of the people that we must not restrict the right of the individual to practice privately those things which, because they are helpful to his neighbor, are good for his own soul. We need private philanthropy, and we shall always have it. So while we admit that government activity is bound to permeate all fields of social work, we do not admit that the ultimate source of revenue for all social work is the tax dollar.

How far may we reasonably expect to lean upon this particular source of revenue for the extension of social endeavor? The matter is not as simple as the voluntary gift, client earnings or the securing of endowment funds. The competition for a share in the tax dollar is immensely wider and keener. Methods of taxation are more complex, less understood, and more artificially controlled.

Consider for a moment the competition. The last seventy-five years have seen a thousand inventions which have profoundly affected government. The automobile is a clear example. With its coming the old dirt roads had to pass. Solid road beds, with gravel, macadam and cement surfaces, have taken their place, at enormous initial cost to government, and greatly increased costs of maintenance and upkeep. It has created a big, expensive police problem. It is forcing municipalities into a new phase of city planning which will consume millions before it is done. It is leading the state governments in particular into new recreation and conservation programs. Electricity, modern plumbing, quantity production in manufacture, and discoveries in medical science—hundreds of other new factors have affected government costs.

Note the result in the city of Detroit, admittedly well governed for many years. In 1856 there were 19 activities carried on by the city government at a per capita cost to the taxpayer of $3.85. In 1921 that number had been increased to 184 at a per capita tax of $42.62. Now the tax payer instinctively resists increases in the tax rate. He would rather listen to the politician who shouts "Cut the taxes" than to the statesman who reasons "I'll give you what you want but you'll have to foot the bill." In an attempt to get what we want and still postpone the evil day of paying for it, we have recently used the bond issue to finance improvements until it has almost become an abuse. From 1851 to 1921 the per capita debt in Detroit rose from $18.71 to $93.06. Someone has recently estimated from census figures that the indebtedness of all cities of more than 100,000 population is $135.38 per capita. The rising tide of interest on bonds of municipalities, counties and states, if continued at the present rate, will at no distant date become a threat in itself, and will operate to check our habit of projecting costs of government into the future.

Three Hurdles

The social worker then who is trying to put more human service into government is met by three increasing obstacles; first by a growing competition with other projects; second a resistance from the tax payer which will be more marked in a few years than it is now; and third an approaching peak load of bonds, which by automatically shutting off a source of revenue for necessary improvements increases the competition for current revenues.

Yet the country can well afford to have what it needs in the way of government service. It is apt not to get it in the immediate future unless we begin to write an intelligent plan into our whole chaotic system of taxation. Some new foundation looking for a job can well afford to tackle a thorough untangling of the taxation snarl as one of the real social needs of the hour. There was a time when the federal government kept off the preserves of the other

units, but not now. Witness the income tax snarl; and witness also the conglomerate assessments of estate and inheritance taxes, which if a man's operations are particularly wide-spread are apt to fall upon his heirs from five or six different quarters. There are many, many nuts in the tax basket which only research, unmixed with politics, can crack. For certain types of permanent improvements we seem to be drifting towards some expansion of the special assessment plan which is tinged with the unearned increment theory. Sound theoretically, the method is still an uncertain resource till we can learn whether we can put it into practice successfully and how. In recent years we have been drifting more and more into the practice of charging fees for service rendered and I suspect we can drift much further without injury to anyone.

This may seem to have nothing to do with financing social work. It has much to do and it is extremely pertinent. If the social program is to expand—and I believe it must—it will have to turn to the government for more and more of its financing. Private funds do not flow fast enough. But the social program is in competition with an increasing number of other expanding programs looking also to government for support. The pressure of all these programs against antiquated schemes of taxation, jumbled and ill-understood, many of them with restrictions in producing revenue, calls for an intelligent inquiry and an intelligent reconstruction. If they will begin thinking, talking and agitating the matter, social workers can start the proceedings that will bring that inquiry and reconstruction to pass.

WILLIAM J. NORTON

THE COMMUNITY CHEST, The Survey reported recently, has been adopted at Smith College. Frances A. Thomas informs us now that the Scudder School in New York City has enthusiastically adopted this plan of pooling student gifts. The school heard Allen T. Burns of the National Information Bureau discuss the city-wide type of organization and after several weeks of ferment devised its own plan, with a community chest council elected to represent all the four departments of instruction. March 10 to 14 came the "drive," with mass meetings, speeches, thermometer and all. "The response was not absolutely unanimous, of course. Some students felt that they preferred what seemed to them more personal giving. But minority opinion was respected" and the chest was nevertheless filled. "The students like the plan because it does away with constant appeals," Mrs. Thomas writes, "because systematic giving is in line with their work on household budgets, because they realize it is a bit of educational experience they can carry back to their home cities, and because, apparently, they like the appeal to intellect rather than emotion involved in the community chest idea."

"WHAT CAN BE DONE," asks John Barton Payne, chairman of the American Red Cross, "to check slaughter and injury by automobiles? In 1923 about 15,000 people in the United States were killed, and some 200,000 injured so badly they were sent to hospitals. This alarming destruction of life by automobiles is on the increase year by year. This is almost as disastrous as war! What is the remedy? Is this a call to the American Red Cross? Suggestions are invited." There is one obvious defect in the ordinary safety measures now in use: traffic signals vary widely in different parts of the country, so that a green light may mean "stop" in one city and "go ahead" in another. As a second's delay in the driver's recognition of the meaning of a signal may lead to trouble, it is evident that uniformity of traffic signals is of great importance. The American Engineering Standards Committee, through a sub-committee of experts, is now drafting a standard code, based on technical researches into the accepted use, visibility, and relative contrast of various colors, which after thorough study and criticism should form the basis for uniform procedure throughout the country.

THE YEAR beginning May 1, 1924, will be one of self-examination and rivalry on the part of Wisconsin communities. The Wisconsin Conference of Social Work announces a statewide Better Cities Contest for the smaller cities—those of the first class are barred out—in which the awards will be based upon "superiority in educational facilities, home and family life, library equipment and use, recreational facilities and participation, industrial working conditions, community health, public and private welfare work, etc." The standards of measurement will be developed and applied by staff workers from various departments of the university and the state government. The contest is a direct descendant of a similar affair held in Kansas ten years ago, and first cousin to the County Achievement Contest promoted by Berea College in Kentucky, which closed on December 31, 1923.

BETWEEN the classroom where "government" is studied and the propagandist group fighting for a piece of legislation there is usually a great gap; the classroom may have the better of it philosophically, but the lobbyist and his constituents are rather closer to reality. A course offered by Professor Arthur Macmahon in the extension division of Columbia University, dealing with Pending Legislation at Albany, is an ingenious and hopeful effort to bring the day-by-day processes of the state legislature within hailing distance of intelligent analysis. "The purpose of the course is to reveal, by a running analysis of pending bills, the outstanding problems, conflicts and results of the legislative session . . . the conclusion will be given to a discussion of possible improvements in legislative procedure, and to a suggestion of procedure for citizen committees."

ONCE AGAIN the South End Almanac has fluttered its way into the neighborhood consciousness of the South End of Boston (see The Survey, March 15, 1923, p. 779). This year it specializes in brief but comprehensive statements which seek to interpret the work of the social agencies of the district. The Family Welfare Society, for instance, issues this very inclusive and significant invitation (the italics are ours): "If you are carrying burdens heavier than it seems you can bear; if you have lost husband or wage-earner, are out of work, need a loan; are worried about health, old age, the children's companions or their future; *if you find it difficult to get along with other people, or to understand husband, wife or children,* consult the Family Welfare Society."

THE REFERENCE in The Survey for January 15 to the conferences on office procedure of social agencies in Philadelphia spurs Elwood Street, of the St. Louis Community Council, to call attention to the fact that the Friday Club of St. Louis, made up of social service executives who meet weekly at lunch, is discussing this year a series of topics ranging very closely over the field of operating efficiency.

NO LESS than 30 playgrounds in towns and cities of less than 15,000 population have been opened as a result of the direct gift or of the advice and aid of the Harmon Foundation's division of playgrounds since it began work in 1921. To tell folks in general what the foundation is doing, both in promoting playgrounds and in making student loans, it has begun to publish a News-Bulletin.

HEALTH

The First Year of the Sheppard-Towner Act

THE Sheppard-Towner Act, more correctly called "An Act for the Promotion of the Welfare and Hygiene of Maternity and Infancy," is one of the most important social measures ever enacted by Congress. Its early history is one of many difficulties that were met and overcome. The act was first introduced in the Sixty-Fifth Congress by Congressman Jeanette Rankin but failed to pass. It was reintroduced in the Sixty-Sixth Congress only to suffer a similar fate. It was finally passed by the Sixty-Seventh Congress on November 21, 1921, and signed by the President on November 23, 1921. The funds for the administration of the act were not available until April 1922. There are few instances where any type of national legislation has received the endorsement of so many groups of citizens. The proponents of the act placed on record a statement of the results that might be reasonably expected from its enactment and by the degree in which its administration meets these promises the success or failure of the act must inevitably be judged.

The ultimate object of this act is the reduction of the sickness and death-rates of mothers and babies. These rates are not yet available for 1923 and therefore cannot be used in comparison with the rates for 1922. Even if they were, such a comparison would be of doubtful value, for definite and concrete returns particularly of a statistical nature can hardly be expected from any complex national social or health legislation in its first year's enforcement. This first year's work has been of necessity largely a time of organization but as a result of that organization there has already been a measure of achievement which the Children's Bureau can present without apology. That so much has been accomplished within so short a time is a matter for congratulation to the various state directors, to Dr. Anna E. Rude, the director of the Division of Maternal and Infant Hygiene in the Children's Bureau, and to the other officials who have made this possible, and to the people who were largely responsible for the passage of the act.

What the Act Provides

The main features of the act are: (1) Federal financial aid to the states, this aid to be matched in part by the states. (2) The administration of this aid by the Children's Bureau acting under the Federal Board of Maternal and Infant Hygiene composed of the Chief of the Children's Bureau as chairman, the Surgeon General of the United States Public Health Service and the United States Commissioner of Education. (3) The application of such aid to the problem of reducing maternal and infant mortality and protecting the health of mothers and babies, and (4) the vesting in the states of complete authority to initiate and to administer plans subject to approval by the Federal Board of Maternal and Infant Hygiene.

The funds available to the states under the appropriation for the year ending June 1922 were $490,000 and for the year ending June 1923, $1,240,000 to be distributed as follows: (1) a direct grant of $5,000 was to be made to each state accepting the provisions of the act; (2) of the other $1,000,000 for the full fiscal year ending June 1923 and the proportionate amount for the year ending June 1922, not more than 5 per cent was to be used for the expenses of federal administration, part of the balance to be apportioned to the states and granted if matched dollar for dollar by state appropriations on the basis of an additional $5,000 to each state and the remainder pro-rated to the states on the basis of population.

WHAT SHEPPARD-TOWNER MEANS

The establishment of state-wide work for maternal and infant welfare in 41 states

The stimulation of public opinion as to the necessity for this type of work

Increased attention to the control of the practice of midwives

The organization of maternal and infant welfare centers

Increased cooperation from the medical profession

The state and community support of lay organizations

Increased employment of public health nurses

The stimulation of localities to match state funds and thereby solve their own maternity and infancy problems

The Share of the States

During the first three months of its operation forty-two states accepted the provisions of the act, twelve by legislative enactment and thirty through the approval of the governor, pending the next regular meeting of the legislature. Of the six states not cooperating in 1922 and during the first half of the fiscal year of 1923, the legislatures of Louisiana, Massachusetts, New York and Rhode Island met and did not accept. By the end of the fiscal year ending June 30, 1923, all state legislatures had met and forty had accepted the terms of the act. The eight states that are not cooperating are: Connecticut, Illinois, Kansas, Louisiana, Maine, Massachusetts, Rhode Island and Vermont.

During the period covered by the report, thirty-three states which have accepted federal funds have made definite increases in their own appropriations for the promotion of maternity and infancy work. Six states have continued

to appropriate the same amount and two, California and New Jersey, have decreased their appropriations, California as part of a general economy program in all state departments, while New Jersey deducted from the amount available from the federal funds the appropriation the state had been making for its Division of Child Hygiene.

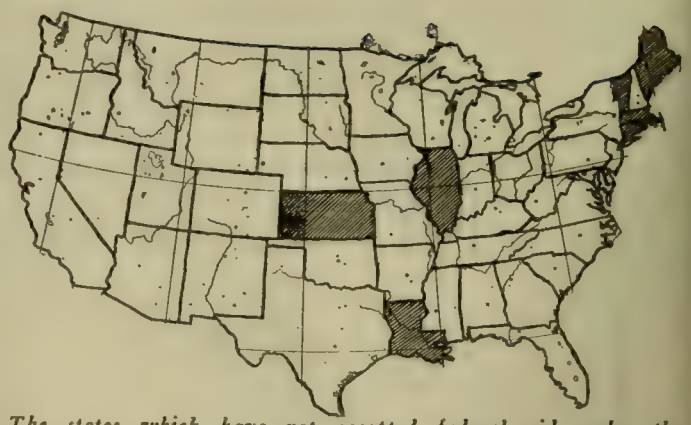
The administration of the provisions of this act in the states has been mainly dependent upon the size of the appropriation and the extent of the territory to be covered. It is interesting to note in this connection that while the act makes no mention of any discrimination in the expenditure of the allotted funds, there has been a tendency throughout the country to concentrate upon rural problems in the care of mothers and children rather than to make any expenditures in the larger cities. Such a course meets a need hitherto unfilled, for practically all of the larger cities are carrying on some form of maternal and infant welfare work by virtue of their own appropriations. The county as a unit for this health work is being adopted by an increasing number of the states. In many, the federal and state funds are used in matching county appropriations, the money being usually applied to the furtherance of county public health nursing.

How the States Function

In order to appreciate the extent of the work which has been stimulated by the act, it is interesting to consider briefly that part of the report that deals with the way in which the states are carrying out its provisions. Twenty-three of the forty-one states cooperating on June 30, 1923, (56 per cent) reported full-time physicians on their staffs, eight states reported part-time physicians only and nine did not employ physicians. Every state reported that it employed at least one public health nurse. Pennsylvania and New Jersey employed respectively 146 and 83 nurses, devoting part of their time to maternity and infancy work. Alabama, Delaware and Mississippi report the next largest numbers of nurses employed. Fourteen of the states employing full-time nurses have in addition from one to thirty-nine who are doing part-time work for mothers and babies. Only two states are employing dentists under the provisions of the act. These are Idaho and Virginia. California, Delaware and Georgia report the employment of dental hygienists. Volunteer service from dentists and dental hygienists was reported from several states. Some of the states reported the employment of social workers, community organizers, inspectors, health teachers and dietitians.

The activities of the states were, as a general rule, first directed towards the education of the public, since the success of the work was to a very great extent dependent upon its understanding, response and cooperation. It has been impossible to compute the total number of lectures, demonstrations, exhibits, the use of moving pictures and other general educational health activities that have been carried on, but there is not a state that does not report some definite work of this type. In a few states the work has been left to the individual contacts made by the county or community nurse. Work in these states has naturally developed more slowly than in communities where a general campaign of health education has been carried on.

Twenty-five states reported that they were using booklets, pamphlets or letters devoted wholly or in part to prenatal care. The majority of the states are using the bulletins of the Children's Bureau but a few have issued excellent leaflets of their own. Many state directors of child hygiene have compiled bibliographies on all phases of infant and child hygiene for lay readers and have arranged with the state librarians to furnish books on these subjects. The use of serial prenatal letters has been increased and they are now being sent out by many states. One state increased its list to whom these letters were sent, between February and November, from six hundred to two thousand. In Minnesota a definite study course in the hygiene of maternity and infancy is being conducted as a correspondence course for individual mothers or as a group study course in connection with women's clubs.



The states which have not accepted federal aid under the Sheppard-Towner act are shaded. In Maine the governor vetoed the acceptance act passed by the legislature; in Louisiana, Illinois and Kansas one house of the legislature voted for acceptance; in Connecticut the last legislature instructed the health department not to accept the funds available

Talking Health

Thirty-six states reported infant health conferences and thirty-one states reported maternity conferences or instruction. Nineteen reported the organization of health centers and twelve the organization of maternity centers. Those states that were doing educational work for the first time seemed to feel that conferences for the pre-school child offered the best and sometimes the only means of approaching the expectant mothers.

Space does not permit a complete account of the establishment of maternity centers in the various states but the wide-spread interest and activity in this direction are striking features of this first year's work. Development of work for the expectant mother has hitherto been slow and the extent of the efforts being made in this direction is an encouraging indication of a possible marked reduction in the present high maternal death rate. Pennsylvania reported the establishment of maternity centers on a state-wide scale. In this state the already established health centers for infants and children of pre-school age have designated certain days for maternity work. In the rural sections prenatal work is carried on by one hundred nurses acting in cooperation with the local physicians. Excellent work is being done in prenatal care in Wisconsin and Ohio.

The reports from the states show comparatively few developments for adequate care at the time of confinement, but the emphasis that is now placed on prenatal care will undoubtedly lead to more extended work in that direction. The better attention to the control and supervision of the

practice of midwives is an indication of future improvement in the conditions surrounding many women who are confined in their own homes. Minnesota reports a new method for assistance to rural physicians in better home confinement care. The child hygiene division of that state outlined as a definite project the supplying of sterile emergency obstetrical packages in communities where the need exists. These are accompanied with directions for making all the articles. Appeals are made to civic, religious and social organizations to undertake the making and distribution of these packages in cooperation with the county nurse.

Midwives

One of the significant achievements of the first year is the focussing of attention upon the problem of the midwife. Thirty-one states have undertaken to investigate the extent and conditions of midwife practice. Six states do not register, examine or license midwives, but in all except one they are required to report births. The problem of the midwife throughout the country varies with the character of the population. The southern states show an enormous problem with their large numbers of aged Negro midwives while some of the northern states, notably New Jersey, report a much improved situation with excellent cooperation on the part of the foreign midwives. The 1920 occupational report of the Bureau of the Census enumerated only 4,773 midwives practicing in the United States. Thirty states, however, report that there are 26,627 midwives authorized to practice within their limits.

The importance of the relation of the midwife to maternal and infant hygiene is strikingly illustrated by the proportion of births attended by them. In one state midwives reported 73.5 per cent of the Negro births in 1921, in Mississippi 48 per cent of the births are cared for by midwives while another state gave a proportion of 33 per cent. On the other hand, in some states the problem of the midwife is negligible, as in Nebraska, where only 2 per cent of the births were midwife cases. Eighteen health officers have decided that training, licensing and supervision of midwives in their rural communities is at present the only means of solving the problem. In nine states supervisors of midwives have been appointed and in several others some type of instruction has been provided. As a result a number of states report not only a marked improvement in the type of care that the midwife gives but also that physicians are being called by the midwives much more frequently for abnormal and complicated cases.

Two states, New Jersey and New Hampshire, report a decided decrease in the number of midwives who are practicing. Improved reporting of births has been noticed as soon as the midwives are placed under supervision and one of the most encouraging results has been the decrease in the number of cases of ophthalmia neonatorum as an aftermath of the action of twenty-nine states making the use of a prophylactic by physicians and midwives compulsory.

The discussion of the passage of the Maternity and Infancy act has given fresh impetus to birth registration. Of the seventeen states cooperating which are not in the birth registration area, eleven have instituted special work to secure more complete registration. In Arkansas a state-wide test of birth and death registration was made by the combined efforts of the League of Women Voters, the Federation of Women's Clubs and the Parent-Teachers Association.

Twenty states report surveys or studies to obtain information concerning the welfare of mothers and babies upon which to base their state programs. The causes of infant and maternal deaths were made the subject of study in six states. Surveys of available qualified medical service and maternity hospitals were made by Connecticut, Idaho, Michigan and Indiana. Publication of data secured through these surveys has been distinctly beneficial in stimulating localities to a greater responsibility for the health of women and children.

Among the other important results of this work have been the splendid cooperation on the part of physicians, many of whom have given their services in promoting all phases of maternal and child care; the cooperation of lay workers through state and local organizations of both men and women; the inspection of maternity and children's homes (thirteen states reported work in this line); nutrition classes, reported by thirteen states; the use of "health-mobiles" and fully equipped railroad cars and many other activities of a similar kind.

The Children's Bureau reports as part of its administrative work, the distribution of literature; conferences and consultation by the bureau's medical staff; institutes for public health nurses held in sixteen states and new letters sent to the directors of the state divisions of child hygiene discussing methods of good practice and the way in which the various states had met and solved their problems. The bureau also undertook three definite lines of research; the first being the study of maternal and neonatal mortality, the second the study of the morbidity and mortality of early infancy and the third the study of maternity homes.

There is every reason for the advocates of the Sheppard-Towner Act to feel satisfied with this report.

S. Josephine Baker, M. D.

Are There Any Blind Black Babies?

SOME months ago the Blind Association of Mississippi decided that something should be done to help the blind Negro children of the state, and a committee was appointed to consider plans and to put its conclusions into effect. Remembering the crowded condition of the state institution for blind white children, and knowing that 54.4 per cent of all the educable children in the state were Negroes, the committee felt sure that there must be a large number of blind Negro children in Mississippi. The committee decided that the best way to help this most pathetically helpless group of people would be to organize a class in some kind of vocational training, since the State School for the Blind in Jackson does not receive Negro children for instruction.

Bura Hilbun, state supervisor of colored schools, always actively interested in helping the colored people of his state, took two members of the committee with him and went down to the Piney Woods School for Negroes in Simpson County. This school is one of the best of its type in the country and has a progressive, up-to-date principal. In consultation with the school authorities, Mr. Hilbun and the committee members decided to begin with one class of ten blind children, and arrangements were made

CLINIC

Drawings by
M. Topchevsky

The Michael Reese Dispensary, in the center of Chicago's Jewish market district, has thirty separate clinics for thirty kinds of trouble; 17,000 patients make a total of 73,000 visits in a year. On busy days, patients making second visits stream past the admission desk at the rate of one every thirty seconds. Mr. Topchevsky, a young sign painter artist who lives at Hull House, has watched these people going in and out, awaiting their turns; the sketches are from his notebook.

to begin the work as soon as the students could be brought together.

Then they began looking about for the ten students. Mrs. Jones, the wife of the principal of the Piney Woods School, and at that time state chairman of the Colored Women's Federated Clubs, wrote to each club in the federation, asking for the names and addresses of blind Negro children. Mr. Hilbun wrote to his Jeanes supervising agents, twenty-five in number and representing as many counties, for the same information. Other members of the committee sought the names of blind Negro children through the Blind Association. Shortly after the search was begun, there was a meeting of the principals from the fifty county agricultural high schools of the state, and Mr. Hilbun in the course of a speech to these men asked them for the names and addresses of blind Negro children.

AS a result of all these investigations Mr. Hilbun obtained three names—not even half enough to start the first of the classes he proposed to organize. With his interest deeply aroused he went to Dr. W. S. Leathers, the executive secretary of the state board of health.

"Now look here, Doctor!" he said. "Where are the blind Negro children of this state?"

"Why, I can't just say," replied Dr. Leathers. "Come to think of it, I don't believe I ever saw one in my life. Why do you ask?"

Mr. Hilbun explained the situation and, growing more and more interested, Dr. Leathers decided to carry the investigation a bit further. He sent a letter of inquiry to 1,700 physicians, including the county health officer of every county within the state. He explained in this letter why he wished to locate these blind Negro children, and stated clearly that in case no answer were received he would take that to mean that the physician addressed knew of no blind Negro child, since he felt sure that any doctor who knew of such a child would be glad to report his or her name.

More than two hundred physicians answered by letter from all parts of the state, and of these one hundred and seventy wrote only to express their interest in the investigation and their astonishment at the fact that they did not know a blind Negro child. Their answers ran like the following which were taken at random from the lot:

"There are none in my county. I am amazed to find this true."

"I never thought of this before, but I am certain that there is not one in my territory."

"I cannot recall ever having seen a blind Negro child. This is deeply interesting."

"I have an extensive Negro practice and a wider acquaintance, but I have never seen a blind Negro child."

"I have had a wide practice among Negroes for twenty years, but I have never seen a blind Negro child." This answer came from a delta town where the Negroes far out-number the white people.

When these letters first began to come, it appeared that they were not going to have a single blind Negro child reported besides the three they had already located, but after a time they got a few like the following:

"I know of one Negro boy who lost his eyesight as the result of a blow on the head."

"One Negro child in my county is blind from the effects of a powder explosion."

"One Negro girl in my territory is blind as the result of a gun-shot wound."

One doctor reported two Negro girls from the same family who were blind from congenital cataract. These girls have already obtained surgical treatment through the assistance of the State Supervisor of Civilian Rehabilitation and are no longer blind.

Another doctor reported a Negro boy who could not see in day-time but was able to see fairly well at night.

ALL told, thirty cases of blindness were reported by the whole state. In no case was there a report of infection at birth. In more than half the known cases, however, the cause of the condition was not given. Mr. Hilbun is continuing his investigation with a view to finding out the exact cause in each case, if possible. He estimates from the data at hand that not more than half the thirty cases reported could be the result of child-bed infection.

Whatever the detailed result, the big truth already is definitely established. There are practically no Negro children in Mississippi who are blind as the result of a preventable infection at birth. In other words, in all the 418,481 educable Negro children between five and twenty-one years of age, plus all those uncounted ones who are less than five years of age, in Mississippi less than twenty have been found who could possibly have been made blind by infection at birth. Not one of the blind Negroes of all ages in Mississippi known to Dr. M. L. Batson, superintendent of the state institution for the blind, can attribute this affliction to infection at birth, while of the white children in the school—the only white group for which statistics are available—nearly 17 per cent were blinded by ophthalmia neonatorum.

Nobody knows why this difference exists. Some doctors say that the Negroes, through generations of contact with venereal diseases, have developed a kind of immunity which protects the new-born baby's eye from the ever-present sources of infection. Others scoff at that, and insist that it could not be so. Some one suggested that maybe the infected babies die, but the doctors all say that could not be true for in that case the doctors would have heard about them. Anyhow, they will agree that the facts disclosed by this search for blind Negro children are certainly not in harmony with the generally accepted theory concerning the cause of a large percentage of the cases of blindness in white children.

KATE HUBBARD

Mental Clinics: Four Kinds

AS rapidly as we interest and educate the community in the preservation of mental health, we must provide the means of assuring assistance and relief to the recently-educated individuals who need it. Unless the development of clinical facilities be kept abreast of the educational program, this great movement of preventive medicine will soon spend itself in idle prattle and vain wailings, and innumerable sufferers will be left less happy and less efficient in return for their acquired knowledge.

Mental clinics, so called, have existed for a long time. In many instances, however, their actual value has been more apparent than real, and in general one does not hesitate to say that they have failed to accomplish the purposes for

which they were organized. The reasons for their failure are fairly obvious. They are associated popularly with insane patients and state hospitals. Not infrequently they are housed in jury rooms, council chambers, school committee rooms, and other public meeting places in no way connected with medicine or a medical program. They have been held irregularly and infrequently. Often the clinics are regarded as of secondary importance to the other demands of the hospital to which they are attached. Frequently they incur the justified criticism that their reports, sent to the various social agencies, are of little practical value. Last, but by no means of least importance, is the attitude of the medical profession towards any movement that savors of state medicine.

Classification of mental clinics, and a careful effort to link them up with the special groups which each is intended to serve and the special resources of the community which can be of service in solving their varied problems, should go far toward overcoming many of these glaring defects. Such a classification should include four main groups: clinics for children of the pre-school age; clinics for school children; clinics for patients with incipient nervous disorders; and clinics for ex-hospital patients.

1. The clinics for children of the pre-school age can best serve the community when they are associated with some well recognized medical group, such as a community health association, a baby hygiene association, a baby health center, or one of the innumerable varieties of well baby clinics. It is important that these clinics should be developed in several different districts of the city and not operated under one central plant. The type of service which the habit clinic renders is still so vague and ill-defined in the minds of those parents who most need it that the clinics must be so situated geographically that they can be reached with a minimum amount of effort and inconvenience. It is also important that there be the closest possible affiliation with the settlement houses, nursery schools and kindergartens in the section where the patients live, and this is more easily accomplished by neighborhood clinics.

2. The clinic for the child of school age has resulted in Massachusetts from the law passed in 1919, which requires that backward children receive a thorough mental and physical examination and that special classes be organized when ten or more children are found who are retarded three years or more in their mental development. If only the letter of such a law were carried out, the clinics would be confined to making diagnoses, and their therapeutic value would be curtailed. However, if facilities for treatment are provided, the school clinic may take on a much more important function, and serve not only the mentally deficient, but the emotionally unstable child, and the innumerable cases of conduct problems as well.

3. In any plan for a state mental hygiene program, the clinic for patients with incipient nervous disorders might well take on the function of treating the cases referred by the school clinic. So far as is practical, this type of clinic should be associated with and become a part of a general hospital. When provision for early cases of mental illness becomes an integral part of the general hospital, like orthopedic, surgical and medical clinics, a most important barrier will have been removed which has prevented a multitude of mentally sick people from seeking advice and treatment at a time when it can do most good. The general hospitals will soon find that the services of a psychiatrist are indispensable in dealing with many of the vague and obscure medical and surgical problems, and psychiatry will broaden its scope if specialists in other branches of medicine are available for consultations.

Although insanity as such is quite clearly defined in the mind of the layman, the less severe mental illnesses, which are frequently quite as incapacitating, are still very hazy and obscure and little understood. For this reason, many of those individuals who need help, and are neither insane nor mentally deficient, can best be approached in relation to their other social problems, such as delinquency, dependency, industrial inefficiency, etc. A close liaison with other social organizations must be built up. These agencies are not particularly interested in diagnoses, but in the treatment which will aid in the rehabilitation of these maladjusted individuals, and it is the responsibility of the clinic to prepare and submit a plan that is not only intelligently conceived but practical.

4. For many years the clinic for the hospital patient on visit has been recognized as a most useful adjunct for the community care of a selected group of mentally-disordered persons. With a well organized social service department, the state hospitals are able to discharge many patients whose stay in the institution otherwise would have been prolonged. How well these individuals are able to adjust themselves in the community depends in large part upon the complexity of the environment to which they return, and the understanding that the family and friends have of the patient's limitations. Much of this after-care work must necessarily be done by the social worker, whose training and education have fitted her not only to understand the adjustment of social problems, but the personality of the individual with whom she has to deal. These clinics need not be held more frequently than once a month.

The type of service rendered in all these types of mental clinics demands invariably a physician qualified by training and experience to deal with symptoms which often are obscure, and occasioned by mechanisms of great complexity. Frequently these patients are surrounded by conditions and circumstances which are so complicated and unusual that they are quite beyond the comprehension of the inexperienced worker. Often conclusions must be drawn and diagnoses made on hurried examinations and insufficient histories. If mental clinics are to render an efficient type of service to the community, they must be staffed by well trained and experienced physicians. Unfortunately, however, both in mental and in general hospitals, those best qualified to deal with the most baffling mental and physical problems usually are kept in the hospitals to compile records on well marked cases of dementia praecox and arterio-sclerosis which are beyond therapeutic aid.

The success or failure of the effort which the state makes in caring for the mental health of its citizens will depend largely upon the foresight used in the development of facilities which can be utilized by those suffering from the early and incipient types of mental illness. Well organized out-patient clinics staffed by trained and experienced psychiatrists and social workers can do much toward solving this problem.

D. A. Thom, M.D.

SOCIAL PRACTICE

The Border Patrol

IN the extreme southwestern corner of the United States the "border problem" is found in its most flagrant form. Certain American and Mexican citizens who are devotees of horse-racing and its attendant gambling have established this sport in an extensive way at Tia Juana, a Mexican town just below the border line. Gambling is illegal in California, hence horse-racing does not pay within its borders, but at Tia Juana it can be carried on legally, and yet be within easy reach of the American public. San Diego is the California city through which and from which the racing "fans" must seek this sport. These two municipalities lie twelve miles apart. This distance adds to, rather than lessens, the menace and attraction of Tia Juana for California boys and girls. A "joy-ride" over a smooth paved road adds zest to the adventure of "seeing the sights."

San Diego is, in truth, a doorway for all of southern California. With our fine highways it is an easy run by automobile from Los Angeles or any other point south of the Tehachepi, a district containing well over a million people. On Saturdays, Sundays and holidays the main boulevards are almost solid processions of automobiles, largely headed for Tia Juana.

The problem as it has presented itself to San Diego citizens interested in civil welfare, deals not so much with the racing and betting, as with the accessories pertaining thereto. The little Mexican town has become the center of operations for people who are not desirable citizens in either nation, who manage dance halls, cabarets, gambling haunts and dens of vice of every variety, some of them unspeakably vile—and wide open.

Hence it came about that the social workers of San Diego sought some means of keeping adventurous boys and girls out of Tia Juana. The logical method seemed to be to have passports or permits required by the United States government for crossing the border line from one country to the other. Various efforts were made to secure such a ruling or the enforcement of the ordinary passport regulations. They have proved unavailing. The Department of Labor, which has control of immigration and emigration, could not see its way to ordering the use of such permits, although they had been required under the preceding regime.

The report that large numbers of minors were going to Tia Juana in the evenings was so persistent that the chief of the county probation office decided to investigate for himself. In the summer of 1922 he spent Saturday and Sunday evenings for several weeks with the traffic officers at the border line. Liquor flows freely in Tia Juana. To drive an automobile in California while intoxicated is a criminal offense, hence the county officials had found it necessary to post traffic policemen at the border to intercept drunken automobile drivers. Cooperating with these traffic officers, and acting with the consent of the higher officials responsible for their work, this probation executive was able to have all automobiles stopped, and to take the names and addresses of all minors, the number of the car and name of the owner. The minors were told they must go home; most of them willingly obeyed, for publicity was the last thing they desired—especially publicity at home.

So impressive was the information thus obtained that it was brought before the Committee of Public Health and Social Welfare of the Women's Civic Center.

This unusual committee consists of a nucleus of women from the Women's Civic Center plus an advisory board made up of about fifty prominent citizens, including all the officials of city and county who deal primarily with minors, delinquent or adventurous. It is in a sense a holdover from the citizen's committee formed under the Fosdick Commission during the war, whose work was later carried on under the supervision of the United States Interdepartmental Social Hygiene Board. San Diego had the benefit of this assistance from the government because it had been chosen as a permanent site for a naval training school, a marine and an aviation base. Realizing the value of such a committee, the Women's Civic Center determined to continue it after Congress refused appropriations for the work of this board, and the Community Chest undertook to meet the expense of its trained social service worker and secretary. This combination of volunteer workers, constantly advised by officials, has demonstrated its unusual efficacy several times, but never more conspicuously than on this occasion.

A MEETING of the entire committee and advisory board was called on the evening of December 5, 1922. The probation officer presented his report. Various county officials and a federal immigration officer gave information as to their difficulties in dealing with the situation. After thorough discussion, the consensus of opinion was that if our federal government could not, or would not, handle the situation, a full-time probation officer ought to be placed on the border to intercept and turn back minors. As the local powers-that-be were present and understood the situation and the community interest behind such action, the position was created the next day but one, and the officer appointed at once. He began his work December tenth, five days after the problem was first publicly discussed.

This officer operates under a provision of the California juvenile court law for the detection and *prevention* of crime. The officer's report indicates that crime and debauchery are prevented in large degree. The legality of the work has been sustained by 1 court decision.

At the annual meeting of the committee in January 1924, the officer's report showed that the total number of minors interviewed at the border from December 10, 1922 to January 21, 1924 (a little over thirteen months) was 4,397; of these 2,739 were boys and 1,658 girls. All interviewed on their way down to Tia Juana were turned back, namely, 4,061; boys, 2,520, girls, 1,541. As the officer is only on duty eight hours, 336 had slipped across during his absence but were interviewed on their return. Of these there are

records for 325; 202 were boys and 123 girls. These children were in a deplorable condition; 105, or over 43 per cent, were intoxicated to a degree of helplessness, while nearly all appeared more or less under the influence of intoxicating liquor. Of those almost or quite helplessly drunk, 78 were boys and 27 girls. If anything like the proportion of intoxication which prevailed among the 325 who succeeded in reaching Tia Juana would have occurred among the 4,061 who were turned back, the record of prevention is a striking one. And if some merely adventurous boys and girls had succeeded in returning with sober brains and undespoiled bodies, their minds would have been forever besmirched with memories of unforgettable scenes of vice. That there was grave danger in visiting these dens, even with an innocent intent, was demonstrated during the original investigations by the chief probation officer. As a result of this inquiry several persons were arrested for sex offenses, in a few cases very grave ones, against girls who were very young and unwilling victims. A drink or two of Tia Juana liquor frequently renders a girl incapable of caring for herself.

Reports of the number of minors intercepted at the border are sent each week to the probation office and to the district attorney, who appoints and maintains this special officer. It appears that these young people come from varied sections of the country, as well as from varied grades of society. The large majority, or 68 per cent, give San Diego city or county as their residence, 17 per cent come from other parts of this state, 4 per cent from other states and foreign countries. The boys who admitted they belong to the navy were 11 per cent. These percentages do not cover the total number of minors intercepted, because at times the congestion of automobiles is so great that it is impossible for the officer to complete his records. Among the children listed from San Diego county there are good, bad, and indifferent, but a depressing number prove to be high school and grammar grade pupils from both San Diego city and country towns who are "out for a lark."

As to the navy men, the chief probation officer of San Diego county writes:

> The question of the enlisted personnel of the navy going to Tia Juana is a very serious one, and one which is not at all shown in our report as to the magnitude of it . . . because the officer cannot get the names and addresses of all. We are constantly having young men from the navy who have spent their money at Tia Juana and come back intoxicated and commit crimes, and then come before the court either for misdemeanors or felonies. I have no doubt if a complete figure could be obtained from all departments handling the enlisted personnel, we should find a very astonishing number who had crossed to Tia Juana. . . .
>
> Unless something is done to close the border, I feel that the Naval Department should place a guard at the border to prevent the naval men crossing.

Follow-up work based on the officer's reports is carried on from the San Diego probation office. The drivers of all local cars containing minors, and the minors therein, are ordered to appear at that office and explain why they were going to Tia Juana. Often parents (usually mothers) are also summoned or voluntarily accompany their daughters. Most parents are greatly surprised to learn that their sons, and especially their daughters, are indulging in such escapades. Officials of other counties and states are notified of the boys and girls who have come to Tia Juana from their jurisdictions. This has proved valuable to probation officers throughout the state in apprehending runaways, and also violators of the Mann Act.

The district attorney reported at the last annual meeting of the committee that he felt that a second officer should be added. This suggestion was immediately approved by citizens and by the county supervisors who hold the purse-strings, and in a very few days he was appointed and on duty. Other border communities are adopting like plans. Calexico, in Imperial Valley, already has a "border officer" to prevent minors from crossing the street into Mexico.

While these efforts have great value in local communities, the problem is as wide as Mexico's northern border, and its solution should be a national one. The dry zone should be extended for fifty miles within Mexico's border, which would place such resorts beyond the easy reach of American youths; and, still more important, passports or permits should be required for passing in and out of the United States. Both these plans are under consideration by Congress and the Mexican government.

Our efforts to protect San Diego boys and girls have necessitated a good deal of correspondence with the Mexican government. In every case we have met with sympathetic and understanding response, especially from President Obregon. But as American citizens are responsible for a large portion of the worst vice conditions in Tia Juana it becomes a vexed international question.

MARY B. RITTER, M.D.

(Since this article was written the Department of Labor has issued an edict closing the border, for both automobilists and pedestrians, at nine o'clock at night. This ruling became effective March sixth, and at once had a marked influence upon the dance halls and dives of Tia Juana. Employes were discharged in large numbers as these resorts closed their doors when their patrons were forced to leave thus early in the evening. Credit for this action is due Congressman Phil D. Swing, backed by many local organizations, the churches of the district, and a petition signed by over four thousand residents. This "half-loaf" is gratefully accepted, but it is still hoped that more drastic measures will follow. M. B. R.)

Breaking the Poverty Circle

IN September 1914, the department of family welfare of the New York Association for Improving the Condition of the Poor published a pamphlet entitled "Shall Widows Be Pensioned?" The pamphlet summed up the results of a study the association had then made of its own work with families that had become temporarily dependent by reason of widowhood, "for the purpose of determining to what extent we were falling short in the service we are expected to render, and if such prove to be the case, to find ways and means of improving and increasing that service." As a result of the facts presented in this pamphlet, the Rockefeller Foundation made pledge to the association of $20,000 a year over a period of ten years, this amount to be used in the continuous care of a group of fatherless families, so long as they should be in need of such care.

During the nine years ending October 1, 1923, a total of 115 families, in which there were 470 children, were cared for through this fund. A report which aims to show what has been and what promises to be the return from this investment is now being published.

Many of the families first brought under the allowance plan had been known to the association for some time previous. Later, as changes were made, the allowance plan of assistance was used on first acquaintance with the families. Then the process was as follows. The mother was asked, on her first call at the A. I. C. P. offices, to fill in a printed form which called for all the facts on which a decision might be reached as to her need for assistance, the amount needed, and the form it should take. Once the application was completed, the mother made affidavit to the facts before a notary at the A. I. C. P. offices. A call at the home by the visitor under whose care the family was to come followed quickly the making out of the application, also all the necessary calls upon the church, the schools which the children attended, relatives, and friends, the reason for this having been explained to the mother at the time of the office interview. In this way the visitor made first acquaintance with the children, got direct impressions of the home, and without hurry talked over with the mother the possibilities and plan for the days ahead.

An important part of the application blank is the proposed family budget, this showing all monthly income that might be expected in the family, and over against this the proposed monthly expenditures for rent, food, clothing, etc. One cannot discuss in this short article the methods used to determine these budget items. Once determined, the allowance granted was the difference between their total and the combined sum of income from any other sources. The allowance plan brought into the family life a definiteness and assurance which was wholly lacking in the earlier way of giving assistance in irregular, indefinite amounts. A study of the results of the two methods leaves no doubt that the latter contributed much to the removal of that stress and strain which tends to break both body and spirit.

Medical Examinations

No less important than the budget data is that part of the application blank which calls for the physical condition of each member of the family. In instances where members of a family have been attendant on department of health or other clinics, some of the necessary facts, with the patient's permission, may be gleaned at once. In general, however, the association has found it necessary to supplement this by examination at its own clinic, thereby satisfying itself of the condition of both the ailing and the presumably well children. All physical defects and the examining physician's recommendations for treatment are noted. Thus the obstacles to be overcome on the uphill climb to health become reasonably clear from the start.

One indication of results obtained in the way of improved physical condition of the children in these families is found in a memorandum submitted to the association by a physician who in July 1918 made a follow-up examination of all the children who had been under care for a year or more:

I have just completed examining all of the children in the widows' allowance group and I thought you would be interested in having a little preliminary report concerning the results of the examination. I want to say that I was most agreeably surprised and impressed with the physical condition of all members of these families. The development of the children, the excellent state of nutrition, surpasses that of any group of children I have ever examined, both in my clinic work and in my private practice. Further, the degree of corrective work which has been accomplished with these children during the past two and more years is most unusual. Most of the children I find have obtained normal development for their age and height, and in several instances the gains in both weight and general development I found to be in excess of those in normal healthy condition. I can but feel that the marked improvement in the conditions of these children emphasizes and substantiates the fact which the association has mentioned so often in its Relief and Nursing Bureau reports during the past three years, namely, that good hygiene, good and sufficient food and corrective work are necessary to produce wholesome individuals and that intelligent relief work—by which I mean work which aims to put such families eventually and permanently on their feet—cannot be done in any other way.

As part of the health program, there was a definite plan on the part of the visitor to arrange for some outing in the country or by the seashore during the summer months for every family. The stay was usually a two weeks' period, though there are many instances of delicate children "held over" for extra time or returning later for a second two weeks. The association's own summer places were mostly used, the mothers going to Sea Breeze with the younger children, the older boys and girls finding place at the Boys' Camp and Girls' Farm. The very many references in the records to the improvement in general health as result of these outings, the actual recording of gains in weight, is convincing evidence that these outings were a telling factor in the upbuilding of health, a stimulus to mind and spirit.

Scholarships

The association made a beginning in permitting certain children to continue their education beyond the time when "working papers" were possible, giving up the old idea that the child must be pushed into the income-producing column of the budget at the earliest possible moment, and recognizing the value of two or more years of special training and education for some definite work. To 20 boys and 23 girls in these families such opportunity was given.

The continued assistance made necessary by not hurrying these children to work was granted in terms of scholarships, from the time the children reached such age and grade in school as would permit them to go to work. To quote from one of the several stories of these children:

At the age of thirteen, February 1916, the girl Hilda had graduated from grammar school and had entered Commercial

DURING the ten years of path-finding work by the New York A. I. C. P., which Mr. Matthews here reviews, there has been much progress in legislation to provide assistance to widows' families from public funds. Forty-one states now have such laws. The city of New York is spending some $4,000,000 every year for that purpose through its board of child welfare. Ten years ago there was much difference of opinion even among social workers as to the need of such legislation. Today the principle has been accepted; the remaining differences relate rather to the method of administering these funds. Here the experience of the A. I. C. P. is significant. There are still agencies, both public and private, which cling to the old methods of granting assistance in small amounts from month to month, of giving out grocery orders. The routine medical and physical examinations, the stress on scholarship aid, which Mr. Matthews notes, are by no means general practice. The private agencies, relieved of much of the load they were trying to carry, have been enabled to improve greatly the quality of their work; conversely, public bodies have been stimulated by the standards set by private societies.

High. She had been valedictorian of her class. Her mother told us, at the time of her first interview in May 1916, that the father had planned to give Hilda a good education. In fact he and his wife had "always hoped to give all the children a good education" (there were two brothers and one sister, all younger than Hilda) and being "a steady industrious man," and she "a careful thrifty woman," they probably would have accomplished this, by dint of much sacrifice. But in December 1915 Hilda's father had died suddenly of pleurisy and the regular pay envelope stopped. There had been some small savings; hence our not making acquaintance with the family until six months after the father's death. Then, too, the mother had promptly gone out to work, to help keep things together. Hilda, she said, "expects to go to work as soon as she is fourteen."

In one of the earliest entries on the record is read the visitor's recommendation that "Hilda continue her course at high school"; that "she will be of much greater help to her mother later on if she does this." Scholarship assistance was granted Hilda from this time—August 1916—through January 1920, when she was graduated as "an exceptionally good student." In addition to carrying the regular high school work, she attended a business school three evenings a week during her senior year, thus getting special training in stenography. Her first position was at the wage of $18 per week. From that time she was several times promoted until as an assistant secretary she was receiving $32 per week—this a few months after all assistance in the family had been discontinued. One is not surprised to learn that she is still pursuing her education now, by evening courses at New York University. Also that she is helping to carry out the hopes of the father and the mother in the matter of "giving all the children a good education." John, the oldest boy, who also was started on a two years' electrical course in a trade school while the family was still under the care of the A. I. C. P., has since completed his course and is earning $24 a week. Olaf, the second boy, is nearing the end of a two-year course in drafting, and the youngest member of the family is in the first year of high school.

Nothing seems more suggestive of real accomplishment than the record made by the children to whom this opportunity of self-help was given. Certainly, as one talks with the mothers about the progress of their children they speak most warmly and appreciatively of this help.

The study of the histories brings out other stories like that of Hilda—also some not as encouraging, particularly of a few boys who spent much time in and out of truancy schools. Undoubtedly the strong controlling hand of a man was the factor most needed by these boys. Yet one is not impressed by these few lapses from good conduct as he is by certain general tendencies running through the family histories.

There was a general responsiveness to fair treatment. In many instances what seemed to be defects in conduct disappeared under the stimulus of education and opportunity. Character was strengthened with the establishment of better living conditions. There is abundant evidence that once the vicious circle of poverty and ill health and ill health and poverty was broken, a healthy succession of redemptive forces began to work *of their own accord.*

To a small degree only were the mothers engaged in work outside their homes. Home work in the way of sewing and embroidery was done by a few, particularly by those who had followed such occupation in earlier years. There are a few instances of others, as children grew older and were all in school, doing a few hours' work certain days of the week other than Saturday.

It is sometimes said that these mothers should be expected to do something towards self-support where home demands are not many and where the age of the children is not such as to require considerable oversight. I would reply that the presence of children makes the home demands many, and that all children require oversight, irrespective of age. These mothers were able to be with their children after school hours, to go with them to the playgrounds and parks in the evenings and on Saturdays. The children were not left to themselves and to the street in the early evenings because the mothers were away at store or office cleaning. Otherwise, one feels certain, there would have been much more waywardness and misconduct on the part of the children. Child guiding and child saving should rest first of all in the home. With the father gone, the mother should be with her children more rather than less.

To sum up the main principles that seem to have been accepted and followed in the treatment of this group:

1. The early working out, *with the mother,* of a plan for the years ahead.
2. Recognition of the fact that until the income needed for the maintenance and the enforcement of a fair standard of life is assured to the family, there can be no foundation upon which the visitor, the nurse and the dietitian can work.
3. Determining this needed income by an analysis of the condition and the needs of each family under the budget plan.
4. Making all reasonable effort to rally and bring into play all possible resources of help to the family, both material and otherwise.
5. Interest in the family's religious life and church connections, with intimate cooperation from those directly responsible for the spiritual welfare of the family.
6. Immediate and intensive attention to the health of each individual in the family. requiring physical examination and emphasizing both preventive and curative measures.
7. Close attention to the progress of the children in their school work with an increasing tendency in the later years to give the children opportunity for special education beyond the required years.
8. Definite planning of some outing in the country during the summer months.
9. Recognizing the necessity of a mother's presence in the home if she is to give proper oversight to her children—impossible if she is required to contribute in any considerable part to the family income by working outside of the home.
10. The establishment of friendship and comradeship between family and visitor, enhanced in this group, we believe, by the continuous service of the latter.

To a discouraged life there is, perhaps, no greater stimulant than love and friendship. Material relief, improved physical surroundings, clinic service, health and food education, these are in considerable part the tools with which visitor, nurse and dietitian work. But the influence that instils virility, initiative, hope, is, we know, often the influence that flows from individual to individual. This form of service one finds coupled with material giving all through the history of these families. Our complicated social order today makes it difficult to be individual Good Samaritans. Organization, machinery, case records have become a necessity. Our problem is one of creating and using that necessary organization and machinery only as channels through which will flow immediately, freely and completely, such service as individuals and the community may need. Its existence is justified only as it does that.

Wm. H. Matthews

EDUCATION

The New School and the Community

WE have a theory—a number of them, in fact—that "education will make the world over." Conventional educators hold this belief; a considerable part of the oratory dispensed at educational gatherings emphasizes this idea: "Teaching is a noble profession: the teachers hold in their keeping the future of the community!"

No one quite knows just what this idea means. School men think that the gradual increase of knowledge amongst the children of the community will eventually make the whole community intelligent and thus solve all the problems to which man is heir. But what does the word "intelligent" mean? It means various things in various types of schools. In some schools it means (in the words of the National Educational Council) "the complete submission of the mind of the child to a wisdom that is more inclusive than his own can hope to be." In other schools it tends, at least occasionally, to mean (in the words of Professor Frank McMurray) that the child is "being reconciled to the use of his own judgment." These two conceptions are, essentially, the outside limits of discussion: all other schools and teachers take their places somewhere within these limits.

But most conventional schools (including most of our public schools) take the attitude expressed by the National Educational Council, quoted above: Children must be taught subordination to the wisdom of the past; they must be informed but uncritical; they must be stimulated to get ahead, but they must learn to play the game. The school thus becomes an instrument for the training of young people for effective participation in the world as it is.

It must be admitted that this conception of the school is the most logical from the standpiont of our American society; and it is the fairest from the standpoint of psychology. Our American society is rather tightly bound about with a written constitution, so that its political future is to be determined by the past: our political institutions just "are," and that's all there is to it. Any change in them is abhorrent to our established conceptions: for the past six years we have been passing legislation, in many states, making even the suggestion of some changes a crime. Our economic institutions have achieved something of the same quality; the right of a man to the use of his own property in his own way is the true "American doctrine": "All this talk about economic classes in America is absurd: we have no classes; some of us are rich and some are poor; but the rich man today was the poor boy of yesterday. The only proper 'escape' is by the road of individual ambition: learn the game! Get ahead! America spells opportunity!"

The school should help our boys and girls get ready to get ahead. This is our conventional belief.

It is manifestly unfair to educate children for a life that the community will not let them live

On the psychological side, it is manifestly unfair to educate children for a life that the community will not let them live. If children are to be members of our existent communities, they must be trained for participation in existent institutions. The suggestion that children should be prepared to use and follow their own judgments is cruel: the mechanisms of our institutions are too overwhelming. It were far better that children should be taught to give up their own judgments (as John Locke so ably said) and trust themselves to the judgments of those who are older and wiser.

TO be sure, there are schools—New Schools—that distinctly hold that education is a process that goes on within the individual child. The child has rights that may not be disregarded or denied. The child has a nature that calls for release, for exercise, for expression and for complete development. The child is a new individual: simply because he has come to birth in these later ages—after the folkways and institutions of the race have come to such repressive size—is no reason why he should be compelled to submit to these repressive conditions. A child is a child whatever the century in which he is born. The first child ever born had a right to complete development; the child of today has that same right; the last child will still have the right. Let institutions beware: let prejudices and intolerances and old repressions and "the wisdom of the wise" begone! "The child"—any child—has the right to the complete expression of all his innate tendencies and powers!

If, now, the New School could wipe out of existence all our historic institutions and current accumulated folkways, and could send this completely freed child out into a world fresh as at creation's dawn, something might be said for this theory of complete freedom. But no one hopes for any such eventuality. The child of the New School goes home, each day, after the day's work and play at school, to a home that is still primarily conventional; he goes through streets that have never heard of the existence of the New School; he passes industries and business houses that have little, if any, use for the sort of initiative he has been developing all day at school. In short, he goes from his school out into a community that has little knowledge of, and slight interest in, the sort of development he has been securing. Indeed, it is not unlikely that, if the community knew the sort of training that is actually going on in the New School it would look with some suspicion upon these pupils as they come and go. Homes find them rather stimulating and interesting while they are still young and subject to a little mild "showing off"; but the time comes when

even the home feels that it could put up with a "little less orginality and initiative" on the part of the children, and a "little more sense of order and responsibility."

From this point of view, it becomes obvious that the conventional school comes nearer preparing children for the sort of life they will have to live *under present conditions* than does the New School. Of course, the New School may well retort that "present conditions" do not exist: that we are in the midst of changing conditions; and that the only education that can fit any one for effective life in the world today is a training in the ability to meet changing situations. This is what the conventional school fails to do; this is what the New School emphasizes. What are the determining factors and facts?

THE crucial question comes down to this: Who is going to carry the burden of these changing times? The conventional school minimizes the idea of change, and puts all its children through a rigorous regimentation, from which most escape early, into the types of work that call for a minimum of understanding. Always, however, there are a few "tough-minded" individuals who survive all this regimentation, who are natural rebels and who succeed in getting all the values out of the conventional schooling without losing their initiative, their will-to-fight. Through all the ages, *these* have carried the burden of progress. The masses have drifted; institutions have been complacent: the few "rebels" have forced those slow changes which have transformed old folkways into more intelligent organizations and controls.

These few deserve no pity: from childhood (for the most part) they fought their own ways; they took the brunt of the battle standing up; they asked no quarter; when they succeeded, they were not unduly elated, and when they failed they were not defeated. "Tough" of mind (as James calls them), they were merciful men and counted not the cost to themselves of what they gave to the world.

But the pupils of the New Schools are in no such case as these, at least for the most part. A teacher opens a New School, announcing courses intended to insure the "complete freedom of the individual child." Parents, disaffected by the conventional school, see the announcement and make arrangements to send their children. The children are young (all New Schools start with young children); and the work is interesting and "wonderful." Everything goes beautifully, both at school and at home, until the children get to be ten, eleven, twelve years old. At home, some of the parents have begun to get restless: the children lack discipline; they are not getting prepared for the high schools or for college; they don't know the things that will fit them for business; they don't know how to spell.

At school, these twelve-year-old children are also getting restless: they have developed inquiring minds. They have worked with things, as elementary pupils. But the further along they get, the less they have access to things—the more must they turn to *books about things*. The "things" that little children are interested in can be brought into the school house. The "things" that older children are interested in can, in most cases, not be brought into the school house. They must get their education from the community—or not at all. By the time the New School has brought its children to the age of thirteen or fourteen, it finds them more completely isolated from the current life of the community (including the conventional homes from which many of them come) than are the children of the public schools.

NOW if all these children were of the "tough-minded" sort, the situation would not be undesirable: however isolated they might be, they would still be able to fight their own ways, compelling individuals and institutions to listen and attend. But since there is no selecting of these children on the basis of their "toughness" or "tenderness" of mind, it is quite likely that no more than fifty per cent of them will be of the "tough" variety. In fact, since the percentage of "tough" minds in the community is very small, it is more likely that the percentage in these schools will be very considerably below fifty.

The New School is not merely an "interesting educational experiment"; it is the intellectual center of a new social order, and its teachers and directors must face this fact and adjust themselves to it, or admit, eventually, that they were playing with fire; that they were adventuring in the midst of great issues without knowing what they were doing!

For the "tough-minded" let no one exercise any pity: they will take care of themselves. But for the others, let the New Schools give an account of themselves! Education is not a private function: it does not go on in the minds of individual children; it is a process of inter-relationships: the child and the community are correlative aspects of the process—and *no school may ever ignore either of these* without doing irreparable harm to one or the other of them or both.

In its undertaking a program of education, therefore, the New School must assume responsibilities that go beyond its work for the children committed to its tuition. In fact, the New School has three groups upon which its educational stimulations must be directed—in almost equal degree. It must, of course, do something for the children; but if it does nothing for the other two groups, all it does for the children may do them more disservice than service. It must, therefore, in addition to its work for the children, undertake, continuously, to educate itself—to see its problems in broader and truer perspective; to escape from surviving academicisms and to find the real meanings of freedom and initiative.

But above all, it must educate its community—including the parents, and the homes from which the children come. If the New School stands for anything different from the conventional school, that different education implies and involves something different in the way of homes, industry, morality, religion, the community. But parents do not know this fact; business men do not know it; moral leaders do not know it; few teachers know it! The New School is not merely an "interesting educational experiment"; it is not a proposition of interest to a few parents or a few children; it is not a private procedure. It is the intellectual center of a new social order, and its teachers and directors must face this fact and adjust themselves to it, or admit, eventually, that they were playing with fire; that they were adventuring in the midst of great issues without knowing what they were doing!

J. K. H.

The Theology of Teaching

"WHERE are you teaching now, Jones?"

"In B—— College. I'm professor of music."

"But B—— College is a Baptist institution. I thought you were a Congregationalist."

"My parents are Congregationalists, and I attended the same church. If I have any preference, I suppose it is for that denomination. But in securing a teaching position, many institutions require you to be a member of their own church. So at present I'm a Baptist. Two years ago I was a Presbyterian. I've been a devout member of five different churches so far. If necessary to secure a good position in my line of work, I'm perfectly willing to join five more. What interests me is music, not theology."

"And I am not an exceptional case," he continued. "One of my colleagues relates a similar story. In early life he attended the United Brethren Church. He makes a particular effort to know exactly what denomination is preferred when seeking a position. He attends a church of the same faith and gets acquainted with the ritual. After becoming well posted, 'learning the ropes,' he applies for the new situation. It is a sort of game with him. But nevertheless it does make hypocrites of us. It is all part of the influence which seeks to mold us to a set form. What difference does it make to me as a violinist whether my students are Baptists or Methodists or Catholics? In teaching purely theological subjects there is some reason for emphasizing church affiliations, but we haven't evolved Catholic, Protestant and Jewish interpretations of Beethoven and Brahms."

A few months ago a young woman signed a contract to teach in a village school in western New York. She had just begun her duties when the school board learned she was Catholic and peremptorily dismissed her. The young teacher refused to take her discharge, appealed to the state department and was reinstated. In West Virginia teachers were recently dismissed because the Ku Klux Klan had initiated an anti-Catholic campaign. Some of the women under the ban had served for years. One Jewish college graduate had arranged by correspondence to teach in a small Long Island town. He traveled two hundred miles to meet his school board and was refused appointment. An acquaintance of mine, a Congregationalist, was told, after he had successfully taught music in a college of another Protestant denomination, that his services would be no longer required, because henceforth only Baptists would be employed, whether in music or mathematics.

Upon many occasions courts have ruled that the public school teacher is a state official. If that interpretation is correct, the teacher stands in a unique position. He is the one servant of the state who may be questioned concerning religious affiliation, in a country founded upon the belief that the church must be separated from the government.

It is sometimes held that Catholics should not be employed in public schools because they have been educated in parochial institutions and do not accept whole-heartedly the philosophy that underlies the development of the secular schools. But we have the experience of the larger, cosmopolitan cities to guide us. A happy mixture of instructors from every part of the world, of every creed or no creed, leads to no more evil result than a student body with keener sympathies and broader intelligence. The teacher should be chosen only for his ability to fill the position in question. Is he well-educated and capable? It is an interesting commentary that in the villages and towns where educational standards are lowest, where graduates of high schools cannot meet college requirements, there we find the greatest emphasis upon church affiliation.

But the teaching profession must not rest in the happy belief that the bigots are punishing themselves and their children. In place of this unsocial attitude must be substituted an aggressive position. The fight must be pressed for legislation that will make it illegal to inquire, directly or indirectly, into the religious belief, or lack of belief, of any teacher in the public school system. There is no more constitutional warrant for asking for the church affiliation of an applicant for a public school position than in asking about the theological belief of a stenographer in the United States Department of Agriculture.

The teaching profession will some day become more articulate. In bringing education to the level of a respectable liberal calling, it will be necessary to emphasize that public education is a state function and that the teacher must be assured the same constitutional safeguards that are granted applicants for other state offices.

DAVID H. PIERCE

Should Students Be Told?

THE following correspondence should be put into the record. That Dartmouth stands today as a free college where minds are provided with the materials of their own growth, is one of the heartening facts of the times. There are others, of course; but even one free college could save the intelligence of the nation from complete defeat!

The first letter is from one of our leading exponents of "loyalty":

THE AMERICAN DEFENSE SOCIETY, INC.
Washington Bureau, 709 Albee Bldg.
R. M. Whitney, Director
Washington, D. C.
February 23, 1924.

President Ernest Martin Hopkins
Dartmouth College, Hanover, N. H.
Dear Sir:

May I ask if you were correctly quoted in this morning's papers as saying that "if Lenine and Trotsky were available" you would certainly bring them in to lecture at Dartmouth?

Having been a newspaper correspondent all my life I know the desire for accuracy on the part of Associated Press correspondents, but I cannot believe that the president of a great American college would give expression to such a statement. I am not an alumnus of Dartmouth but of another college, but I feel very deeply the seriousness of such a statement credited to the head of a college like Dartmouth.

In spite of the fact that the enemies of this Government have made great capital of the fact that William Z. Foster was given hearing at Dartmouth—not officially, but by an undergraduate body—those of us who still believe that we have a form of government better in every way than that advocated by Lenine and Trotsky, had hoped that the directors of the studies of the minds of the youth of America would be careful of the material they fed the immature minds of the coming generations.

For nearly two years I have made a special study of the communist movement in the United States. This study has proved to me conclusively that such remarks as those credited to you could well have been inspired in Moscow and are in strict accord with the well-matured plans of those who would overthrow this Government by violence.

Yours for National Loyalty,
(Signed) R. M. Whitney,
Director of Bureau.

The second letter is from one of our leading educational statesmen:

DARTMOUTH COLLEGE
Hanover, N. H.
Office of Administration

The President

February 26, 1924

Dear Mr. Whitney:

I am sorry that the statement which I made before the Chicago Alumni is disturbing to you. I did not say exactly what I was quoted as saying in the Associated Press dispatch, but I have no right to quibble over the exact phrasing of it, for the correspondent's expression was accurate so far as the significance of what I said was involved.

I believe that truth has nothing to fear from error if truth be untrammeled at all times and if error be denied the sanctity conferred upon it by persecution or concealment. I stated to the Dartmouth Alumni in Chicago what I have frequently stated before,—that education is quite a different thing from training, and the method of the educational institution calls for diversity in points of view and emphasis upon stimulating the student's thought, while the training school almost inevitably emphasizes instruction and demands conformity to the thought of others.

I stated further that I knew of no reason why there should not be training schools for training the minds of men to various points of view if people could be found who were willing to offer endowment for such schools, and that it was quite compatible with the theory of democracy that we should have labor colleges and colleges for the defense of capitalism, or schools of democracy and schools for the glorification of benevolent despotism, or schools with the purpose of arguing for the validity of one contention or another in theological belief. But I argued further that there was grave danger in the fictitious value which the mind of youth ascribed to submerged or obscured theories and that there never was such great need of true educational institutions as at the present day and that my desire for Dartmouth College was that she should stand for freedom of thought and freedom of speech, without which freedom of thought is impossible, and as an embodiment of confidence in the strength of those things which are right. We should be unafraid that harm could ever come to us mentally, spiritually or morally by the preservation of those liberties which are guaranteed to us by the Bill of Rights.

I further stated that I consider it far more important to stimulate the minds of college men to thought than to prescribe what should be thought or where denial should enter in to tell them what they could not think. I quoted the statement of one of America's great surgeons in commenting upon preventive medicine, that a great mistake was made if assumption arose that health could be understood without understanding disease. I further stated my belief that no good could come, and much possible harm could come, from the misuse of propaganda designed for the establishment of a predetermined point of view. And at that point I stated that I should far prefer to have the presentation of the point of view of a governmental theory which dominated an eighth of the earth's surface through a frank partisan of that theory than through the thoroughly prejudiced presentation of opponents who utilized now in peace the methods of war and whose avowed purpose was the discrediting of the theory rather than learning the evils of government and society which made possible the imposition of such a monstrous theory upon so vast a geographical area and upon so great a number of people.

The essential point in the whole contention was, and remains, that the American undergraduate of from eighteen to twenty-two years old is on the threshold of manhood and is as capable of stripping error from truth as he is capable of distinguishing hypocrisy from genuineness, in both of which he is superior to the average man whose interest has become highly professionalized as apart from the general interest of the college undergraduate.

Of course the fact is,—and I have heard this said within the last few days by some very practical men of large financial and industrial responsibilities,—that the corruption and acquisitive self-interest revealed in the Teapot Dome investigation made more Bolshevists in twenty-four hours than all the agents of the Soviet government could make in years. Yet here again I believe that before we get done we shall all wish that we had a people more judicially-minded and more capable of distinguishing between truth and error than we have at the present time. It is with the aspiration, at least, to do its part in creating such a spirit that I believe that the American college works at the present day. If Dartmouth College fails, in the course of striving for this end, to win the approval of the American Defense Society or to gain the endorsement of its able director, I am regretful, but nevertheless I do not see that these facts can be allowed to change the course of events.

I am

Yours very truly,
(Signed) Ernest M. Hopkins.

The Easy Clue

"WHAT is behind our labor troubles, coal strikes, extortionate coal prices, burglaries, auto thefts, hold-ups, worthless checks, swindling games?" asks a press release marked "immediate." "What is the motive power behind all these acts? Why have they increased so during the last ten years? Why are desperate criminals of today under twenty years of age, not men hardened by years of failure, grinding toil, adverse circumstances and injustice?"

The answer given in this same release in inclusive: All the items enumerated above have come to pass because "over half of our school children are found to lie, cheat and steal!"

Trained scientists spent three years and over $100,000 discovering (these) facts, the knowledge of which in the future may lead to the elimination of many disturbing, perplexing problems which confront us today. Perhaps it was a cruel thing to do, but these scientists quietly took children from our schools and with ingenious laboratory tests bared their souls to our gaze. They have written down in percentages their character rating for us to behold. The sight is appalling! Our American school children were not able to stand these character tests: they gave way under them.

The results of these tests are presented to us as being "scientific." That remains to be determined. But certain interpretations of these results are worthy of a moment's consideration. One statement seems beyond dispute: "Our children are growing up in an atmosphere hostile in many ways to the best character development." For this atmosphere, the children are, however, scarcely to blame. Not a few of them heartily dislike this atmosphere.

Two other considerations are not so obvious. The suggestion, quoted above, that "labor troubles and coal strikes" should be included in the same category (of immorality) with "worthless checks and swindling games" shows that "tests" can be used by people who lack capacity to understand common, current social phenomena. The use of "tests" is not sufficient to guarantee "scientific results." The interpretation of the results must smack of "science," too.

Moreover, the suggestion is made that the way out of this "atmosphere" is to be found in "expert religious instruction in our public schools." This is not the first time, nor will it be the last, that "scientists" will undertake to cure the inclusive social and industrial ills of our times by giving some sort of formal instruction to children in the schools. It is much easier to teach "morality" to children than it is to make a moral society!

SURVEY READING LISTS: NUMBER FIVE

Nutrition

By William R. P. Emerson, M. D.

An outstanding achievement in modern life has been the rational program worked out to meet the great waste due to infant mortality. Never before have we had any period of life controlled by a plan which has made such intelligent use of the latest advances in scientific investigation. This accomplishment makes all the more extraordinary our neglect of the years following infancy. The pre-school years, from the standpoint of health, have been a great desert waste, while the school period is still little better off.

We do not wish to minimize the work done in health inspection of school children. It sprang, as most of our advances have done, from alarm over catastrophes in health rather than from intelligent planning to conserve it. In most of our cities it has taken an epidemic of more than usual extent to lead us to take measures against the dangers of infection increased by bringing large numbers of children into daily close contact with one another. There can be little satisfaction, however, in a program which puts the health of thousands of children in the charge of a single part-time physician. Neither should we use the word "medical" to describe the inspection given to the hurrying line of children passing before an inspector who is forming judgment upon the most important fundamental requirement for success—physical fitness.

Dr. Hart has recently discussed the panacea and patent medicine stages in education. This is just where we are at present as regards health in most schools. As Professor Dewey has so often pointed out we are by no means free from the primitive man's belief in magic. We seize upon some important step and focus attention upon it; this may be some special article of diet; again it is a list of chores or rules taught by a method aptly described in rhyme by a health teacher, the last verse of which was, "And talk, and talk, and talk, and talk, and talk," as though the malnourished boy or girl can get well by his own efforts, or as though training the intellect brings about any marked change in habit. Any such measures carried on by either national or local organizations, including the schools, when confined to mere teaching, have not been sufficient to correct even the simplest and most evident faulty health habit—the use of tea or coffee, for we find everywhere at the present time throughout the country from 60 to 70 per cent of all children taking one or both. The malnourished child needs some one who will find the cause of his impaired nutrition and then make use of the means that will bring about its correction.

The infant is carefully watched. We follow his weight chart and make changes without becoming hypnotized by the fact that some older relative of his is thin and underweight. He is subject to constant physical examinations without the misleading impressions caused by the presence of clothing. We know his program for every part of the twenty-four hours. We are concerned with his mental hygiene, play, sleep, activity, and rest.

What the nutrition program means is the carrying on of our excellent program for infancy throughout the entire period of growth. This requires systematic weighing and measuring; records of forty-eight consecutive hours with reference to activities and feeding; a complete physical-growth examination at least once a year; adequate social and mental examinations; the placing of health and physical fitness before any social or school requirement. Having found the cause of the child's malnutrition, it is necessary for success in its treatment to coordinate the four forces that safeguard his health—the home, the school, medical care, and the child's own interest.

Nutrition is a commonly misused term. It is frequently employed as if it were a synonym of food, but we might just as well attempt to discuss the problems of comfortable living conditions in terms of fuel alone.

Malnutrition refers to the results of serious disturbances of "the process by which the child takes in and utilizes food substances." Fifteen years' clinical work shows that the chief causes of this condition are physical defects, especially naso-pharyngeal obstructions; lack of home control; overfatigue; faulty food habits and improper and inadequate food; faulty health habits. This is the order of their importance. The literature on the subject is still limited and, as has already been suggested, apt to be one-sided in its treatment.

The accompanying reading list is selected with reference to these five causes and to the point of view fundamentally necessary in an effective health program.

Dr. Emerson Recommends

PHYSICAL STATUS OF PRE-SCHOOL CHILDREN, *by Anna E. Rude, M.D. Indiana Government Printing Office, Gary. 1922. Free upon request.*

THE PHYSICAL GROWTH OF CHILDREN FROM BIRTH TO MATURITY, *by Bird T. Baldwin. Studies in Child Welfare, University of Iowa. 1922. Price $3.00 in paper, $3.75 in cloth, postpaid of The Survey.*

SUCCESS AND FAILURE AS CONDITIONS OF MENTAL HEALTH, *by William H. Burnham, M.D. Mental Hygiene, July, 1919; Vol. 3, page 387. Price $.50 a copy.*

HOW TO AVOID SPOILING THE CHILD, *by L. F. Barker, M.D. Mental Hygiene, April, 1919; Vol. 3, No. 2. Price $.50*

FEEDING THE FAMILY, *by Mary Swartz Rose. Macmillan Co. 1916. Price $2.40 postpaid of The Survey.*

THE NEWER KNOWLEDGE OF NUTRITION, *by E. V. McCollum. Macmillan Co. 1922. Price $3.80 postpaid of The Survey.*

FOOD, HEALTH AND GROWTH, *by L. Emmet Holt, M.D. Macmillan Co. 1922. Price $1.50 postpaid of The Survey.*

PRINCIPLES OF PSYCHOLOGY, *by William James, M.D. Chapter IV, Habit. Henry Holt & Co. 1908. Price $8.00 postpaid of The Survey. Or Chapter X of the briefer course. Price $2.50 postpaid of The Survey.*

HUMAN NATURE AND CONDUCT, *by John Dewey. Chapter II, Habits and Will. Henry Holt & Co. 1922. Price $2.25 postpaid of The Survey.*

THE MIND IN THE MAKING, *by J. H. Robinson. "Our habits of thought and how they came about." Harper & Bros. 1921. Price $2.50 postpaid of The Survey.*

NUTRITION, THE CHEMISTRY OF LIFE, *by Lafayette B. Mendel. Yale University Press. 1923. 150 pp. Price $3.00 postpaid of The Survey.*

NUTRITION AND GROWTH IN CHILDREN, *by William R. P. Emerson, M.D. D. Appleton & Co. 1922. Price $2.50 postpaid of The Survey.*

BOOK REVIEWS

Birth, Food and Death

AS a short text book, the first of these volumes is worthy of the distinguished series of which it is a part (the Cambridge Economic Handbooks, J. M. Keynes, general editor); indeed, it could hardly be improved—except perhaps by amplification of the qualitative aspects of the subject to which only one chapter out of nine is devoted. Mr. Wright gives a brief but clear and adequate summary of the teaching of Malthus and other early writers and sets forth present theories with scientific detachment. While for the most part he leans on Carr-Saunders and other modern students, the author contributes original observations of refreshing common sense, and his style is a model of popular yet in no way condescending exposition.

He evidently knows the human realities that underlie statistics; as, for example, when he points out that a short burst of high wages leads to reckless spending and subsequent relapse into the former condition, whereas a community or a class that has attained a decent standard of life and maintained it for a time is extremely tenacious of that standard; or when he suggests that "the small families of textile workers may be accounted for by the status of women as wage-earners among them, while the position of women in the isolated mining districts may equally explain the enormous birth-rate there"; or again when he translates into terms of human suffering the high rate of infant mortality which, according to economists, "compensates for" a high birth-rate.

One point on which the author differs from Malthus is the former's inclusion of war among the checks on increase of population beyond the level of subsistence. Not only in the recent war, but as long ago as the Thirty Years War, the destruction of human life was more than equalled by the destruction of food and the means of producing food; so that the result was not relief for the survivors but a lower standard of living. To English readers will be of special interest the proof advanced for the statement that large-scale emigration could not by itself permanently ensure the maintenance of the present standard of life in Great Britain. To American readers the author's condemnation of the short-sighted tariff policy of the United States will be of special interest; he believes that by diverting capital and labor from the production of food and raw materials by state action, America has artificially accelerated the Law of Diminishing Returns.

The threatening disproportion between population and resources can be overcome, he believes, by an increasing productivity of labor and by voluntary restriction of the birth-rate. In so far as it is aggravated in particular countries by the unwillingness of others to permit their expansion or to receive their surplus population, he sees no remedy except a world cooperation fair to all races and nations; but he is not sanguine that the world is ready for a peaceful adjustment. In the same way, while he recognizes the possibility that science may discover, and possibly soon, inexhaustible supplies of life-sustaining energy by the transmutation of elements, he insists that the present situation must be met on the basis of present knowledge. If statements of that situation were usually as sober and well informed as that of the present book, the "shallow optimism" which for a century has obscured the true theories and predictions of Malthus, could not survive today.

Even more useful for the American student is the text book by Professor Reuter who once before, in a book on The Mulatto in the United States, has made a notable contribution to the field of sociological demography. It has the advantage of dealing primarily with American problems, though it briefly reviews the whole subject, and is to be welcomed more especially for the sanity with which it disentangles truth from falsehood in current theories and propagandas.

Statistical summaries bearing on many vital facts are stated clearly and arranged without ulterior purpose. The chapters on composition and distribution of populations, growth of population, birth and death-rate, immigration and other phases, alone would make this work a valuable handbook. The chapters reviewing the different population theories likewise excel in accuracy in spite of condensation and in a style that is likely to lead the student on to further reading. The sources given, in most cases, are easily accessible.

The general tendency of the book is to demonstrate the number and complexity of other than biological facts that influence the growth and character of population. A description is given of the real nature of the reproductive tendency and of the social factors that determine the reproductive rates of human societies. Incidentally, many of the fallacies of contemporary writers which have from time to time been pointed out in these pages are exposed with convincing clarity—the fallacy, for instance, that there is a necessary direct causal relation between a high death-rate and a high birth-rate, and the reverse; the fallacy that a heavy death-rate in the first year of life represents a selective process; and the fallacy that there is an inverse relationship between the cerebral development of man and his capacity to procreate; the fallacy, moreover, that the human animal in the course of history has become less fertile.

While there is much that we should like to quote if space permitted, we will cite only one short paragraph, because it seems to us to contain the whole crux of the present conflict of theories. He says:

> Any consistent population policy implies a somewhat definite conception of a type of society to which approximation is to be made and to which the population policy is contributory. America has evolved no such national ideal.

He points out that the causal relationship between a

POPULATION, *by Harold Wright. Harcourt, Brace and Co. 180 pp. Price $1.25 postpaid of The Survey.*

POPULATION PROBLEMS, *by Edward Byron Reuter. J. B. Lippincott Co. 338 pp. Price $2.00 postpaid of The Survey.*

MANKIND AT THE CROSSROADS, *by Edward M. East. Charles Scribner's Sons. 360 pp. Price $3.50 postpaid of The Survey.*

diminishing birth-rate of the native stock and a large flow of immigration, which is assumed by some writers, has never been proved; both, on the contrary, "appear to spring from the rapidly evolving social conditions." For this reason, he does not accept the belief that the population of the United States would be as large to-day as it is if there had been no immigration in the last half or three-quarters of a century.

The most contentious chapters, perhaps, are those which deal with problems of quality of population, including differences in the birth-rates of its various constituent classes and racial groups, race mixtures and the problems of inferiority and superiority. Here, again, the author's attacks on current theories and statement of the nature of the problems under review are for the most part the results of a sound appreciation for scientific evidence and open-mindedness in the face of unproven theories. No easy solutions are offered. On the other hand, the possible lines of advance toward racial improvement are set forth so stimulatingly as to offset any tendency which so honest a book might otherwise have to engender pessismism in view of the magnitude and difficulty of the problem.

Population Problems, in short, is a book warmly to be recommended wherever people are trying to understand what they are and what are likely ways out instead of merely seeking rational support for their preconceived notions. For college students, more particularly, a course of study based upon it should prove valuable.

Professor East's book is of an altogether different category. Its sensational title is to some extent justified by some of the facts which he brings together to show that, unless there is a complete change in national and international attitude towards the problems of population, there will not be standing room for our grandchildren in the United States. He has the advantage of combining with his interest in demography and biological trends considerable practical knowledge of world agriculture and food resources, but he shares with other prophets of calamity a certain lack of imagination or of faith in the power of a society to adjust itself to new circumstances.

This is especially true of his estimates of future soil fertility. Compared with industrial developments, the state of agriculture the world over—apart from small beginnings in almost insignificant parts of the cultivable area—is as yet practically primitive; and with even slight adaptations of a modern technique, and with a political reorganization which would bring into closer cooperation temperate and tropical resources in climate, labor, capital and soil components, the food output should increase far more rapidly than the author assumes. Of course, he is right in predicting that the adaptation of population to food resources in the next century or so will not be without suffering and strife; and he is rendering a service in drawing attention to the largest political and economic problem before the world, compared with which present conflicts in international relationships are on matters of mere detail. But it is to be hoped that this pronouncement on the subject as a whole will be followed up by more detailed studies of its different phases rather than by more gloomy prognostications of universal doom. For there is now a sufficiently large educated democracy in different parts of the world to promise clear thinking and preventive action if the facts of the situation are made available.

While Professor East supports most of his contentions in detail, some of the most startling are not proved with figures: for instance, the statement that immigration does not relieve population pressure but is immediately made up for by an increased birth-rate. Unfortunately, moreover, he has adopted many now fashionable fallacies in the field of race biology of which we can here only record one or two: that the more recent immigration to the United States comes not only from inferior stocks but also from the riff-raff of the peoples of which they are a part while the older immigrants were the "best the countries afforded." He calls the earlier immigration a "fairly uniform ethnical group" with similar ideas and ideals, forgetting that even if ethnical differences are perhaps greater between say, Italians and Poles than between Swedes and Irish, the development of intercourse and communication in the last half century has made for greater similarity of ideas and ideals in all parts of Europe. He disregards social factors in appraising the qualities of Negroes and other conquered races.

Nevertheless, Mankind at the Crossroads is an interesting contribution which does support the author's main contention that the problems of population increase and distribution must be tackled with relation to the food resources of the world. B. L.

Public Health in the Tow

THE ELEMENTS OF PUBLIC HEALTH ADMINISTRATION, *by George S. Luckett and Harold F. Gray. P. Blakiston's Son & Co. 460 pp. Price $3.00 postpaid of The Survey.*

FOR several years the Committee on Municipal Health Department Practice of the American Public Health Association, with the financial aid of the Metropolitan Life Insurance Company, and with the cooperation of the United States Public Health Service, has been making thorough-going health surveys of the cities of the United States of 100,000 population and over. This survey service, now expanded to cover cities of 70,000 and over, has not only supplied a tremendous volume of information with reference to health department methods in these communities, but has built up a procedure for studying health conditions and health practices hitherto unequalled in scope and thoroughness.

It has also resulted in an extremely helpful group of standards as to municipal health practice, now being promulgated by the organizations involved. A similar survey project covering cities from forty to seventy thousand population under the auspices of the American Child Health Association promises to round out the machinery for the collection of information and the promotion of tested and proved health activities as applied to all but the smaller units of population in the United States.

The volume by Luckett and Gray, in a sense, very advantageously supplements the information now to be made available for health officers and others through these surveys. It is designed as a sort of elementary text book on public health administration for local health officers, particularly in the smaller communities, and especially when located in areas more or less remote from the great centers of population.

The authors have recognized also the importance of serving the need of the average practising physician. If the great personal hygiene movement of the future is to be largely based on the private practise of preventive medicine, if the

public is to be urged to go to the doctor for a health examination, if parents are to be urged to take their children to the physician for a Schick test and for toxin-antitoxin diphtheria immunization, then it is extremely important that information with reference to the more recent developments of preventive medicine be made available for the busy, more or less isolated, private medical practitioner, in simple, practical, readable form. This object the authors seem to have attained, frankly stating that the volume ". . . is in no wise intended to supplant the more comprehensive texts, but only to furnish a handy manual of practical suggestions."

The major section of the book dealing with the preventable diseases should serve excellently for ready reference. These causes of unnecessary illness and premature mortality are discussed from the angle of the infectious agent, the mode of transmission, the incubation period, immunity, diagnosis, control and prevention, and mortality. This section seems to be with few exceptions as up-to-date as any volume can be with reference to recent discoveries in immunization, serum therapy, etc., considering the rapidity with which current scientific progress is being made in this field.

The book covers the major elements in a community health program such as infant hygiene, child hygiene, public health education, community sanitation, etc., with the notable exception of industrial hygiene, this phase being omitted for the reason that it ". . . seldom concerns the average county or small town health officer." A valuable appendix contains practical suggestions for community organization during epidemics, various health department record forms, instructions for public health nurses, a lecture course for midwives, a description of the Schick test technique taken from Rosenau, and a simple, though concretely presented plan for a county health program.

DONALD B. ARMSTRONG, M. D.

Can Religion Be Democratic?

IMPERIALISTIC RELIGION AND THE RELIGION OF DEMOCRACY, *by William Adams Brown. Charles Scribners' Sons. 223 pp. Price $2.25 postpaid of The Survey.*

THERE was a time—not so long ago—when religion was not discussed. Now it has become a headliner in metropolitan dailies and not even the mimic wars of politics are receiving the attention bestowed upon the controversies of Fundamentalists and Modernists. Yet controversy has never determined anything and will never determine anything; it is by open-minded conference that lasting results are obtained. In such a spirit this book is written.

Professor Brown asks the question which many people are asking today: "If religion be the most important thing in human life, as multitudes of men have believed, how comes it that we differ so widely as to what religion is?"

The answer to this question he finds in psychology: "When we have learned to understand religion as an experience of living men facing a changing environment we can hope to understand the different forms which it has assumed in the course of its historic development." He shows that there are three possible attitudes which a man may take toward existing conditions; he may "accept them as they are, protest against them as corrupt, or believe that society is in the process of remaking in which each may have a part." These contrasts are the basis of a new classification of religious types which he designates as imperialism, individualism, and democracy. These classifications cut across all the accepted divisions, for imperialism embraces groups as wide apart as Roman Catholics and militant Fundamentalists. He sets forth his definition of the three terms which he uses as follows:

> By imperialism we shall understand a type of religion, the representatives of which believe that they serve God best when they submit to the control of some existing institution whose supremacy in the world they identify with the triumph of God's will. By individualism we shall understand a type of religion whose representatives despair of satisfaction through any existing institution, and find solace in immediate communion between the individual soul and God. By democracy we shall understand a type of religion the representatives of which are convinced that they serve God best when they discover His presence in other persons and unite with them in the progressive realization of the social order which it is God's purpose to establish on earth through the free cooperation of man.

Christianity is not yet the religion of democracy, and there are some who are trying with all their might to keep it from ever so becoming. But there are others who are striving with equal zeal and in what seems to be a little more Christian fashion, to hasten the day when it will be. To these Professor Brown's book will be a guide, as he himself is a leader.

WILLIAM E. BROOKS

In Black and White

DARKER PHASES OF THE SOUTH, *by Frank Tannenbaum. G. P. Putnam's Sons. 203 pp. Price $2.00 postpaid of The Survey.*

THIS collection of essays, published in part in the Century Magazine, has not that formal unity of other descriptive monographs which, while endeavoring to tell you "all about it," contain much less accurate observation on essentials than Mr. Tannenbaum is able to present. This young author has mixed in many circles and developed a sympathetic ear for people confused by the practical problems of social life, whether they be unemployed laborers or large employers, foreign-born radicals or government officials with an American family tree rooted in the Revolution. As a consequence his interpretation of the South in its industrial and race relationships is full of understanding for the way in which different attitudes have arisen and survive the social and economic changes now taking place. He does not condemn, he explains; and, for the most part, his explanations are historically and psychologically convincing.

Other writers have traced the recent growth of the Ku Klux Klan to the paradox that the South fears both the dominance of the Negro race and the loss of the Negro as an economic asset. But none have with greater precision dissolved this paradox by showing the variety of factors that influence and modify these fears, by tracing the roots of the Klan as he does to the soil of boredom and depression in the small town of the South.

Mr. Tannenbaum analyses delicately but none the less with precision the unsatisfied desires that find vent in perverted attitudes to sex and in the commitment and toleration of a brutality which without an understanding for the background from which they spring would be inexplicable. His description of southern penal methods undoubtedly will be attacked as limited too much to their darkest aspects, without sufficient recognition for the growing and, here and

there, already successful reform movement. But he does not pretend that his picture is complete; his task is rather to awaken America, not least the South itself, to stronger efforts.

The chapters dealing with the mill village and with rural conditions, on the other hand, portray conditions that are general. So far as the former are concerned, no very exhaustive research is needed to confirm the view that the South in its industrial development has learned almost nothing from the experience of the industrial North in labor management. All the old mistakes for which the country is paying so dearly in strife and inefficiency are here being repeated on a colossal scale—not from the motive of greed but, on the contrary, from that of a mistaken sense of social responsibility, a truly tragic situation.

The last chapter of the book, containing suggestions for solutions of some of the outstanding problems of the South, is most stimulating but not altogether satisfying. The present reviewer, for instance, impressed and depressed as he often is by the hardened attitude of the southern white to the Negro, cannot assent to the repeated statement that "there is no solution." The race problem as such, it is true, will never be solved, just as the poverty problem until about two decades ago seemed insoluble. But it can be broken up into a number of component problems for each of which there is a practical solution. Not once in the book does Mr. Tannenbaum mention the growing movement for interracial cooperation which directs its energies, with ever-increasing success, to concrete tasks of betterment—tasks which, it is true, do not solve the race problem but which narrow it down, as the educational movement among whites and Negroes, the modernization of the churches, the growing prosperity of the Negro in industry and in diversified farming, the lessened congestion through emigration, the incoming of foreigners, the financial integration with the North, the industrialization of certain states and other factors narrow it down in other respects. Pessimism and impatience are perhaps less justified today than ever. The influences that make for friction may seem to grow more rapidly than those that make for tolerance; but a catastrophic readjustment is not inevitable if North and South combine in efforts to find—not a way out, for Mr. Tannenbaum is right in saying there is no single solution—but ways to strengthen the liberalizing elements already at work.

B. L.

Planned Play

THE THEORY OF ORGANIZED PLAY. *by Wilbur Bowen and Elmer Mitchell. A. S. Barnes & Co. 402 pp. Price $2.40 postpaid of The Survey.*

SOME historians and many philosophers have sensed the influence of the sports and pastimes of people, and the histories of every tribe and nation contain unlimited accounts of manifold amusements and methods of using leisure time, yet the point of view has been one of narration rather than that of scientific investigation. It was not until the middle of the nineteenth century that any effort was made to account for this universal activity, play, in scientific terms. Three theories, two advanced in the latter half of the last century and one early in this, have been the fortresses around which most subsequent thought has centered: the surplus energy idea of Spencer, the preparation for adult life or instinct theory of Groos and the recapitulation theory of G. Stanley Hall. While each of these is now discredited in the main, they have pointed the way, and the literature in America until very recently has been concerned with the interpretation and application of these theories.

This book makes no advance in the field of creative thought about play. But as a compilation of the best that has been said and done in the interest of recreation, it surpasses anything yet produced. The authors cannot claim the depth and philosophy of George Johnson, the inspiration of Curtis, nor the stimulation of Patrick; yet in the advancement of the knowledge and comprehension of the great problem of leisure, their book will probably be as important a milestone as the work of those leaders.

Four main divisions of the book deal with the background of the present play movement; an analysis of it; a study of types of play activity and of methods of organizing them; and the philosophy and psychology of play in education. The book is well written, clear and concise, and its weighty material skilfully organized into fairly short paragraphs with topical headings. An extensive bibliography after each chapter adds to its value as a text.

Those who are training recreation leaders or teaching organized play, and are faced with the necessity of economizing time and effort, will find this a valuable addition to their bookshelves.

HELEN ALPHA BURKART

THE RUN OF THE SHELVES

Books are listed here as received. Many of those mentioned by name only in the classified sections below will be reviewed later.

Social Practice

DEAR ROBINSON, *by Edward R. Johnstone. Vineland Training School Press, Vineland, New Jersey. 139 pp. Price $1.50 postpaid of The Survey.*

IT MAY NOT BE too much to say that no man in the state of New Jersey is more beloved than the author of Dear Robinson. Who has not heard of Vineland? Did you ever ask what is there about the Training School at Vineland that makes everybody who has ever been there overflow with enthusiasm? In Dear Robinson, the Vineland Spirit (long may he remain corporeal) himself speaks. Genius is not always so modest, but this one has the modesty of true greatness and only under the guise of writing confidentially to an intimate friend who has just been made superintendent of a new institution, could Dr. Johnstone speak freely of the many manifestations of the spirit that together make the Vineland Training School what it is. This little volume of 139 pages is a masterpiece, a veritable Uncle Tom's Cabin of the Feeble-minded Child. It is a *vade mecum,* alike to the parents of defective children, teachers, legislators, superintendents, and everybody else interested in a philosophy of life so true that it can function successfully among the varied types of humanity to be found in an institution for the feeble-minded as well as among the intelligent people who are trying to solve wisely the social problems that confront our civilization. It would be impossible to convey an idea of the contents of this book. One must read it. Not all the ideas are new. Some of them are old, but expressed in new form and best of all with a spirit that shows that they are not merely academic theories, but deep-seated convictions resulting from experience. Under such circumstances it is always gratifying "to find the gold of our own opinions in a fellow heap of dust."

HENRY H. GODDARD

A GREAT IDEAL AND ITS CHAMPION: PAPERS AND ADDRESSES BY THE LATE SIR CHARLES STEWART LOCH, *prepared for the London Charity Organization Society. George Allen and Unwin, Ltd. 223 pp. Price $1.08 postpaid of The Survey.*

TO THOSE who like to know whence a thing came and for those who like to see how a personality can leave its imprint on a movement and so on a phase of civilization, these papers and addresses give a spirited and vivid picture of the thinking of the man who made, indeed of the man who was, according to the London Times, the London C. O. S. In 1874, fresh from Balliol, he entered the service of the society, then five years old. From that time to his retirement, enforced by ill health, in 1914, he was the ardent and untiring interpreter of the meanings of Charity—which he conceived as "social love and that action of which social love is the expression," and of its relation to the newer social thinking which was then making such notable contributions to the study of society. Sir Charles died in January, 1923. The publication of this book under the auspices of the London Charity Organization Society is a memorial to his immeasurable services as the secretary to the council of the society. It is sometimes said that social workers know better *how* they work than why. Such a charge cannot be made against Sir Charles. He brought society itself into his view and related his approach to betterment to those from many other angles. He had an underlying philosophy which it might be well for many young social workers to examine.

N. R. D.

AN EXPERIMENTAL STUDY OF PSYCHOPATHIC DELINQUENT WOMEN, *by Edith R. Spaulding. Rand McNally & Co. 368 pp. Price $2.50 postpaid of The Survey*

CHILD WELFARE IN THE DISTRICT OF COLUMBIA, *by Hastings H. Hart. Russell Sage Foundation. 150 pp. Price $2.00 postpaid of The Survey.*

Industry

THE PERSONAL RELATION IN INDUSTRY, *by John D. Rockefeller, Jr. Boni & Liveright. 149 pp. Price $1.75 postpaid of The Survey.*

IT IS a great service to the cause of progress to have a sincere statement of many liberal points of view made by a man who must be regarded as friendly to the interests of those whose present power for good or evil is greatest in the land—the investors. The author reiterates his quiet, reasoned belief in partnership as against dominance, in the priority of service over profit, in the necessity for personal contact and a specific cultivation of the spirit of brotherhood; in the rights of labor to organize, their individual rights of appeal and the value of employe representation. His vision includes the extension of works committees into a system coordinating employes and management in all corporations of an industry or community; and their full reconciliation with trade union interests. He makes a significant affirmation in the first article—which is the most finished and, it would seem, the most recent—that management is not merely the creature of the stockholders but is "an entirely separate and distinct party to industry." The earlier speeches of 1915, aimed quite definitely at the Colorado Fuel and Iron problem, name four parties in the industry—investors, directors, officers and employes. Admitting the directors would seem to make admission also of the works committee a logical necessity. But later a less corporate point of view drops the directors and adds the community; adds them very specifically in the following somewhat intriguing words: "I believe that the community is an essential party to industry and that it should have adequate representation with the other parties." The book makes evident a sincere democratic purpose working upon some deep autocratic presuppositions. Starting thus with Things as They Are this volume can be of more present practical value—of more inspiration and incitation to steps in progress—than a dozen shockers which refuse the presupposition of normal business minds, especially of the investor. Mr. Rockefeller will not be willing to stop his work here. No one is more favorably placed to carry on the same searching analysis he has made in partnership with Mackenzie King, but this time into the claims and interests of various sorts of investors, their relations to the varying risk factors, and to control, to management and to labor under different conditions of risk, of knowledge and of responsibility.

HENRY S. DENNISON

GOVERNMENT OWNERSHIP OF COAL MINES, *by Julia E. Johnsen. H. W. Wilson Company. 392 pp. Price $2.40 postpaid of The Survey.*

IN SPITE of the scorn of the U. S. Coal Commission, the indifference of Congress, and the lethargy of the official family of the United Mine Workers of America, the subject of government ownership of the coal mines appears to hold the continued and eager attention of thousands of high school and college students. During the past two years, and especially since the publication of Survey Graphic on coal, scores of requests have come from teachers and students for literature on this subject. Hitherto the data has been widely scattered and difficult to assemble. A great deal of the most important available material has now been brought together by Julia E. Johnsen and published by the H. W. Wilson Company in their debating Handbook Series. While not the product of original research in the economics of coal and the theory and practice of government ownership, the volume, in addition to briefs for and against such ownership, contains a remarkably interesting collection of documentary material, together with a compact and well selected bibliography prepared by the late Frank V. Anderson of the Bureau of Industrial Research.

R. W. B.

THE INTELLECTUAL WORKER AND HIS WORK, *by William MacDonald. The Macmillan Co. 351 pp. Price $2.50 postpaid of The Survey.*

"WHEREVER the honor or dignity of an intellectual occupation is emphasized, wages will generally be found to be low; wherever the utilitarian value of the occupation is generally recognized, wages will as a rule be relatively high and exceptional rewards for exceptional performance will be generally accepted as proper." With such frankness as this, Mr. MacDonald argues that the economic disabilities and hampering conditions of work which now confront intellectual workers the world over point to the wisdom of their organization into professional groups and federations, and supports his argument with a methodical and impressive array of facts.

G. S.

ECONOMICS FOR EVERYMAN, *by James E. LeRossignol. Henry Holt & Co. 335 pp. Price $2.15 postpaid of The Survey.*

HENRY GEORGE'S PROGRESS AND POVERTY, *by Anna G. DeMille. Harcourt, Brace & Co. 214 pp. Price $1.00 postpaid of The Survey.*

THE PACKING INDUSTRY, *a series of lectures given under the joint auspices of the School of Commerce and Administration of the University of Chicago and the Institute of American Meat Packers. University of Chicago Press. 357 pp. Price $3.00 postpaid of The Survey.*

FARM CREDITS IN THE UNITED STATES AND CANADA, *by James B. Morman. Macmillan Co. 406 pp. Price $3.50 postpaid of The Survey.*

THE STRIKE FOR UNION, *by Heber Blankenhorn. H. W. Wilson Co. 259 pp. Price $2.25 postpaid of The Survey.*

Religion

JESUS AND CIVIL GOVERNMENT, *by A. T. Cadoux. George H. Doran Co. 163 pp. Price $2.00 postpaid of The Survey.*

SO DIVERSE are the interpretations of the teachings of Jesus about government, civil coercion, war, that one sometimes wonders if it is not a hopeless task to try to get from the words of Jesus definite guidance for present-day action. This book is a rational and moderate attempt by a clergyman to make such an interpretation. In view of the social environment and the immediate activities of Jesus and his disciples, what was in his mind? Mr. Cadoux "proves" nothing. One who is inclined to the conclusions set forth will see their conclusiveness; one who is not will see controversial hypotheses. However, to those who are interested in carving an ethical system out of Jesus' words, this book forms an excellent basis for thought and discussion.

A. B.

THE TOWN AND COUNTRY CHURCH IN THE UNITED STATES, *by H. N. Morse and E. de S. Brunner. George H. Doran Co. 179 pp. Price $2.50 postpaid of The Survey.*

THIS is another volume of the series of town and country studies of churches prepared by the Committee on Social and Religious Surveys (now the Institute of Social and Religious Research) already noticed in these pages. It is not a comforting book for those who love "to dwell at ease in Zion," for it reveals a challenging condition of affairs in the country church. The data used was secured by the intensive survey of twenty-four representative counties in different parts of the nation, to which was added (*Continued on page* 118)

SOCIAL WORK SHOPTALK

"I AM getting just about fed up," snapped the health worker as she settled her small person into the biggest and deepest chair in her neighbor's apartment, "with the way people pronounce the word *data*. It seems to me that everybody I know makes use of this word constantly, especially social workers; and they all call it *datta*, and forget, if they ever knew, that it is a plural."

"Yes," said the publicity director of the library association; "the typical liberrian is my idea of what not to be like. She always says *this datta*."

The psychiatrist was very much amused. She agreed that the people in her office said the same thing, and also that each group of social workers seemed to have its own overworked expressions.

"By the way, how do you pronounce your job at present?" said the health worker. "Is the "y" long or short? And where are you putting the accent?"

"Well, we call it sick-i-at'ric social work," was the reply, "with the y short as in *dinnamite*."

"Yes, we all have our ways," said the liberrian. "I notice that people in the Y. W. C. A. are always talking about *teen age* and *key persons*."

"Yes, and the Y. M. C. A. is always using *reaction*, and to the Red Cross everybody is *emergent* and must be hospitalized. What are you sick-i-at'rics 'stressing' at present?"

"Well, we say *develop a neurosis* as often as we can," replied the psychiatrist laughing.

"The child welfare people," mused the health worker, "don't seem to offend greatly in the matter of words except that they do talk about *kiddies*."

"Exactly! That sort of person when he makes a public talk always has a *message*. Yes, there are a lot of pious pills in social work. It is they who win for us such epithets as uplifter. I refuse to be classed with them. It is my ambition to be taken for a chorus girl; that's why I bobbed my hair."

"How do you mean, taken? Taken out to dinner?"

"Yes, something like that."

"Well, I hope you'll be taken. It certainly is important to keep from becoming a frump. But to return to my grouch. Bishop Lawrence recently spoke of the unpleasant significance which attached itself to the word *campaign* and the necessity of using the word in spite of this because there doesn't seem to be a substitute when it comes to raising funds, *drive* being quite as bad, if not worse. *Crusade* is another poor wretch that has taken unto itself a stigma. Alas, yes, and if there is one phrase that bores me more than all the rest of these, it is *splendid spirit of cooperation*. Just watch how few days you can spend without hearing that bunch of words.

"Then there are the medical people," continued the health worker, "who can't get away from the fact that their trade was once soaked in Latin. On one of their recent convention programs I noticed the word *sequelae* used over and over. What in the name of Chaucer, Shakespeare, and Bernard Shaw is the matter with sequels? They mention *sanatoria*, too, with great delight, and such a form as *sanatoriums* is to them anathema. I have a whimsical sister who is so impressed with the elegance of this solemn style that she raises gerania and nasturtia in her garden.

"Even people who are not social workers are afflicted with such lingo. The other day I interviewed an editor of one of the great metropolitan dailies. I expected to meet so august a person that I entered his presence with humility, but before long he was talking about *this datta* just like all the rest of us, and he promptly moved into a pigeon hole several spaces farther down.

"I am afraid there is nothing we can do about it; so I think I'll go home and to bed. By the way," she concluded with a sigh, "if you don't mind, I should like to borrow your mousetrap. I noticed a little gray friend streaking around the edge of my room last night."

"With pleasure," said the liberrian; "let me know what reaction you get."

"All right, if I don't develop a neurosis I will inform you as to the sequelae and then we can have all this datta compiled into a sick-i-at-ric report," promised the health worker.

"Owing, of course, to our splendid spirit of cooperation," murmured the psychiatrist.

JANE HUFFORD

SEATED in the wheel chair to which she has been confined for the past three years, Edna G. Henry, dean of medical social work in Indiana, received the first award of honorary membership in the Indianapolis Community Fund at its annual dinner with a silver loving cup presented by eight men's luncheon clubs. The new constitution of the fund permits the directors to choose one honorary member each year on the basis of outstanding and unselfish community service. No special duties or privileges accompany this membership. A nominating committee of lawyers, merchants, manufacturers, real estate men, and bankers, representing the contributing luncheon clubs as well as the directors, sifted many suggestions from an interested public. That their final choice fell upon a person distinguished neither for large gifts of money nor for membership on many boards and committees, but rather for her intellectual grasp of social case work, has won city-wide approval.

Miss Henry is a graduate of Indiana University, from which she received her Ph. D. degree in 1917. In June 1911, she became director of its social service department, located in Indianapolis. As professor and associate director (since a serious illness), having in her charge the social training of physicians, nurses, and case workers; as founder of the Dispensary Aid Association for the city dispensary; as Red Cross home service worker during the war; as supervisor of reconstruction aides and organizer of medical social service in the United States Army; as the first president of the American Association of Hospital Social Workers; and as a frequent contributor to medical and social journals, Miss Henry has made the cheerful home at 1414 Broadway from which she now carries on her work the radiating center of a new appreciation of the values of intelligent sympathy, given wider currency through this award by the Community Fund.

THE VOLUNTEER manager of the American Red Cross Washington Division, Mrs. John Allan Dougherty, has offered her resignation, in consideration of her continued ill health. J. Arthur Jeffers, assistant manager of the same division, has been appointed to succeed her. Mr. Jeffers is a seasoned professional worker and has served the Red Cross as director of civilian relief in the old Pennsylvania-Delaware Division and director of chapter division in the Atlantic Division.

THOSE WHO REMEMBER the agreeable summer evenings on the open campus at Brown two years ago will be glad to learn that this year's hosts plan to hold the general sessions of the National Conference of Social Work on a large open quadrangle on the campus of the University of Toronto.

THE VOCATIONAL BUREAU of the American Association of Social Workers is now headed by Lillian A. Quinn, a Vassar graduate who has had a varied experience in social work. She comes from the secretaryship of the state advisory council of the Children's Aid Society of Pennsylvania.

DR. H. DOUGLAS SINGER has become medical director of the Illinois Society for Mental Hygiene, succeeding Dr. Ralph P. Truitt, who has gone to Los Angeles to head the child guidance clinic recently opened there in connection with the Commonwealth Fund demonstration.

FORT WAYNE loses its aggressive community chest executive, F. D. Preston, who has accepted the secretaryship of the community chest and Welfare Federation of Omaha.

THE FIRST mental hygiene clinic in the Carolinas was opened in March at Asheville, N. C., under the direction of Dr. Louis Bisch, formerly lecturer at Columbia and psychologist of the New York City police department.

THE ACTION of the North Carolina Conference on Social Service in employing a full time secretary, Minnie E. Harman, has been followed by a series of regional conferences throughout the state. The first was held at Ashville in early March, with an attendance of 200. The next will be held in May in the north central section. The state conference is making an enviable record for publicity. Reports of the 1924 conference, at Charlotte, March 24-27, were the dominating news features in the leading local newspaper for three days. The Charlotte Observer of March 27, carried a three-column front page story and a total of six columns in one issue—about one-tenth of the news. Similar interest was shown by the newspapers in the regional conference at Ashville. The president of the 1925 conference is the editor of one of the largest newspapers in the state, D. Hadin Ramsey, Ashville Times.

Social Studies

Conducted by
Joseph K. Hart

The Beginnings of Social Intelligence

EVERY social group, primitive or modern, represents a more or less definite and permanent set of customs, attitudes of mind and range of permissible activities. Hence, membership in any such group tends to organize the life and the living of the member in respect to these customs, attitudes and activities. It gives him the sense of security and group support; it closes his eyes to other modes of life; it makes him narrow, dogmatic, satisfied. That is to say, membership in a group establishes in the member a set of habits which are the personal counterpart of the customs of the group; the group is not outside and around him; it is inside him: what is custom in the group becomes habit in him.

If, therefore, the same individual is a member of a number of groups (as is likely to be the case in the modern world) he has probably (more or less unwittingly) let himself in for a number of such sets of habits; and he is likely, eventually, to find that these sets of habits are more or less incompatible with each other; or they may turn out to be quite definitely antagonistic to one another.

Results of this sort are familiar to all of us, by observation if not by personal experience: the individual finds himself torn as between these incompatible, or antagonistic, sets of habits, desires, loyalties. We have been, however, inclined to think of such conflicts as lying outside the individual—between social groups which, in some not altogether legitimate way, had entrapped the individual. For example, we have thought of war as a conflict between "nations." And we have thought of these "nations" as almost impersonal entities; or if we have personified them, we have envisaged them as "kings" or "governments," or something remote; and we have thought of "people" as having been entrapped, caught in the quarrel in some not altogether legitimate way. We have never clearly seen that all these quarrelings of "groups" (including war, itself) are rooted back in the inner life of the member of the group, whether he knows it or not: the desires that gnaw at his liver are desires born of memberships in conflicting groups; the loyalties that wage war within him are loyalties that express his more or less conscious memberships in antagonistic groups. And the social group to which he belongs could not play pawns with him, as they do, were it not for the fact that he is totally confused by these conflicting desires and loyalties, has no adequate understanding as to where his own true life is localized, knows no way of finding out where his ultimate loyalties (if he has any) are likely to find their attachments.

THESE confusions of desire and allegiance within the individual are the inevitable result of our over-complicated group developments, today. Each group, in itself, might represent an increment of value to the primitively undeveloped personality of the member. Going the round of many groups he might make, more or less, the round of humanity, broadening his experience, his perspectives and his sympathies until he was by way of becoming a real human being. This would happen if these groups were able to maintain their own integral relationships to the human whole. They do not; mayhap, they cannot. However that may be, each such group tends to seize upon its own private fragment of humanity, and forgetting the whole, to make that fragment a substitute for the whole. The fragment becomes more important than the whole: the group, the institution becomes more important than the community!

Hence, one who joins a group seeking for an additional bit of human experience or understanding to complete so far his own humanness, finds not what he seeks, as a rule; he finds, instead, a sort of monstrosity: a fragment elevated to the position of the whole. As if some strange tribe of primitive people should conclude that the foot is the most important member of the body, and should set up a foot as the object of its worship; while other tribes, equally fatuous, should set up, and worship, other members of the body: a stranger making the round of these groups might also make the round of the human body, and worship in turn each one of his members, and come out at the end confused, outraged, disillusioned. This is, in some measure, what our group life and membership is doing to us today: it leads us not to humanity and the sense of the whole—the community of life; it leads us to over-emphasis upon fragments, to confusion, to disillusionment.

IS there then no way out of these confusions? Group conflicts stir us with primitive emotions, and we are still further confused. Must we, in order to escape these confusions, avoid group memberships, with their attendant conflicts and disturbing emotions? Must we return to the primitive world, with its one or a very few groups, and find in the old narrowness of life the defense that we need against the confusions of today? In order to find integrity of life must we give up variety, richness, breadth of outlook?

Perhaps we are foolish to want integrity over and above our variety and richness of experience. Perhaps we should be willing to lose our souls, if so be we gain the world of experiences. Perhaps souls are antiquated possessions.

Still there is a way out—forward through our confusions; or at least there might be if we were sure that such a result were worth the effort. It is not an existent way—at least not for many. It will never be an easy way: it is eloquent of adventure.

That way has two turnings, one for the individual, the other for the race. For the individual, it means a turning away from habits and customs and the defeats of emotion toward intelligence and a program of living wrought of thoughtfulness. For the race, it means going forward from primitive levels of living, from primitive antagonisms, intolerances and provincialisms to the achievement of a real community of life. Intelligence in the individual, community of life for the race: and these two are one! Individual intelligence, in order to exist at all, must move toward the organization of community of life for the race; and a community of life can come into being only to the extent that individuals achieve a higher level of intelligence.

Our Social Institutions
A Course for High Schools

XV. Understanding Men

What is the use of all our knowledge? Why should we spend years accumulating information unless it be that thereby we increase our understanding of the world in which we live and especially our understanding of our fellow men, both as individuals and as members of groups and communities? The older humanistic culture held this to be the objective of education. The modern sciences hold this to be at least one of the aims of learning. Should the social sciences fall behind in this respect? Should not the social sciences help their devotees to a clearer comprehension of life and the world, of manners, customs, governments?

But the human race has tried for thousands of years to force all human interests and characteristics within the narrow range of the human intellect. Scholars work with their intellects: hence, they think it quite natural that everything should be reduced to an intellectual formula. But modern psychology refuses to follow those old leads. Modern psychology is finding deep-buried strata in men—strata deeper than the intellect: strata of old, instinctive nature; strata of habit and custom and institutions; strata of emotional disturbances—deep-buried strata, under the surface of life, above which the "intellect" rises now and again like a mountain peak above the plains. Man's nature is like the earth: layer upon layer, the strata lie under the surface as we ordinarily perceive it. One can easily learn the surface and the mountain-peaks: but these do not explain the subterranean fires that occasionally break through—to devastate the land. If one would know men, he must dig beneath the surface into the geological ages of man's hidden being.

1. The Buried Life of Humanity

What are instincts? Do human beings have instincts? Do these human instincts differ from those of animals? What is supposed to have been the origin of instincts? What are the uses of instincts? How does an instinct work in a human being? Are instincts desirable possessions? Could human beings live as effectively without them?

What is meant by adaptation to environment? Do human beings adapt themselves to their environments? How do they do this? How does an adapted person differ from one who is not adapted? Is adaptation a conscious process, or is it something that takes place unconsciously? Do instincts have any share in processes of adaptation?

What is an institution? Where do institutions exist? Can a person "join" an institution? What would that mean? How does one who "belongs to an institution" differ from one who does not belong? Has something taken place on the inside of him? Do his instincts have any share in this process of joining. How does joining an institution differ from becoming adapted to an environment?

What is a habit? Where do habits exist: on the outside of individuals, or on the inside? How does a habit differ from an adaptation? Is there any connection between habits and instincts? Does joining an institution make any difference in one's habits? What is a custom? Is "going to church" a custom? Is a church a custom? How do habits and customs differ?

How much of all these: instincts, adaptations, institutions, habits and customs, is under the surface of our lives? How much is conscious, intelligent, understood by us?

References:

James H. Tufts, The Real Business of Living. Henry Holt.

The books mentioned on this page may be obtained through The Survey Book Department.

Questions on Current Issues

Should It Now Be Told?

The Philosophy of Lying is a subject which has never been fully explored, much to the loss of the race. Plato did, indeed, go into the matter, somewhat, in various places, but especially in The Laws. One quotation will show the general tenor of his reasoning and it will demonstrate the need of further research. "Truth," says Plato, "truth should be highly valued . . . a lie is useless to the gods, and useful only as a medicine to men . . . the use of such medicines should be restricted to physicians; private individuals have no business with them . . . Then if any one at all is to have the privilege of lying, the rulers of the state should be the persons; and they in their dealings, either with enemies or with their own citizens, may be allowed to lie for the public good . . . If then the ruler catches anybody besides himself lying in the state . . . he will punish him for introducing a practice which is subversive and destructive . . ." We are not to assume that Plato has here exhausted the subject; hence, we may not follow him literally in his conclusions. None the less, we may follow him this far, at least: lying is a useful medicine; but who are the physicians who shall be permitted to administer this medicine? Shall we all turn physician for this purpose and qualify as practitioners? Shall we set up a recognized profession of lying, with licensed members of the profession? Or shall we follow Plato more literally and decide that all lying shall be concentrated in the prerogatives of the public officials? Dr. Cabot has raised this question with reference to social work and social workers; but there seems to be no good reason why the matter should be allowed to end there:

1. How Much Lying Goes on Today?

The world has become very complicated, and important individuals are enmeshed in many relationships and activities, which involve them often in conflicts and contradictions: Under such circumstances, can lying always be avoided? Is it always avoided? Do politicians tell the truth? Do teachers always tell the truth? Do preachers? Is a business man's word really as good as his bond? Does an "oath" mean anything today? Do witnesses under oath tell the truth? Recently published statistics indicate that about 60 per cent of the school children of America "cheat, lie and steal" whenever the chance offers. Would this figure also fit the adults of our population? Is it too low? Too high?

2. How Much Lying is Needed?

The above questions (under 1.) have little to do with the subject of "lying as medicine." In addition to this casual lying, or lying for profit, how much lying is done by careful intention, for some prophylactic purpose? To what extent do teachers lie to their pupils: about historical characters? About present social conditions? To what extent do ministers lie to their congregations about doctrines? Do politicians ever lie to their constituents? Do physicians ever lie to their patients? How much of this lying is needed? How much of it produces results? Are we to assume that all physicians, teachers, politicians and public officials do lie upon occasion? When do they tell the truth? Is there any escape from this lying? Do we—the public—want the truth? For example, in the present investigations in Washington are the witnesses expected to tell the truth? Do the investigators want the truth? Does the public want the facts? What would we do with the facts if we should get them?

References:

pp. 67, 102.

COMMUNICATIONS

Hospital Patients and Alcoholism

To the Editor: In The Survey of October 15, in an article entitled A Tip to Commissioners, Dr. Haven Emerson congratulates the city on the great decrease in the ratio of public hospital patients to population from the year 1917 to the year 1922. He does not state the estimate of population in 1917 on which his ratio is based, but it is not necessary to know the exact figures, for it is a fact that the decrease in patients in the five year period was great, and no doubt the ratio to population was reduced fully as much as claimed. In 1922, despite the increase in population there were actually 7881 fewer discharges from hospitals of the Department of Public Welfare than in 1917.

Taken by itself this sounds very encouraging. Dr. Emerson attributes it to the effects of prohibition, and goes on to calculate the amount of money saved the city in hospital bills as being many times the $25,000 appropriation asked by Commissioner Enright of the Police Department for the enforcing of prohibition in the coming year.

But as the old fable says "Figures are not always facts," and unfortunately this is an instance where isolated figures do not give a true picture of actual conditions. So far as they are used in an effort to reach the truth about alcoholism they are so misleading as to call for the rest of the figures, so that those interested in the subject may be able to judge for themselves.

Considerable confusion has existed in the minds of investigators over the city's figures on alcoholism, especially those reported by hospitals. Sometimes admissions were used, sometimes discharges; sometimes one group of institutions was quoted, sometimes another, and the figures, while approximate, were always sufficiently different to place the conclusions in doubt.

With a desire to relieve this bewilderment, and also to shed as much light as possible on a subject of general interest, the Department of Public Welfare has prepared the following table which shows public hospital figures on a uniform basis of discharge. All except its own are taken from annual reports, some of which are not yet in print, and care has been taken to avoid duplication and get as close to the facts as possible.

It will be seen from the tables that in both hospital departments of the city the actual low water mark in discharges was reached in 1919 and 1920. The latter year showed in comparison with 1917 a combined decrease of 20,341 in patients of all types.

After 1920 discharges commenced to amount. Adding the figures of the two departments together we see an increase of 9,764 in 1921, and in 1922 an increase of 11,516 over the low of 1920, which means that 1922, while still 8,825 behind the high of 1917 had climbed back much more than half the total drop of 20,341.

In the first ten months of 1923 discharges from hospitals of the Department of Public Welfare were 38,045. At the average rate of discharges the year's total will be about 45,500, the highest figure in ten years, eclipsing even 1917.

If, as one reasonably supposes, public hospital figures are an indication of public health, this movement must mean either that the better health in 1919 and 1920 of those ordinarily coming to city hospitals was not based on any permanent improvement in conditions, or else that public health is being adversely affected by some recent cause which became suddenly apparent in 1921 and is gaining in force.

It is equally unfortunate that friends of prohibition should select alcoholism statistics of 1922 alone for comparison with those of 1917, since a far truer idea may be had by comparing both those years with the years which intervene.

In 1918, 1919, 1920 and 1921 all the hopsitals showed a great falling off of alcoholics, although in the Department of Public Welfare, where the figures are carefully watched, there was an almost continuous slight upward trend. But in 1922, the very year cited as so satisfactory for prohibition, the ratio of alcoholics to total discharges from the combined hospitals jumped from 38 to 62 per 1000.

If there is any cause for rejoicing in this showing it is not for prohibitionists.

Again, in 1923, up to October 31, the Public Welfare Hospitals have discharged 2,078 alcoholics out of a total 38,045 patients. This is a ratio of 54 per 1,000 for us against 51 last year. Figures from the Department of Bellevue and Allied and the Police Department are not available at present.

To sum up:—whether calculations be based on population of the city or of the city's hospitals, the picture of a falling line from 1917 to 1922 is only half the truth. The picture underneath is the one that calls for attention, not only from prohibitionists, but from all those whose various opinions and attitudes on the subject are the screen behind which lawbreakers are working with safety and profit. Another thing that speaks from these city figures is that the majority of the people represented are more sinned against than sinning. They are not the primary offenders, and to that extent are like the scapegoats of old, whose lot was to be driven into the wilderness carrying the sins of the tribe on their shoulders.

Margaret D. Jackson

Medical Statistician, Department of Public Welfare
City of New York

CITY OF NEW YORK
DEPARTMENT OF PUBLIC WELFARE

TABLE A
ALCOHOLISM IN POLICE COURTS, CITY HOSPITALS & PRISONS

ALCOHOLICS DISCHARGED	1914	1915	1916	1917	1918	1919	1920	1921	1922	Jan. 1st Oct. 31st 1923
Dept. Public Welfare Hospitals	2150	1835	2638	2302	1145	965	1024	1168	1924	2078
Dept. Bellevue & Allied Hospitals	7416	6591	8168	6328	2596	2575	2301	2694	4502	
Police Department Arrests	23041	22377	19453	16311	8795	7028	7804	8169	11402	
Total Alcoholism	32607	30803	30259	24941	12536	10568	11129	12031	17828	
Department of Corrections (prisons)	Figures are included in those of the Police Department									

TABLE B

TOTAL HOSPITAL DISCHARGED	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923
Dept. Public Welf. Hosp.	41825	43832	43787	45209	41436	33921	33745	37816	37328	38045
Dept Bellevue & All. Hosp.	61461	64504	65871	67269	64827	58497	58392	64085	66325	
Total Hosp. Discharged	103286	108336	109658	112478	106263	92418	92137	101901	103653	

TABLE C

ALCOHOLISM PER 1000 DISCHARGED	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923
Dept. Public Welfare Hospitals	51	41	60	51	27	28	33	30	51	54
Dept. Bellevue & Allied Hospitals	120	102	124	94	40	44	39	42	67	

IT IS REGRETTED that the absence of the health editor of The Survey for a month on a trip to Germany should have delayed the publication of the interesting and more extended analysis of total hospital discharges and alcoholic patients in the city hospitals herewith presented by Commissioner Coler's medical statistician, Mrs. Margaret D. Jackson (received early in December). The figures presented offer a valuable historical review of our experience with disease, rarely used as an index of social and economic conditions.

It would seem that the record of the police department's arrests given in Table A is of but little if any significance considering the uneven character of police policy and performance since 1918. Total alcoholism can hardly be

considered as truly expressed by a total for each year which includes so variable an element as police department arrests.

While from a hospital point of view annual comparisons of disease incidence and total sickness cared for may properly be expressed in terms of hospital discharges, these are misleading without an accompanying statement of the population for each year as of July 1st or the ratio of all discharges or of discharges for a particular disease to the population of the year. Of course the altogether accurate ratio would be that of the patients discharged to the population of that age and sex in the community.

Lacking the information from the hospitals for the calculating of such ratio on age and sex group basis we take the liberty of adding a table (Table D) showing the ratio of total discharges for alcoholism from the hospitals of the Department of Public Welfare and Bellevue and Allied Hospitals for each 1,000 of the city's population in each year 1914-23. This table presents the facts as offered by the medical statistician's office with the added data of population, from which it will be seen as before that much gain has accrued to the city from prohibition even if enforcement and public support of the law have been pitifully inadequate and the bootleggers increasingly well organized.

TABLE D

Year	Population Estimated as of July 1st of each year	ALCOHOLIC PATIENTS DISCHARCHED						Police Department Arrests	
		Total	%	Public Welfare Hospitals	%	Bellevue & Allied Hosp.	%		%
1914	5,136,706	9,566	.18%	2,150	.04%	7,416	.14%	23,041	.44%
1915	5,224,585	8,426	.15%	1,835	.03%	6,591	.12%	22,377	.43%
1916	5,312,464	10,806	.20%	2,638	.04%	8,168	.16%	19,453	.37%
1917	5,400,343	8,630	.16%	2,302	.04%	6,328	.12%	16,311	.30%
1918	5,488,222	3,741	.07%	1,145	.02%	2,596	.05%	8,795	.16%
1919	5,576,101	3,540	.06%	965	.01%	2,575	.05%	7,028	.13%
1920	5,620,048	3,325	.06%	1,024	.02%	2,301	.04%	7,804	.14%
1921	5,751,859	3,862	.07%	1,168	.02%	2,694	.05%	8,169	.14%
1922	5,849,738	6,426	.11%	1,924	.03%	4,502	.08%	11,402	.19%

HAVEN EMERSON, M.D.

Veracity in Social Work

(*Continued from page* 68)

asks the agent to visit as a friend and not to mention her connection with an organization. There are volunteer visitors in my district whose contact with their families covers many years, and who have never yet let their families know that they have any connection with our society, and who rather boast that they have visited all these years for us, helping the family over many crises, without a suspicion on its part as to the source from which this friendship has come. If one feels that he would be handicapped by saying from what agency he came, he should discontinue his contact with that agency. Always, I think, a worker from an organization should give his name and the name of his agency and as far as possible those referring should understand that this is our practice.

On the other hand Mr. Almy, in the letter already referred to, takes the other side:

I disagree with the paper also where it says that "if one feels that he would be handicapped by saying from what agency he came, he should discontnue his contact with that agency." Of course it is always desirable to be open, and usually, I think, expedient; but surely sometimes the first contact can be without special mention of the agency, especially if this has been requested.

From my point of view, the improvement, the greater truthfulness in this matter of the first visit, is due to the better understanding of social agencies. Sometimes this better understanding is associated with a change of name; for example, Associated Charities to Family Welfare Society. The latter name involves less explanation and less frequent disapproval on the part of the client, in case he happens to be not only poor, but proud. Yet I remember not many years ago the head of an important Boston social agency teaching her workers to make their early visits as if they had happened in on the client as a neighbor and with no explanation whatever of their business or of the agency which they represented. In this, as in all the matters under discussion in this paper, the practice to which I object will hardly stand the test of putting ourselves in the other person's place. Will any one of us tolerate a person's happening in as if he were a neighbor and then going off to write down and discuss in an office the information obtained at such a visit? Should we not consider ourselves deceived and affronted? If so, what right have we to treat any other human being as we would not stand being treated ourselves?

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This brings me to the question of records and their supposedly confidential nature. Some social workers do not take full records in the presence of the client but write them up as soon as possible afterwards. In some cases doubtless this involves no misunderstanding. In other cases, I am convinced that it does mislead the client. He is tacitly led to suppose that what he has told the worker will not be made a matter of permanent record and will not be known to any one else. He supposes the whole transaction to be confidential. Now when we let him suppose this, we are, as I see it, substantially deceiving him and it is for that reason that I believe any social worker interviewing her client should rather ostentatiously take out record sheet, pen and ink and make the record so that the client can have no possible doubt of its existence. Such a procedure suggests to the client—without necessitating a long and complicated explanation—that the record will be shown, not to any random individual but to some other, perhaps many other persons whom it is necessary to consult *for the client's own welfare.* It is like a medical record which, so far as I see the whole matter, is strictly parallel. Medical records are not to be shown to the general public nor to any one not concerned in attempting to ameliorate the patient's situation. But, on the other hand, they represent communications which are by no means confidential. They are there as a basis for consultation with others concerned in the patient's welfare. They are permanent and may be consulted later by those who have a right. The knowledge of this gives the patient the opportunity to withhold information if he so chooses and doesn't draw him into making statements which he never would have made had he known they were to be a matter of permanent record.

Just what are the lines of distinction between those who may properly see a record and those who may not is a point difficult to decide. But at any rate, we should do all we can to prevent our clients from receiving the impression that only the person with whom he talks as he tells his story is to be conversant with his affairs.

In this connection the district conferences which form part of the organization of many charitable societies and family welfare societies are difficult to defend in case we believe in entire truthfulness with our clients. When a client has told us his private affairs and when later this case is talked over in district conferences, might not any one of us, as a member of that conference, be disconcerted if the client should suddenly appear at the door of the conference room? Do we never say anything which we should object to having him hear? Are we saying nothing contrary to his understanding of our purpose in talking with him when first he gave us his history? Would one of us confide to any one else his private affairs if he knew they were to be talked over in such a conference? I think not. Why should not a client be asked to be present at these conferences? At the Boston Psychopathic Hospital in the 12 o'clock conferences held by the members of the staff—often with the cooperation of the social workers and others directly concerned in the welfare of the patient—the patient himself is often present. Could there be a more severe test of the method of frankness than this custom of the Boston Psychopathic Hospital exemplifies? Take in contrast the customs of some Travelers' Aid Societies, meeting runaway girls at the railway station and following up the first interview by prompt telephone or telegraph message to their parents. I am supposing that these girls have broken no law. Are we not receiving their confidence prepared to carry out a kindly act which immediately breaks that confidence? Is it not clear that the girl never would have told us her home address had she known that we were immediately going to communicate with her parents? She trusts and is betrayed.

In this—as in many other cases—we are blinded by the supposedly convincing value of the service we render through this violation of confidence. Through it the runaway girl is restored to her home. What more could one ask? The answer seems to me to be that while we have effected by these methods an obvious temporary success, we have done nothing certain to benefit the character of the individual out of whose weakness the incident of the runaway has sprung. What is to prevent her doing it again? Have we not taught her to deceive by the

most effective of all methods—example? In this, as in most all cases known to me, the use of deception in dealing with our clients seem to arise from a short-sighted view of the nature of success in social work. An immediate good is achieved at the expense of a greater, though less obvious, evil. So it is with most deceptions.

I mention last the most debatable of the deceptions practiced by social workers on their clients, the use of the confidential exchange, without the client's knowledge. I am an enthusiastic believer in the use of the confidential exchange and have done all that I could to further its use by medical-social agencies. But this piece of machinery—like the district conferences—is one that I think the client has a right to know about before he becomes involved in it. I have heard many a client say afterwards, "If I had known all that they were going to do to me, I never would have gone near them." Much of the bitter resentment that I have heard expressed against charitable agencies has been due not to their methods themselves but to the secrecy of these methods, to the client's finding himself in for so much more than he ever suspected or would have permitted, had he known it in advance. The vast majority of our clients, I believe, would willingly consent to being registered at the confidential exchange if they were given the opportunity to consent. But can we be sure that they would assent? And without such assurance, do we not run the risk of doing that which they would regard as a violation of their confidence? I would here distinguish the process of merely inquiring at a confidential exchange whether such and such a person is there registered, without registering the name about which we then and there inquire. This I would distinguish from the process of registration itself. I hardly think that any client would be apt to feel himself deceived by our merely inquiring of a central registering agency whether or not he has already been registered there. But to put his name there with all the consequences which may follow from such an act, and without consulting him at all upon the point, seems to me quite unjustifiable on the grounds already mentioned—first, that it is an act which our client might forbid if he was aware of it, and, second, that most of us would not want to be treated in that way ourselves.

SO far I have spoken only of deception of clients by social workers. The deception of social agencies by each other is exemplified in letters of recommendation given to agents leaving one society for another and in records of clients transferred from one agency to another. Here it is the sin of omission with which I am concerned. What is said in such records or recommendations is often true enough. But what is omitted leaves a deceptive impression upon the agency that receives it. In such cases we are often acting upon the kindest motives. We want to forward the career, to help on the life of some one who is being transferred to another agency. We do not want to prejudice that agency against the person at the start. We want to give him a fair chance to make good in a new environment. But involved with this excellent intentions are others less creditable. We are passing on a difficult problem to some one else. We are sometimes "passing the buck," because we are leaving unsaid certain truths which are essential to an accurate and helpful understanding of things as they are in the character of the persons concerned. Often we shield ourselves behind the thought that we have said nothing untrue. But the lies told by silence are often the most serious. Stevenson's indignant words "A man may have sat in a room for hours and not opened his teeth, and yet come out of that room a disloyal friend or a vile calumniator" are as true as ever. In such cases not to tell the truth as we know it is to tell a lie.

Of course this is not always the case. Reserve is often compatible with perfect veracity. Not every acquaintance of ours needs to be buttonholed when we meet him on the street and told all we have thought or suspected about his character. He looks for nothing of the kind. He is not deceived in the least when we pass him by with a nod. But when we write to another agency a letter recommending a client or a worker and leave out information essential to the agency's understanding of his character, we are telling a straight lie, as I see it. In many such cases we are withheld from truthfulness by the

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fact that we have been asked by the person concerned not for a full character description but for a recommendation. Shall we not be deceiving *him,* then, if we give more than he asked for? Certainly, I should say, unless he knows exactly what we are doing. And to be sure of this we should always show him the letter which we propose to send, particularly if it contains passages not altogether favorable to him. He has a right to know this and to convince you, if he can, that you have not done him justice.

TRUTHFULNESS to the general public is violated by many of our annual reports and by some of the other methods used for obtaining financial support. To make our annual reports vivid and convincing, we are in the habit of introducing "illustrative cases." If these are properly disguised so as to make recognition overwhelmingly improbable, they need involve no disloyalty to the client. But to the general public do they give a fair impression? Is not the reader led to suppose that these are *samples* of our work, that we usually —or at any rate often—obtain such success as these cases show? Do we make a fair exhibit of our failures? I know very few annual reports which when read with these questions in our minds and with the knowledge of the work from which these cases have been selected, would still appear truthful.

Do most annual reports appealing for money to help sick children, or unmarried mothers, make it clear how large a proportion of the money goes (as of course it should) not to the mothers or to the children but to the salaries of those who care for them?

Another case in which we attempt to deceive the general public (often, I think, successfully) is where we fall in with the wish of an unmarried mother that she be called "Mrs." when we know that she is in fact "Miss." Of course it is foolish to attempt to make up her mind for her. She must settle with her own conscience what she does in this matter and whether she is to start life with her young baby by founding all their human relations upon a lie. The question for us is whether we shall actively aid her in deceiving the public, whether we shall in the presence of a third party call her "Mrs." or write her letters so addressed. We may perfectly well and truthfully, so far as I see, decide to keep ourselves out of the whole matter (if we can) and leave her to settle her moral problems with herself and with the public. But so far as we take any part at all we are bound to deal fairly with the public and not actively to assist in foisting a lie upon it. There is nothing illegal about it, so far as I can find out, but it is making ourselves participators, not in the crime but in immorality. On this last point I am well aware that there is room for abundant difference of opinion and I hope to make it clear that I do not mean that we should "butt in" on any such situation that may in any way become known to us, but only that any dealings which are forced upon us or any relationships we see reason to assume should be based upon entire truth and not falsehood, on our part.

The beliefs that I have expressed in this paper have been forced upon me by the experience of the harm of acting otherwise. I mean, first, the harm done by my own lies and, second, by those conscientiously but mistakenly told by social workers. I care very much for the good fame of social work. I want to be able to defend social workers from all unjust attacks. But the bitterest and most irresistible attacks that I have ever known have been those issuing from a hatred of the deceptions practiced upon the poor, upon ignorant and unfortunate clients by social workers, who are sometimes in a hurry—the same sort of hurry that makes the American people want to get rich quick. Results are what we are after, and we do not always stop to analyse the right or wrong of the means we use. Thereby we bring all social work and social workers into disrepute. Success indeed we win through deception, but it is a cheap and temporary success and not worthy of the high endeavor to which the profession of social work is pledged.

So let us keep our promises, those spoken and those implied, to our clients, to each other and to the public. Whoever keeps all such promises can never lie. Whoever lies is breaking a promise, tacit or explicit.

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ANOTHER book from Mr. Begbie on the psychology of conversion, this time as manifested in persons with a degree of education and sophistication which is supposed to preclude this phenomenon. The book is a series of character studies of actual people, men whose lives have been straightened out and started new, with the figure of "F. B." in the background of each story. "F. B." is an American who has been for some years going quietly from one university to another, here, in England, and in Europe, settling among the undergraduates for several weeks at a time, choosing one and another whose inner life he sees is in disorder, and setting out to bring order into that disorder. The man has made a very effective working procedure out of a little of everything, suggestion, psychoanalysis, the tonic action of a strong confident personality. The vitality and faith and creative harmony which are his strength, and which pass into the young men whose lives he affects, are—in the terms of his own dogma—Christianity of a simple old-fashioned sort. And the remarkable thing is that the modern and cynical boys who are reached by him accept the dogma along with the moral and mental health which might if they so chose be called by a number of names more fashionable than Christianity. The stories are quite wholesomely casual in tone, disarmingly convincing; Mr. Begbie's talent is to give life to material that in the proper hands would make excellent tracts.

M. W. H.

THE POWER OF AN ENDLESS LIFE, *by Henry Hallam Saunderson. Century Co. 114 pp. Price $1.25 postpaid of The Survey.*

THE SIGNIFICANCE OF LIFE, *by Ernest F. Champness. Swarthmore Press, Ltd. 92 pp. Price $.48 postpaid of The Survey.*

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Education, Ethics and Sociology

THE IRONIC HUMANIST, *by Charles M. Perry. The Midland Press. 192 pp. Price $1.65 postpaid of The Survey.*

LIKE every publication of the Midland Press, this book exemplifies in its format all of the old-time mastery that modern materials permit. The craftsmanship is not imitative or a revival but a genuine continuance of the best tradition in the printer's art. Without strain or novelty, these publications

achieve distinction by their unfailing assurance of good work in binding, paper, print and proof-reading. Their quality is not without the pathos of good things vanishing; they are publications for a gentleman's library. The contents of the book match the format. The author knows his way in philosophical theory and has tried theory out in responsible social work; but he writes literature, not a dissertation or a technical report; it is a book to read, not materials to serve for a book. Mr. Perry ("Professor" or "Doctor" would do him injustice) achieves style not by omitting substance or by applied flippancy but by human response to truth and by English that serves his purposes. To a specialist seeking the esoteric or to the tired business man's *entourage*, the book is unsuited; but a reader to whom "the still air of delightful studies" is not obsolete or premature will be content with it. Mr. Perry combines the specialist's mastery with the graciousness to give his best without condescension. A world that can express such philosophy in such art is not far wrong; it will right itself when literacy is used for such reading. Locke's Conduct of the Human Understanding was once a best seller; our time or the next may again find unobstructed ways to its best and prefer them to ways leading elsewhere. The sound philosophy and the literary skill of The Ironic Humanist would serve such a preference. C. F. A.

CONSTRUCTIVE CONSCIOUS CONTROL OF THE INDIVIDUAL, *by F. Matthias Alexander. E. P. Dutton & Co. 317 pp. Price $3.00 postpaid of The Survey.*

A CONTINUATION of the thesis first stated in the same author's Man's Supreme Inheritance. That thesis is that if humanity is to survive under the strains and stresses of modern urban and industrial civilization, we must give up our present, traditional methods of patching up our health and energy by *specific cures* of local ills, and work out comprehensive principles of general health and energy conservation, not only in the community but in the life of each individual. The author accepts the doctrine of conscious control but states it in terms of a technique that convinces so realistic a psychologist as John Dewey, who writes an introduction to the book, giving it his unqualified approval. J. K. H.

TOMORROW, *by John Schilling. The Hoosier Press, Fort Wayne, Ind. 179 pp.*

ENGLISH FOR IMMEDIATE USE, *by Frederick H. Law. Charles Scribner's Sons. 492 pp. Price $1.60 postpaid of The Survey.*

ADDRESSES AND PROCEEDINGS OF THE SIXTY-FIRST ANNUAL MEETING OF THE NATIONAL EDUCATION ASSOCIATION. *National Education Association, 1201 Sixteenth St., N. W., Washington, D. C. 1068 pp. Price $3.00 postpaid of The Survey.*

ETHICS AND CITIZENSHIP, *by John W. Wayland. McClure Co., Staunton, Va. 251 pp. Price $1.85 postpaid of The Survey.*

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THE RIGHT JOB, *by Katherine Blackford and Arthur Newcomb. Doubleday, Page & Co. Vol 1, 309 pp. Vol. 2, 292 pp. Price $4.00 postpaid of The Survey.*

Community and Civic Affairs

THE CONSCIENTIOUS OBJECTOR IN AMERICA, *by Norman Thomas. Introduction by Robert M. La Follette. B. W. Huebsch, Inc. 299 pp. Price $2.00 postpaid of The Survey.*

"IT WOULD be a pity if memories of old differences in the days of the Great War should divide those who ought to be comrades in working out America's present problems," writes Senator La Follette, introducing Mr. Thomas's study. "Nevertheless, the book of history contains invaluable lessons for the builders of the future. The small number of objectors and the lack of public interest in their problem as compared with other issues of the war will make Mr. Thomas's narrative seem to many like a footnote to history rather than one of its principal chapters. But he is right in emphasizing the far-reaching importance of the problem that is raised when conscience says one thing and the state the other." The statement might stand as giving the point of view of Mr. Thomas himself. His clear and tolerant story of the conscientious objectors of various philosophies, and of the sufferings of many of them, carries its own justification to those who are interested in the

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M. R.

THE AMERICAN RED CROSS: *Its Origin, Purposes and Service. By Sarah Elizabeth Pickett. The Century Company. Price 50 cents postpaid of The Survey.*

"THAT AMERICANS may know the birth of their society, that they may understand the law of Congress under which it operates, that they may appreciate the need for its service in time of war and peace, this primer of the American Red Cross has been prepared,' writes John Barton Payne, chairman of the Central Committee of the American Red Cross in the foreword which introduces the volume. Photographs which range from the crinoline days of Florence Nightingale and Clara Barton to the Great War and the later peacetime activities of the Red Cross help to illustrate the many varied phases of the organization's activities. The book is sold at the actual cost of printing, without author's royalties or distributors' profits.

M. R.

RURAL TEXAS, *by William Bennett Bizzell. Macmillan Co. 477 pp. Price $2.50 postpaid of The Survey.*

THE PRESIDENT of the Texas Agricultural and Mechanical College contributes the fourth volume to the rural state and province series which Liberty H. Bailey is editing. It is a bulky one, encyclopedic in content and, for the most part, in style. In a state where 49.6 per cent of the white farmers and a larger percentage of Negro farmers are tenants, where the Ku Klux Klan has raised its head in particularly ugly fashion, and where Mexican immigration creates a delicate and difficult border situation, it would seem that a study of rural life might have probed more deeply into social factors and might have visualized the human problem more clearly than President Bizzell has done in his concluding chapters.

G. S.

SOME ASPECTS OF ITALIAN IMMIGRATION TO THE UNITED STATES, *by Antonio Stella, M.D. G. P. Putnam's Sons. 125 pp. Price $2.00 postpaid of The Survey.*

DR. STELLA marshals statistical evidence from official American sources to correct some of the grosser prejudices still current in Nordic circles against the Italian immigrant, and adds a vigorous criticism of the Laughlin report (see The Survey, December 15, 1923, p. 309). As to a positive policy, he is evidently in sympathy with the desire of the Italian Em'gration Commission to secure the regulated admission of Italian workers in response to the temporary or seasonal needs of the American labor market.

G. S.

JOHN CITIZEN'S JOB, *by Henry H. Curran. Charles Scribner's Sons. 253 pp. Price $1.50 postpaid of The Survey.*

HOUSING PROBLEMS IN AMERICA, *Proceedings of the ninth National Conference on Housing, Philadelphia, December, 1923. National Housing Association, 105 East 22nd St., New York, N. Y.*

THE CUSTOMS SERVICE, *Service Monograph of the U. S. Government, No. 33, by Laurence F. Schmeckebier. The Johns Hopkins Press. 191 pp. Price $1.50 postpaid of The Survey.*

THE BUREAU OF IMMIGRATION, *Service Monograph of the U. S. Government, No. 30, by Darrell H. Smith and H. Guy Herring.*

THE OFFICE OF EXPERIMENT STATIONS, *Service Monographs of the U. S. Government, No. 12, by Milton Conover. Johns Hopkins Press. 178 pp. Price $1.00 postpaid of The Survey.*

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COOKING PROBLEMS OF THE COMMUNITY GROUP: BREADS, *by Ella Clark McKenney. Whitcomb and Barrows. 169 pp. Price $2.50 postpaid of The Survey.*

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AMERICAN ASSOCIATION OF UNIVERSITY WOMEN ANNUAL CONVENTION: Washington, D. C. April 21-25. Secretary, 1634 I St., Washington.

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THE RELIGIOUS EDUCATION ASSOCIATION: Annual Convention, Providence, Rhode Island. April 23-26. Local Secretary, Prof. Theodore Sorres, University of Chicago, Ill.

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CONNECTICUT STATE CONFERENCE OF SOCIAL WORK: Bridgeport, May 4-7. Secretary, Clarence King, 991 Broad St., Bridgeport, Conn.

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NEW ENGLAND HEALTH INSTITUTE: Boston, Mass. May 5-10. Director, Dr. Eugene R. Kelley. State House, Boston 9, Mass.

NATIONAL CONGRESS OF MOTHERS AND PARENT-TEACHER ASSOCIATION: St. Paul, Minn. May 5-10. Secretary, 1201 Sixteenth St., N.W., Washington, D. C.

NATIONAL TUBERCULOSIS ASSOCIATION ANNUAL CONFERENCE: Atlanta, Ga. May 6-10. Publicity Director, Dr. Philip P. Jacobs, 370 Seventh Ave., New York City.

MISS. HOME ECONOMICS ASSOCIATION ANNUAL MEETING: Jackson, Miss. May 7-9. Supervisor of Home Economic Education, Miss M. Esther Rogers, State Department of Education, Jackson, Miss.

NATIONAL COUNCIL OF THE BOY SCOUTS OF AMERICA: ANNUAL MEETING: St. Louis, Mo. May 8.

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SOUTHERN EDUCATIONAL CONVENTION: Greenville, S. C. June 9-14.

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RUSSELL SAGE FOUNDATION—For the Improvement of Living Conditions—John M. Glenn, dir.; 130 E. 22nd St., New York. Departments: Charity Organization, Child-Helping, Industrial Studies, Library, Recreation, Remedial Loans, Statistics, Surveys and Exhibits. The publications of the Russell Sage Foundation offer to the public in practical and inexpensive form some of the most important results of its work. Catalogue sent upon request.

TUSKEGEE INSTITUTE—An institution for the training of Negro Youth; an experiment in race adjustment in the Black Belt of the South; furnishes information on all phases of the race problem and of the Tuskegee idea and methods; Robert R. Moton, prin.; Warren Logan, treas.; A. L. Holsey, acting sec'y, Tuskegee, Ala.

VOLUNTARY PARENTHOOD LEAGUE, INC.—19 West 44th Street, New York City. Mary Ware Dennett, Director. Aims to correct laws regarding birth control information, and to promote better parenthood. Actively working for passage of Cummins-Vaile Bill now before Congress.

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typhoid, yellow fever, typhus, dengue, plague—such is the subject of chapters, originally given as lectures at the Wagner Free Institute of Science in Philadelphia in 1921, and now illustrated and printed with slight modifications.

M. R.

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HOW SHALL I BE SAVED FROM CONSUMPTION, *by Henry A. Ellis. Macmillan Co. 190 pp. Price $2.00 postpaid of The Survey.*

WOMAN'S PHYSICAL FREEDOM, *by Clelia D. Mosher. Womans Press. 87 pp. Price $1.00 postpaid of The Survey.*

THE LITTLE BLUE BOOKS. THE MOTHER'S SERIES, *by the Department of Health, Ottawa, Canada. Free on request from the Deputy Minister, Department of Health, Ottawa.*

THE DAILY FIVE MINUTES, *by J. P. Muller. Frederick A. Stokes. 129 pp. Price $1.00 postpaid of The Survey.*

DIET FOR CHILDREN AND ADULTS, *by Lulu Hunt Peters. Dodd, Mead & Co. 313 pp. Price $2.00 postpaid of The Survey.*

PROBLEMS OF CHILD WELFARE, *Revised Edition, by George B. Mangold. Macmillan Co. 602 pp. Price $3.00 postpaid of The Survey.*

THE ELEMENTS OF VITAL STATISTICS, *by Sir Arthur Newsholme. D. Appleton & Co. 623 pp. Price $7.50 postpaid of The Survey.*

Other Books Received

THE TERMS OF CONQUEST, *by Howard Vincent O'Brien. Little, Brown & Co. 357 pp. Price $2.00 postpaid of The Survey.*

DR. GRAESLER, *by Arthur Schnitzler. Thomas Seltzer. 180 pp. Price $2.50 postpaid of The Survey.*

THE BOY'S PLAYBOOK OF CHEMISTRY, *by Raymond Francis Yates. The Century Co. 172 pp. Price $1.60 postpaid of The Survey.*

SYNTHERGEN, *by Hal Garrott. Robert McBride & Co. 157 pp. Price $2.00 postpaid of The Survey.*

A CHILD'S STORY OF AMERICAN LITERATURE, *by Algernon Tassin and Arthur B. Bartlett. Macmillan Co. 353 pp. Price $2.25 postpaid of The Survey.*

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THE BOY'S BOOK OF VERSE, *by Helen Dean Fish. Frederick D. Stokes. 406 pp. Price $2.00 postpaid of The Survey.*

RAIN, *by John Colton and Clemence Randolph. Boni & Liveright. 236 pp. Price $2.00 postpaid of The Survey.*

TO WOMEN OF THE BUSINESS WORLD, *by Edith Johnson. J. B. Lippincott Co. 255 pp. Price $2.00 postpaid of The Survey.*

RECONSTRUCTION IN ARKANSAS 1862-1874, *by Thomas S. Staples. Longmans, Green & Co. 450 pp. Price $4.50 postpaid of The Survey.*

THE PRE-WAR BUSINESS CYCLE 1907 TO 1914, *by William C. Schluter. Longmans, Green & Co. 189 pp. Price $2.00 postpaid of The Survey.*

CATHOLICISM AND THE SECOND FRENCH REPUBLIC 1848-1852, *by Ross William Collins. Longmans, Green & Co. 360 pp. Price $4.00 postpaid of The Survey.*

A NEW PROVINCE FOR LAW AND ORDER, *by Henry B. Higgins. E. P. Dutton & Co. 181 pp. Price $2.00 postpaid of The Survey.*

PROTECTION IN SOUTH AFRICA, *by A. J. Bruwer. University of Pennsylvania. 203 pp.*

THE DEMOCRATIC MACHINE, *by Roy Franklin Nichols. Longmans, Green & Co. 248 pp. Price $2.50 postpaid of The Survey.*

HISTORY OF THE UNION PACIFIC, *by Nelson Trottman. The Ronald Press. 412 pp. Price $5.00 postpaid of The Survey.*

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OUTWARD BOUND, *by Sutton Vane. Boni & Liveright. 171 pp. Price $1.75 postpaid of The Survey.*

THE DYNAMIC POWER OF THE INNER MIND, *by Brian Brown. Doubleday, Page & Co. 316 pp. Price $3.00 postpaid of The Survey.*

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THE LOVE AFFAIRS OF WASHINGTON AND LINCOLN, *by Elton Raymond Shaw. Shaw Publishing Co. 70 pp. Price $ .75 postpaid of The Survey.*

PRACTICAL ELECTROTHERAPEUTICS AND DIATHERMY, *by G. Betton Massay. Macmillan Co. 401 pp. Price $6.50 postpaid of The Survey.*

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BEYOND LIFE, *by James B. Cabell. Boni & Liveright. 358 pp. Price $.95 postpaid of The Survey.*

MY UNIVERSITY DAYS, *by Maxim Gorky. Boni & Liveright. 327 pp. Price $3.00 postpaid of The Survey.*

THE HIGH WAY, *by Caroline Atwater Mason. Fleming Revell. 382 pp. Price $2.00 postpaid of The Survey.*

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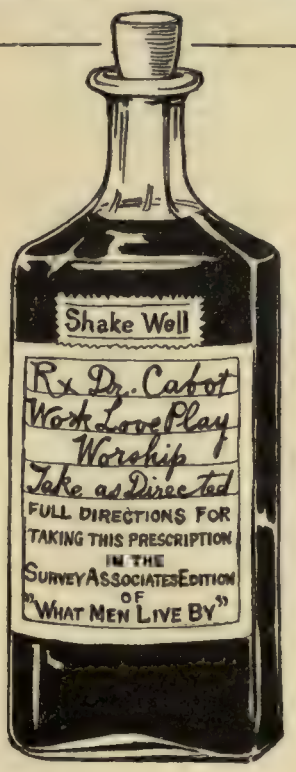

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TEACHERS wanted for public and private schools, colleges and universities. Education Service, Steger Building, Chicago; Southern Building, Washington; 1254 Amsterdam Ave., New York.

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SUPERINTENDENT of Jewish Orphan Asylum with many years' social work experience, wishes similar position or other executive position. College graduate. 4784 SURVEY.

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COOKING FOR PROFIT, by Alice Bradley, describes home-study course, which includes catering, tea room, cafeteria and lunch room management. "51 Ways to Make Money" free. Am. School of Home Economics, 5778 Drexel Ave., Chicago.

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STANDARDS OF PUBLIC AID TO CHILDREN IN THEIR OWN HOMES. By Florence Nesbit, Publication No. 118. Children's Bureau, U. S. Department of Labor. Superintendent of Documents, Government Printing Office, Washington. Price, 15 cents.

WHAT IS THE CASE WORKER REALLY DOING? By Ada E. Sheffield. Research Bureau on Social Case Work, Room 41, 400 Boylston St., Boston.

MATERNITY AND INFANT CARE IN A MOUNTAIN COUNTY IN GEORGIA. By Glenn Steele. Publication No. 120. Children's Bureau, U. S. Department of Labor. Superintendent of Documents, Government Printing Office, Washington. Price, 15 cents.

ANNUAL REPORT OF THE SUPERINTENDENT OF STATE PRISONS. Fiscal Year Ending June 30, 1922. State of New York, Prison Department.

A REPORT ON THE INDIGENT MIGRATORY CONSUMPTIVE IN CERTAIN CITIES OF THE SOUTHWEST. By Jessamine S. Whitney. Reprint No. 824. Treasury Department, United States Public Health Service, Superintendent of Documents, Government Printing Office, Washington. Price, 10 cents.

SUPERVISION OF THE TEACHER SCHOOLS. By Maud C. Newbury. Bulletin No. 9. Department of Documents, Government Printing Office, Washington. Price 10 cents.

THE SCHOOL BUILDING SURVEY AND THE SCHOOL BUILDING PROGRAM FOR THE CITY OF HARRISBURG, PA. By Thomas E. Finegan, N. L. Engelhardt, and Dwight H. Perkins. Superintendent of Public Instruction, State of Pennsylvania.

WHAT INDUSTRY MEANS TO WOMEN WORKERS. By Mary Van Kleeck. Bulletin of the Women's Bureau, No. 31. U. S. Department of Labor. Superintendent of Documents, Government Printing Office, Washington. Price, 5 cents.

THE HEBREW CONTRIBUTION TO THE AMERICANIZATION OF THE FUTURE. By Hartley Burr Alexander, Ph.D., Intercollegiate Menorah Assn., 167 West 13 St., New York. Price, 25 cents.

ESCAPING JUDAISM. By Harry Wolfson. Intercollegiate Menorah Assn., 167 West 13 St., New York. Price, 25 cents.

DIET IN INSTITUTIONAL CONVALESCENCE. By Pauline C. Kirschenbaum, Dietitian, The Burke Foundation, White Plains. Sturgis Research Fund.

A STUDY OF COUNTY TRAINING SCHOOLS FOR NEGROES IN THE SOUTH. By Leo Mortimer Favrot, State Agent of Rural Schools for Negroes in Louisiana, Charlottesville.

COMPETITION IN THE RETAIL DISTRIBUTION OF CLOTHING. A Study of Expense of "Supply" Curves. By Horace Secrist, Ph.D., Bureau of Business Research, Northwestern University School of Commerce, Chicago. Price, $1.00.

WOMEN IN KENTUCKY INDUSTRIES. A Study of Hours, Wages, and Working Conditions. Bulletin of the Women's Bureau, No. 29. U. S. Department of Labor. Superintendent of Documents, Government Printing Office, Washington. Price, 15 cents.

STATISTICS OF INDUSTRIAL ACCIDENTS IN THE UNITED STATES. By Lucian W. Chaney. Bulletin of the U. S. Bureau of Labor Statistics, No. 339. U. S. Department of Labor. Superintendent of Documents, Government Printing Office, Washington. Price, 10 cents.

METHODS OF PROCURING AND COMPUTING STATISTICAL INFORMATION OF THE BUREAU OF LABOR STATISTICS. Bulletin of the U. S. Bureau of Labor Statistics, No. 326. U. S. Department of Labor. Superintendent of Documents, Government Printing Office, Washington. Price, 10 cents.

THE RISING TIDE OF CHOLER. By Rabbi Abba Hillel Silver. The Temple, Cleveland, Ohio. Price, 25 cents.

CONFESSIONS OF A PROHIBITIONIST. By Henry W. Farnham. Connecticut Federation of Churches. Secretary Morris E. Alling, 27 Lewis Street, Hartford, Connecticut.

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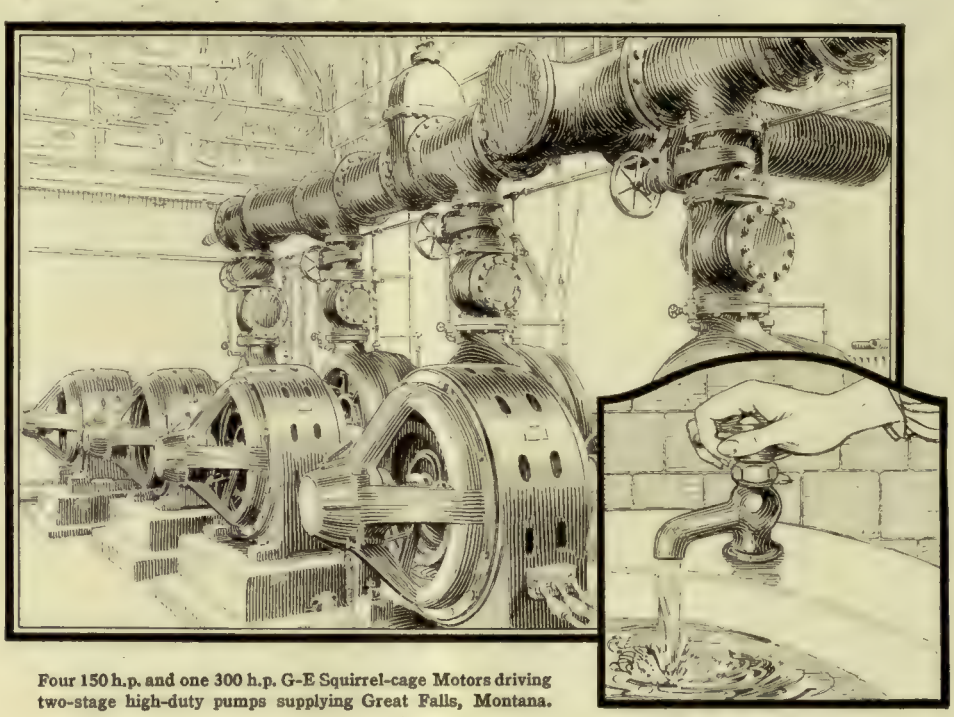

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Class A includes any residents of the United States or Canada, without restriction; the possession of a degree is not required of any contestant in this class, nor is any age limit set. Class B includes only those who, at the time the papers are sent in, are undergraduates of any American college. Attention is expressly called to the rule that a competitor is not confined to topics proposed in the announcements of this committee, but any other subject chosen must first be approved by it. As suggestions, a few questions are here given.

1. ***The Effects of Excessive Issues of Inconvertible Paper Money on Social Classes***
2. ***The Theory and Practice of a Minimum Wage Law***
3. ***The Economic Effect of a Tax on Inheritance***
4. ***The Problem of Controlling Immigration Into the United States***
5. ***Unemployment Insurance by Industries***
6. ***The Issue of Tax-Exempt Securities in a Country Having a Progressive Income Tax***

A First Prize of One Thousand Dollars, and
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are offered to contestants in Class A.

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A Second Prize of Two Hundred Dollars

are offered to contestants in Class B. The committee reserves to itself the right to award the two prizes of $1000 and $500 of Class A to undergraduates in Class B, if the merits of the papers demand it. The winner of a prize shall not receive the amount designated until he has prepared his manuscript for the printer to the satisfaction of the committee.

The ownership of the copyright of studies to which the right to print has been awarded will vest in the donors, and it is expected that, without precluding the use of these papers as theses for higher degrees, they will cause them to be issued in some permanent form.

Competitors are advised that the studies should be thorough, expressed in good English, and, although not limited as to length, they should not be needlessly expanded. They should be inscribed with an assumed name, the class in which they are presented, and accompanied by a sealed envelope giving the real name and address of the competitor, together with any degrees or distinctions already obtained. No paper is eligible which shall have been printed or published in a form to disclose the identity of the author before the award shall have been made. If the competitor is in Class B, the sealed envelope should contain the name of the institution in which he is studying. The papers should be sent on or before June 1, 1925, to

J. LAURENCE LAUGHLIN, ESQ.
UNIVERSITY OF CHICAGO
CHICAGO

THE SURVEY

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The Gist of It

LIKE our Irish number which some two years ago was brought out the week that saw the dream of an Irish Free State first realized, this Mexican issue is rarely opportune; and like it, it breaks away from the traditional lines of diplomatic and religious controversy to the aspirations of a people as set forth very largely by themselves.

SINCE the age of twelve, when he ran away from a Massachusetts farm to find out about the wide world, Frank Tannenbaum has been making explorations. He has explored the insides of American prisons and colleges, of labor and the South—and he has written authoritative books about them. Under commission from The Survey, he took to Mexico the same eagerness, the same sense of social values, and the sheaf of articles he has brought back interpret that Mexico which within the month has welcomed an ambassador from the U. S. A. (p. 129.)

GENERAL CALLES is next to Obregon the sturdiest figure in contemporary Mexico. A presidential candidate, he is committed to carrying forward the program of the Obregon regime with even greater emphasis, and it was to prevent the social reconstruction which his election involves that the recent rebellion was initiated by politico-military leaders and land holders. General Calles (p. 133) began life as a school teacher.

RACIAL resuscitation is the theme both of Manuel Gamio (p. 143) and of Felipe Carrillo—the one a scientist, the other a native leader. Senor Gamio has this past month revisited the United States, for he was a student of Professor Boas at Columbia before he became the ranking anthropologist of Latin America. His study of the population of the Valley of Teotihuacan is the most intensive regional survey ever completed, and his plans for similar surveys in each of twelve districts is the most comprehensive project of the kind in the world.

WITH the passage of years Felipe Carrillo Puerta, known as Felipe Carrillo (p. 138), will become a legendary hero. A Maya Indian, himself, claiming descent from the last of the Maya kings, second child of a family of twenty-four, he was a longshoreman, railroad engineer, labor leader, governor of Yucatan—a dreamer, poet, statesman, more loved by the people than any other man in Mexico. When the federal troops in Yucatan joined the rebellion last December, he was captured and with three brothers and eight other leaders of the Indians was shot. Late despatches reported Obregon's reconquest of Yucatan.

LAND distribution and a nation of independent small agriculturalists is the objective of Ramón P. De Negri, secretary of agriculture (p. 149), who radically advanced his program in the midst of the recent rebellion. He was formerly director of the national railroads of Mexico, and was for many years consul-general of San Francisco and New York. Education is the solution offered by José Vasconcelos, minister of education (p. 167). *"El Maestro"* to the students of South America, he carries his enthusiasm for learning like a torch into the dark places of illiteracy. He has been a lawyer, exile, ambassador. On his staff is Esperanza Velazquez Bringas (p. 192), educational missionary, writer, educator—and the only woman in Mexico who dared to beard Pancho Villa at Canutillo.

AS an associate of the Y. W. C. A. in Mexico, Miss Landazuri (p. 159) has introduced some of our institutions to her countrymen; and her article prefaces a series of interpretations of the culture south of the Rio Grande. Pedro Henriquez Ureña, who speaks for the intellectuals (p. 165), is the son of a former president of Santo Domingo, and has taught in the University of Minnesota. Scholarly, mild, genial, persuasive, subtle he is described by his pupils. Diego Rivera is the ranking artist of Latin America, and the leader of the new guild of Mexican artists (p. 174). Dr Atl is the carrier of ideas from one group to another; as editor of the *Acción Mundial* he was long in touch with the young revolutionists; as writer and poet he has contacts with the intellectuals; as painter, with the artists; as craftsman, with the Indians (p. 161).

THUS the Mexicans speak for themselves; and scarcely less fired with ardor are those who speak for them. Born in Roumania, a graduate of New York University, a lawyer in Fresno, a soldier in the Spanish-American war, Roberto Haberman (p. 147) has for many years thrown in his lot with the new Mexico and its labor movement. Carleton Beals (p. 135), whose book on the Fascisti was the keenest, most penetrating study of that movement we have had, has followed with his equally illuminating "Mexico—an Interpretation." He, too, is a virtuoso—scholar, philosopher, poet, who has just completed a novel.

CHARLES A. THOMSON (p. 179) planned to do missionary work among the Mexicans—so he took an M.A. degree at the University of Mexico and interested himself in labor and educational problems there. He is now connected with the Board of National Missions of the Presbyterian Church. It is under the aegis of the same board that Robert N. McLean (p. 184) has met incoming Mexicans at the door of the United States and worked for better understanding between the two peoples. Anthony Crocker, Catholic, traveler and life-long student of Latin American affairs, has lived for many years in Mexico, and on his mother's side is of Spanish descent (p. 183). He is corresponding member of several learned associations in Latin America.

WINOLD REISS came from Munich. He introduces Americans to America. He has sought to preserve in his matchless portraits those native American types which are fast disappearing (p. 153). Katherine Anne Porter (p. 157) translates the living currents back of the customs of the people. She has lived in Mexico for the greater part of the last three years, and is a writer of stories and poems and political articles. It was Miss Porter who collected the art features for this number and who interprets Rivera for us.

METAL WORKERS

By Diego Rivera

One of a series of mural decorations on the walls of the Ministry of Education building in Mexico city, representing the native arts and industries in the light of the ideals of the new regime.—page 174

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Mexico—A Promise

By FRANK TANNENBAUM

MEXICO! What a strange and curious name that is. To the average American Mexico is a great enigma, a place where the unexpected always happens, a place that has none of the easy and ready paths to understanding and generalization. We know so little about Mexico, not only because Mexico is so different—so essentially and basically different from anything that we can cast into our own notions and forms—but because it is so complex, so many sided, so colorful, so filled with contrasts that rule and plan seem outside its scheme of things.

We know more about Albania, about Armenia, about Afghanistan, than we do about Mexico—and yet to know Mexico is almost a moral obligation. To the United States Mexico is more than a neighbor, more than a different country, more than a field of commercial and industrial exploitation. It is the gateway to a continent, not only physically, but spiritually, culturally—the gateway to an understanding of a hundred million people who inhabit the mountains and the valleys from the Rio Grande to the Straits of Magellan. To be sympathetically aware of the problems, the struggles, the aspirations, the needs, the possibilities of Mexico is to be prepared to understand the peoples of Central and South America. This appreciation of the meaning of the special character of Mexico has never been so important as it is at present.

The great men of Mexico are the prophets of a race. The students of the Republic of Colombia, for instance, have elected José Vasconcelos as their *"El Maestro."* What is true of Vasconcelos is true of Antonio Caso, of Obregon, of Calles, of Gamio, each in his special field. There is a reason for this. Mexico has tried to solve the problems—has achieved a measure of success in the attempts to overcome the very problems that are still to be dealt with by much of the rest of Latin America, and the students, the dreamers, look to Mexico with longing and come to its schools to drink of the new knowledge. Mexico has had its revolution—and while in the ABC triumvirate of South America, modern progress has asserted itself, the majority of the new world republics may be said to be verging on the things Mexico has passed through. Mexico has struggled with an all-powerful church, it is struggling with *latifundia* (large scale absentee landlordism), with illiteracy, with racial denial, with despotism, with military cliques, with feudalism, and most of Latin America looks on and feels the struggle its own. The problem of the church is one that some of the Latin American countries have barely questioned (except sporadically and dramatically as they did in Peru, for instance, in 1923), the question of land distribution, of illiteracy, of raising the Indian to a status of equality with the white man, of destroying the powers of a military caste—all of that is yet to be faced in a dozen capitals.

WE often talk about the history of Mexico as if we were talking about the history of a homogeneous group—as if we were talking about the history of England, for instance. What we ought to say is that we are talking about the history of the white population of Mexico—the history of one million out of fifteen million people. What is true of Mexico is true of most Latin American countries—except that in the last ten years the common masses of Mexico have become a part of the historical record—Zapata, for instance, has made history for a new group in Mexico—and it is that kind of change which the greater part of Latin America is still to have wrought into its record.

This explains the influence of the leaders of Mexico in Latin America. Some day soon the ideals of the Mexican revolution will set vast reaches of a continent ablaze—a fire that may sweep with great destruction over great areas and find appeasement only after much suffering, hope and bloody achievement. For the objective outsider, the prospect of an upheaval in Latin America is seen to be as inevitable as we can now see the revolutions in Europe to have been inevitable after the success of the French revolution. I think it is expecting entirely too much wisdom to look for a deliberate adjustment so that the benefits of the Mexican revolution may make themselves felt in Latin America without strife and bitterness and ruin. But in understanding the *meaning* of the Mexican revolution we can find patience and sympathetic good will for Latin America when the need for them arrives.

WE have often asked why cannot the Mexicans live in peace, and make progress by constitutional methods? Why can they not model their history upon ours? Why can they not use the political forms and formulas that they have adopted as their own.

We boast our democracy as a point of virtue, giving the impression that we somehow hit upon the scheme and the method out of clear genius; that when the revolution against England was done with we discovered the right key and opened the great lock that hid the secret of it all. That is to belie history: we became a democracy because we could become nothing else. The revolution left the town meeting intact; it brought no fundamental changes in the basic habits of the community. We changed our formal loyalty, but left our social organization as it was.

This, also, was the result in Mexico. They achieved political freedom from Spain; they, too, changed their formal loyalty; but the habits and basic institutions of the country remained rooted. And these fundamental institutions were landholding tyranny on one hand and servility on the other. With tyranny went cruelty and with cruelty recklessness and boastful disregard for life, either one's own life or that of others.

Except, that in the case of Mexico and Latin America there was a new complication introduced which has in itself been a source of strife and rebellion—I mean the taking over of foreign formulas of political democracy and representative government. The revolutions were carried out in an atmosphere of attenuated liberalism, doctrinaire and formal, which was foreign to the habits, the traditions and the way of doing and thinking about the ordinary things of life. This contrast between the written constitution and the way of living and doing has been a source of despair to the outsider and a source of irritation to the people themselves. The habits persisted, as social habits have a way of doing, even beyond the newly declared rules and regulations. The formula and the practice had little relation—except as a point of departure for further revolution. The leader of a rebellion always had a ready and a genuine excuse: the constitution was not being lived up to. That was true. But the victory of the revolution left the constitution where it was before—on paper; and thus became a new source for revolution.

In good part, the revolutions were an attempt to square action with declaration, forgetting that true constitutions represent the habits rather than the dreams of a people. This constant attempt to achieve justice by revolution became a contributing factor to further revolution. Revolution itself became a habit—revolution, as well as peace, is a social habit, a way of doing and thinking. The more revolutions the people had the easier it became to have more revolutions. This led to a professional revolutionary class —a kind of military class perpetuating itself in power by constant upheaval, each military chieftain trying to throw the other out of office in the name of a constitution that was not being enforced, and in his turn being thrown out because he could not enforce it, and would not if he could.

The tide of revolution was stemmed under Porfirio Diaz (who had himself risen to power by revolution) only to break out again when he was overthrown. In the interval were thirty years of peace during which local uprisings were put down with an iron hand. In that interval railroads were built, ports developed, mills constructed—that is, the industrial revolution made itself felt in Mexico and brought to the front a new economic group about Diaz known as the *Cientificos,* who, through their abuse of the police power, their control of the courts, their deafness to social justice, laid the foundation of the revolt under Madero. Yet the Diaz regime itself is looked at by Mexican revolutionists of today as contributing to the inevitability of the century-long process.

This eternal strife was a kind of superstructure built upon a landed aristocracy, an enslaved race (who could be used for military purposes), an illiterate and a superstitious people. There has thus been a double process in the situation—a series of military revolutions on the one hand, and beneath that a social struggle more or less persistent.

WHAT is the way out? That is a question that many people have asked themselves. Revolution as a method has been wasteful and productive of little permanent good. The curse of Mexico has been recurrent revolution, and the ease with which it has been indulged for a hundred years has made it the most readily acceptable instrument. Yet there must, even in Mexico, come an end to revolution. There is a recognized undercurrent of resistance to violence, and it is in terms of that gradual change that the last ten years of strife must be estimated. The answer supplied by Obregon, Calles, Morones, De Negri, is social organization; the answer supplied by Vasconcelos is education; the answer given by Felipe Carrillo and Gamio is racial resuscitation; the answer of Zapata was land distribution, and Obregon, Calles and De Negri are following in his footsteps. All of these are supplementary, of course, and overlapping in the minds of the various leaders. But there is an emphasis on one or the other.

The program of social organization seems to me to be the most significant and far-reaching. It is a basic change that the last ten years has wrought in the Mexican community. By social organization in this case I mean the development of a labor movement, which numbers now something like eight hundred thousand organized workers. It is inclusive of the agrarian as well as of the industrial population; of the small communal land groups as well as the city workers. It is molding the Mexican community into new patterns and is distributive of responsibility as well as of power.

To understand why the labor organizations in Mexico are so important, relatively more important than labor unions are in other countries, is to understand what the present promise of the Mexican situation involves. Mexico has been a country without social organization. The church, of course, is an old and powerful institution; but for creative purposes, for stabilizing purposes, for the provision of new techniques, for actual control, the church has not functioned for at least half a century, and there are no immediate prospects of its early resuscitation. That has left Mexico with only one other permanent institution—the Army.

In such a lack of social organization (which really means powers of social resistance as well as instruments for stability), the army becomes the master instead of the servant of the community. There being no effective social resistance, there is no social opinion, no public pressure—and the opinion of the army goes to the man with powers and daring. The test of strength becomes the test of social good. Loyalty is personal, honors are keen and competitive, distinctions are numerous. Mexico was ruled and ruined by a military caste

because there was no means of control, no method of resistance, no source of stability. There are no movements in Mexico in the American sense of the word. There are no joiners. People do not belong to a dozen different societies and are not asked to join a dozen more each day.

It is in this situation that during the last five years a new social grouping has come to power. This organization has historical continuity—it goes on regardless of immediate failures or success. It is essentially democratic in method. Differences of opinion are real and really tolerated. It agrees by disagreeing. Loyalties are to the group rather than to the individual. In short, there is socialization, there is new habit formation, there is a new type of institution building, there is developed a fundamental philosophy or mental attitude.

This is true in spite of the many shortcomings of the Mexican movement. The meetings of unions are democratic. Decisions are submitted to group judgment. There is distribution of responsibility—there is a constant judging of program by practical results and on an ever-increasing scale. The labor union thus provides a new type of environment for the development of a new type of person, a new attitude towards life. This has made the labor movement the greatest source for social stability in Mexico—a fact that is recognized by Obregon and Calles. Morones, who is the recognized leader of the Mexican labor movement, was in charge of the governmental arsenal. The labor leaders were entrusted with positions of responsibility. An honest shoemaker, Gasca, was the governor of Mexico City. Thus, the labor movement has in a sense been used deliberately as an instrument of breaking down the military caste, whose traditions as well as philosophy made for perpetual strife.

In the recent rebellion it was a part of the army that rebelled in good traditional fashion. What is more, it was hard to know how much of the army could be relied upon. It was in this situation that the labor movement (including the peasants) proved its metal. Volunteers responded by the thousands to Obregon's call for help. The organized labor movement placed its own men in the field with its own leaders; the agrarians under the leadership of the national agrarian movement, which is a part of the labor organization, threw itself into the breach and harrassed the insurgents, so that they had but the territory they actually occupied. General Calles, instead of associating himself with the federal army went off to San Luis Potosí and organized a new army—an army made up of workers and peasants, an army that had social philosophy as well as social policy, that could be relied upon, that would not turn against Obregon and Calles as long as they represented the social ends of the revolution.

It is here that the stabilizing significance of the labor movement is made evident. It has in this rebellion clipped the wings of the military caste—and Obregon may well be correct in saying that this is the last military rebellion in Mexico. The recent rebellion has thus introduced a new controlling power. It has shifted the balance from a military group to a social organization—to the labor and agrarian group. But a labor group essentially has a broader base in the community; it is more widely representative; it is fundamentally democratic in method—that is, its policies must in the long run conform to the basic needs and aspirations of the common masses of men and it involves socialization of the individual to the group.

It is further significant because of the social legislative program embodied in the constitution of 1917. Here again is a broad formula which needs application—a promise which needs fulfillment. If the promise remains unfulfilled, it will again, as the constitutions in Mexico have before, become a good and legitimate excuse for revolution. The great hope is that the labor movement will dedicate itself to the enforcement of the principles and laws embodied in article 123 of the present constitution. In a sense, the work of the Mexican labor movement is clear and well defined. Its immediate job is to work out the application of the social program dealing with labor and work relations.

If the provisions embodied in the basic laws of Mexico were actually applied, Mexico would have one of the best protected and cared for labor groups in the world, for the revolutionists who framed the constitution of 1917 combed the social legislation of the most advanced industrial countries and picked provisions from each for the protection of Mexican labor. The constitution provides a basic day of eight hours; it limits night work to seven hours; it prohibits the employment of women and children at night or overtime; it limits child labor between twelve and sixteen to six hours per day; it provides for a day of rest each week; it compels double time for overtime; it confines the overtime to three hours per day and three days per week; it establishes a three months period before birth and one month after birth for special consideration of women workers; it legalizes labor organization and strikes; it compels the employer to accept arbitration; it imposes a three months'

South of Mexico

THE time has passed in which the Mexican revolution appeared in the eyes of Spanish America a deplorable convulsion. As soon as such eminent men as Antonio Caso and José Vasconcelos brought from Mexico their words of greeting and of revelation to the Spanish-speaking countries of the continent, there broke forth from over twenty republics a mighty current of sympathy, of affection and of admiration for the glorious land of Benito Juarez, which at the cost of suffering and of blood had, under the inspiration of the most lofty principles of social justice, succeeded in undertaking a mighty work of democracy.

THERE exists today more than ever a mighty spiritual bond between Mexico and South America.

MEXICO is then the standard bearer for Latin America. The experience in revolution gained by this great nation will be appropriated by all those others which by reason of their kinship of race, of tradition, of religious influence and of crushing economic injustices, can adapt the results of that revolution effectively. We are watching these labors of Mexico then with interest, with reverence and with hope, as though on the outcome of this great work of progress lay the fate of our common destiny.

—V. R. Haya de la Torre, president of the Students Federation of Peru.

pay for the unjustly discharged worker; it prohibits shutdowns except for over-production subject to the approval of a board of conciliation and arbitration; it enforces payment of wages in legal tender; it establishes employers' liability for accidents. In short, it gives formal and constitutional expression to the dreams of the reformers of the western world.

So far most of these provisions are on paper. Their application is yet to be worked out. It is for the labor movement to see to it that formula and practice coincide—a specific and definite program that will take much time and patience and the application of which will make a new industrial environment in Mexico.

OF perhaps equal importance is the fact that the labor organization will compel (as it has already done) organization of other groups—the middle class. That is, resistance to one social grouping is bringing out a new type of organization among other groups. The field of power is being preempted by organized groups to the diminishing of the power of the military group and perhaps its ultimate reduction to impotence in matters of political and social policy. The recent uprising may thus signalize the coming of a new balance into the field—organized workers, organized agrarians, organized middle class. But social organizations to carry on need peace, quiet, adjustment; they have all to lose by constant military strife and nothing to gain: while a military cliqué lives on turmoil.

Peace may at last come to Mexico. And peace is a condition of every other development in Mexico.

WITH peace comes education: not merely reading and writing, but common national interests, a common language, a common historical outlook, the planting in a group of nationalities, of the ideals of a nation. It means the distribution of interest, just as organization means the distribution of responsibility and the breaking up of the large estates means the spread of landholding.

Education, however, in Mexico, as conceived by the leaders in the educational movement involves more than the giving of standard forms of expression and standardized methods of educational technique. It means the drawing out of the various groups in Mexico. It means a contribution to the racial revival that is going on in Mexico. The mass of Mexicans are Indians, and the gradual bringing of the Indian into the national scheme as a part of the active factors, and yet as an individual factor, is what is involved in education in Mexico. The Mayas, the Zapotecs, the Yaquis are to be cultivated not so much for what can be given to them as for what they have to give to Mexico. The inspiring of a contribution rather than the imposing of a standard is the center of interest.

This is perhaps best typified by Gamio in his work with the Indians in the field of scientific endeavor and by Felipe Carrillo in the field of political leadership. I have heard Felipe Carrillo referred to as "the savior of our race." "We are Yucatecans," is the emphasis in Yucatan. "Yes, we are a part of the Mexican nation, but racially we are Yucatecans." That means that cultural growth must run on native patterns. The Maya tongue is to be taught in addition to the Spanish. The old dances must be preserved in addition to the new ones. In architecture, in dress, in music, in habit, in social life, what the racial group has that is good must be developed, stimulated.

I heard Felipe Carrillo say one day, after listening to some recitations of poetry and the making of some speeches —for there was always poetry and music and dancing and speeches wherever Felipe went—I heard him say, after listening to some of these in Spanish, "That was very nice, but it were better done in a language that you really understand. Why don't you recite your poems in the language in which you scold your children, make love to your sweetheart and chide your wife?" And at another time, "We must build a beautiful Yucatan if we want a beautiful Mexico. Our part must be our own; we will make ourselves an inspiration to the rest of Mexico and let them do likewise.... The Maya Indian has a great past and a great future."

In Morelos one finds the same story. "Morelos for the people of Morelos." "The Aztecs," General Amezcua told me, "had a great civilization, a great art, a great religion, a remarkable astronomical science, a fine social organization. We had no beggars, no prostitutes, no bull fights. We must bring the Indian back into his own—he is artist and poet and creative in many lines. The conquest made him a slave and stopped his development. We must release the latent powers."

The ambition is to build a new nation with the source of the old inspirations and to build it on racial lines. The land is the base of social organization. It is not communism. It is not socialism. It is the old Indian land system. To a group of Maya Indians who had just received their lands back, Carillo said, "Land is like a beautiful lady. If you will cherish and court it, it will smile on you and give you many favors. If you neglect it, you will receive nothing but frowns and stones."

THE series of articles that follow are an attempt on the part of the Mexicans to say what they think of themselves, and what they want their neighbors to think of them. They are for the most part limited to those things that are new and unexpected to the large American public. The all but traditional discussion of oil and mining which has absorbed so much attention in our relations with Mexico were left out deliberately—there is another, more fruitful, more genial Mexico to which these essays are dedicated. They are, I think, a remarkably honest series of articles. One would have to go far to find a more self-critical statement than the one by Vasconcelos, or a more uncompromising one in the face of facts than that of Gamio. It is true that much here in the series is dream and hope and plan and program; but the last few years have given a rather unexpected illustration of how to give dreams reality. The picture presented may be flattering. No one would deny the many shortcomings, the many difficulties, the great handicaps—but there is honest endeavor to overcome them. There is purpose, there is vision, there is self-sacrifice and readiness to stake one's life on fulfilment. There is a smiling Mexico back of it all, and the hope of the future predominates over the bitterness of the past—and there is no single formula. They are working from different angles —Calles and Morones in organization, De Negri in cooperation, Gamio in regional survey and systematic study, Vasconcelos in education, Rivera in art.

There is a future in Mexico, a cultural future that may well prove the greatest Renaissance in the contemporary world.

We need to stand humbly before a people come to life.

Election crowds in Mexico City

A Hundred Years of Revolution

By PLUTARCO ELÍAS CALLES

IT has been human, altogether too human, for the people of the United States to judge Mexican history by the standards of their own career as a nation. They have, for instance, likened our war of independence to their own revolution against England. This attitude is fundamentally erroneous and is responsible for much of the misunderstanding between the two nations. It has given us a false reputation. The time has now come for clearer insight and fuller appreciation of what the last hundred years of Mexican history have involved. A new reading of our political history is essential—it conditions a fuller sympathy between us as neighbors and friends.

The history of Mexico during the last hundred years may be compressed into a single phrase, a single motif, a single end—the achievement of social justice. Where the outsider has seen nothing but tumult, revolt, restlessness, lack of discipline, bloodshed, there has really been a consistent striving for a single end. A common motif has bound all of the revolutions and counter revolutions in Mexico—a common thread, common ideals, common hopes and dreams have blended all of our struggles into one great century-old struggle for the resurrection of the Indian and half-Indian who is Mexico. That is the meaning of the last hundred years of Mexican history—to give the enslaved, oppressed and humiliated masses of Mexico a status of full economic, political and social equality.

Our War of Independence was not fought solely to separate us from Spain. There was a more immediate reason back of the rebellion of the half million Indians who rose in 1810 and followed the standard of Hidalgo and fought for eleven hard years until victory against Spain was assured. The Indians had been robbed of their lands by the Spaniard in Mexico. The Indians had been forced to labor gratis for the Spaniards in Mexico. The Indians had suffered violence and abuse at the hands of the Spaniards in Mexico, and the War of Independence was fought, from beginning to end, rather for the liberation from the Spaniard in Mexico than from the government of the Spaniards in Spain.

At the beginning of the nineteenth century the Spaniard in Mexico represented political, economic and social dominance. He was the master and the oppressor of the masses. It is only fair to say, however, that the last hundred years of revolution have not been a race struggle but an economic and political one. It has not been against the Spaniard but against the master of the economic life of the nation that the struggle was carried on. It has been a war against oppression and not a war against a race. It has been a war for freedom of the Indian and at no time a war for the extermination of the foreigner.

The War for Independence failed internally even if it succeeded externally. Spain recognized the independence of Mexico—but the Indian remained a slave in fact even if he was nominally a free man. That simple fact made peace impossible. The Indian and half-Indian were not liberated economically by the War of Independence, and the struggle went on. The many subsequent revolts, the tide of passion and hate, of success and failure, of hope and defeat, carried

the dream of freedom for the Mexican masses from one struggle to another without real peace at any time during a hundred years.

If the Diaz regime gave the impression of peace and quiet, it was merely a smoldering interlude between one passionate striving and another. It was a peace of oppression and in some instances of attempted extermination of the Indian who craved his freedom. One need only mention the Yaquis and the Mayas to recall the fact that the peace of the Diaz regime was an oppression not only by the Spaniard in Mexico but one shared in by other foreign and certain native elements whom he favored.

It was against this oppression that Madero revolted in 1910—just a hundred years after Hidalgo's cry had initiated the series of Mexican disturbances. Madero's movement was a logical continuation of Hidalgo's; it was not an abrupt break with the past; it was merely one more attempt to carry forward the fundamental motive of Mexico's struggle for freedom. A hundred years of civil war against a Proteus-like oppressor who is now Spaniard, now the clergy, now a rare combination of foreign exploiters blending their interest and influences with the native Mexican who belonged to their group—that has been Mexico's history during the last century. It has been a hundred years of revolution with program and principles unchanged. The dreams of Hidalgo, Juarez and Madero are one.

After the successful revolution of Madero, the old story repeated itself. The revolution having succeeded, the enemies of justice set about to thwart its aims, to deny its purposes, to undo its work. Huerta's coup failed. The people of Mexico were too deeply stirred to be easily cowed again. Carranza sought to deviate the ends of the revolution and was overthrown in his turn. The people in their anger have risen and destroyed the plans of any who have tried to deny their hopes and blight their dream of freedom and justice.

We are now at a critical period of our history. The question at stake is whether the objectives of the century-old struggle are to be allowed to develop peacefully or not. These objectives must go on. The seed of democratic justice is too deeply and too widely sown for it to be denied at this hour. The two cardinal aims of the revolution—land and liberty—must succeed. The land must devolve back to the Indians. It is their own land. It is not taking lands from others to enrich the Indians but a matter of simple justice. Before the War of Independence, and since, the Indians have been stripped of their common lands by force—they have been robbed. The process of devolution now going on merely restores to the Indians what is rightfully and justly theirs. There can be no peace in Mexico unless the land program of the revolution is carried out. No government in Mexico can last unless it recognizes the age-long cry of the Indian for land. That is the meaning of our history. Next to land the revolution has involved a demand for freedom—political and cultural freedom—mainly cultural, the right to an education, the right to schools, the right to share the thought, the dreams, the achievements of the race. The revolution has already begun to carry out that aim. It has given much attention to education—and that program like the land program must go on because it is too late to stop it.

It is only he who is blind to the meaning of Mexican history who thinks that what has already been done in that direction can be undone or that it can be stopped from further progress. The program of the revolution must go on. The mass of the Mexican people must achieve a full status of Mexican citizenship. The friends of Mexico must recognize that fact. Those who want peace and quiet in Mexico will welcome a peaceful carrying on of a democratic process. It is only the enemies of Mexico who will try to undo the results of a hundred years struggle and achieve their own undoing in the process.

A study by Diego Rivera

The Obregon Regime

By CARLETON BEALS

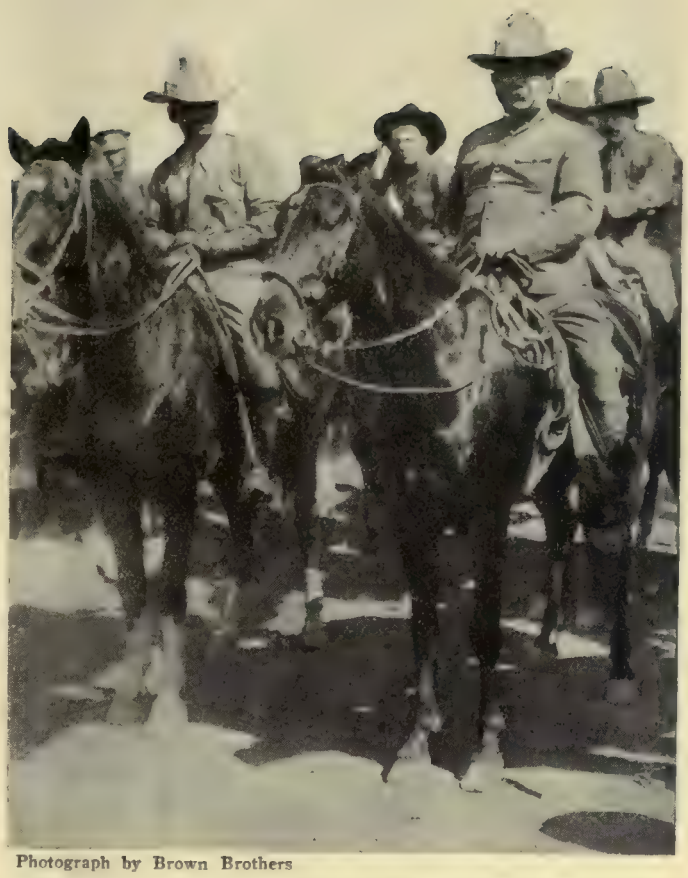
THE rapid reconstruction of Mexico during the last few years has for its vital center the figure of President Alvaro Obregon. Not because Obregon is the latest successor to the throne; rather, his administration represents a fundamental reorientation of the Mexican revolution. It marks the beginning of a new epoch, the vitalized emergence of a new social psychology.

The current phase of the Mexican revolution began in 1911 with the Madero slogan, *"Sufragio efectivo. No reelección"* (Effective suffrage. No re-election). The Madero reform was primarily political; the social and racial needs of Mexico were largely ignored. In thirteen years the revolution has become a far-reaching social and racial change. The point of departure is the Obregon government.

The truth of this generalization is obscured by the fact that agrarian, labor, and social reform was always peering over the shoulder of the Mexican revolution and also because of the fact that social needs became peculiarly pressing during the Carranza administration.

Indeed, Carranza, though he was never supported by the leaders battling for Indian autonomy, was put into power by the adherents of social reform. After Carranza's split with Villa when he was bottled up in Vera Cruz, four things served to lift him into the presidency: first, the prestige of the socially enlightened constitution of 1917 of Querétaro, the church, land, and labor codes of which were forced through by the Obregon delegates; second, the military genius of the social patriot, Alvaro Obregon; third, the financial aid of the socialist dictator of Yucatan, General Salvador Alvarado, who sent Carranza funds from the treasury of the *Reguladora de Henequén;* and, lastly, the pact signed with the labor leaders who guaranteed to support him with the *batallones rojos.*

Carranza, however, was never the logical exponent of the social phase of the revolution. He was a representative of the independent Mexican *ranchero* and the small middle-class; he was the country-gentleman type—staid, unimaginative; he was old; he was obstinate; he was ignorantly nationalistic; he came into power on the crest of the most terrible wave of internal anarchy Mexico has ever known; he was hedged about by self-seeking militarists and sublimated bandits. He was forced to attempt military pacification and neglected social pacification. Indeed he scourged the very elements that had rallied to him in his darkest hour. The *Casa del Obrero Mundial,* the workers' organization, was outlawed; Yucatan was harried with steel and fire; Obregon and the more enlightened leaders were forced out of his administration; constructive provisions of the Querétaro constitution were never enforced.



Photograph by Brown Brothers

General Obregon with members of his staff on a tour of inspection on the eastern front during the recent rebellion

OBREGON, not only the one comprehensive military genius of the revolution but its first important exponent of social rehabilitation, became the first great social realist since Juarez. Where necessary he has proved extremely radical; where necessary almost reactionary; but there has never been any real contradiction in his policies. His administration has been based upon the elementary social, racial and historic needs of his country. On the one hand he has respected the enlightened world-tendencies of his generation, the extreme manifestations of which have appeared in Russia; and, on the other, he has respected the basic racial, economic and psychological forces of his own nation. He has been the first political leader to discover that Indian liberation and social regeneration are synonymous. Thus his policy has been Janus-faced, but strong, sincere. He has been looking ahead; but equally, he has been looking back into the ancient trials and tribulations of his people and attempting to eradicate some of the evils of centuries of unmitigated oppression. He is one of the few statesmen of our era.

The two great original factors of the Obregon administration have been, first, the clear-cut emergence of popular social control; second, the strengthening of the historic racial regionalism—a consistent respect and stimulation of the *patria chica.* Both tendencies will ultimately revolu-

Photograph by Underwood

Federal troops leaving Mexico City for the front

tionize Mexican political practices; both will ultimately make possible stabilized social liberation.

The first has meant the rise of basic social groups: the railway workers federation; the Mexican Federation of Labor; the National Agrarian Party; the Yucatan Leagues of Resistence; various reform and cooperative groups, embryonic political parties not dependent upon the intrigue of self-seeking politicians but having racial, regional, or national roots. Such aggrupations were unknown in the time of Porfirio Diaz. During the ten years of revolution, they struggled into precarious existence. For the first time they have been recognized and tolerated, even encouraged by the State.

The second great phase of the Obregon administration has been the re-stimulation of race values. This unfortunately has meant a toleration of uncivilized practices, of primitive methods, of aboriginal psychological complexes, but Obregon has consistently had faith that the gain in social liberation, the preservation of group cooperation and historical pride would ultimately offset the reactionary character of this aspect of his policy, and bring about a vital elementary enrichening of the cultural greatness of the country. Thus, for the first time since the Conquest, the old race-centers are respected. The Maya-Quiché districts: Yucatan, Quintana Roo, Tabasco, Campeche, are closely knit and well-nigh autonomous. The Zapata race-block is drawing together on a program of agrarian reform; the Yaquis of Sonora have been respected and awarded their ancient valley-lands. Everywhere, in accordance with the constitution, the old *ejido* system of communal landholding is being revived and strengthened.

To offset the reactionary character of this regionalism, the government has resorted to three weapons: first, education; second, anthropological research; third, modernization of the *ejido*. The department of education has developed a corps of missionary teachers (*maestros misioneros*) who penetrate into the most outlying indigenous districts. They are instructed to respect native customs but to teach the people better methods of farming, sanitation, birth-control, group-solidarity, to assist them in elevating themselves as a group. The Mexican university and technical schools send out chemists to improve the soil, the pottery designs, the *sarape* patterns, etc. Manuel Gamio, head of the Department of Anthropological Research (under the Ministry of Agriculture) is consistently trying to restimulate the ancient group-pride by the restoration of the great indigenous pyramids, fortresses, place, and temples. Both the Department of Anthropological Research and the Department of Education are trying to revive the native group-festivals and to utilize the historic arts and crafts in the every-day life of the people in order to elevate their standards and preserve their stamina. In the Valley of Teotihuacan in the shadow of the great Toltec pyramids Señor Gamio is gradually building up model schools, villages and industries, all based directly upon the aboriginal culture that throbs through all the archaeological and artistic remains of the locality. Lastly, the Department of Agriculture as a whole has endeavored to modernize the *ejido* through machinery, scientific methods, diversification of crops, stimulation of cooperative enterprise, etc.

By these two great developments, popular social control and racial and group solidarity, the Obregon administration has not only released the seething vital energies of Indian Mexico which for four centuries have been struggling upwards into the light, but his administration has laid the foundation for the ultimate creation of a strong socialized, federated republic.

Obregon may be a dictator, but he is one of the few dictators of history who have deliberately vitalized popular control instead of attempting to impose enlightened hypothetical benefits.

NOT that his regime is without other definite constructive achievements.

A very outstanding factor of the past three years of progress is education, which, as we have seen, has been one of the weapons used to elevate the indigenous cultures. The educational budget is relatively one of the largest in the world.

Also, in harmony with the general Obregon policy of promoting the social betterment of his people, he has vigorously enforced the enlightened labor-code of the constitution, Article 123. He has, for the first time in Mexican history, guaranteed the rights of the working elements. On the whole he has attempted to keep industry running and has been active in attempting to settle strikes promptly through arbitration.

Nothing could have been made possible without the thorough pacification of the country (as the Carranza experiment with its constantly depleted resources and financial embarrassment so bitterly proved). Obregon's problem of pacification was largely a problem of demobilization. That May morning in 1920 when I saw him sweep into the capital at the head of forty thousand troops was to see the inauguration of a new method of military control. Those

forty thousand were the advance-guard of an army of over 150,000 men costing the Government at least a million pesos a day. That army included, for the moment, most of the army of Carranza, practically all the bandit and revolutionary forces, and the recruits raised by Obregon. Obregon promptly announced rapid demobilization. But instead of casting his soldiers back into civil life without adequate provision as occurred in most European countries, instead of tossing them a sop of high pensions which would be a constant drain upon the treasury, co-operative military land-colonies were established and the soldiers put directly upon the land in productive pursuits. They were aided with supplies, seeds, machinery and loans, and were allowed to retain their arms to prevent dispossession by the *hacendados*. The big rebel chiefs, Villa, Cedilla, Mexieuro, Torres were given everything they demanded without cavil; they were given no excuse for remaining under arms. The few who persisted were drastically crushed. Three months after Obregon's seizure of the government, I traveled from Cordoba in the state of Veracruz down to Puerto Mexico on the Isthmus of Tehuántepec over a line that, on the few occasions that it had been operating since the fall of Madero, had been able to do so only with the heaviest military escort. The train on which I traveled carried not a single soldier. The Obregon pacification, coming on the heels of ten years of disorder, was marvelously instantaneous and universal.

To buttress up pacification and the principles of free social and racial organization, Obregon promptly initiated the distribution of lands. He has been severely criticized both for the drastic character of his land-policy and for his failure to distribute lands rapidly enough. Both criticisms have a measure of justification. Owing to the financial pressure of foreign capital he has been obliged to follow out his policy of land-distribution without making immediate monetary reparations to the *hacendados,* all land seizures being paid for with interest-bearing bonds. He has wished the people to demand land, rather than force it upon them. Thus it happens that in some parts of the Republic practically no land has been distributed; in others such as Morelos, Veracruz, San Luis Potosí, Yucatan, Mexico, Hidalgo, Zacatecas, large tracts have been partitioned. Most of the land expropriated is for the restitution of the *ejidos*, or village-commons, which were enclosed by the large landowners in the time of Porfirio Diaz.

WITHIN the year, fresh revolt in Mexico has broken out, reached its climax, and is passing into oblivion. The Obregon government and the principles it represents have been put to a decisive test. For a time the rebels controlled the two largest cities of Mexico outside the capital, all the leading seaports except Tampico, and some of the most productive regions of the country. For nearly two months government and rebels seemed deadlocked.

As a matter of fact the issue was never in great doubt. President Obregon early announced that, in order to avoid unnecessary loss of life, not a single battle would be fought until the federal forces were assured of victory. Though he branded the civil element supporting the revolt as enemies of progress and order and opposed to the principles which had inspired the true revolution, he preferred to emphasize the fact that the De la Huerta movement was primarily a military betrayal rather than of profound social significance. He stated that the organized loyal forces of the country would prove strong enough to dominate the situation without appealing to the people, though at the same time he threatened, should further betrayal create the necessity, to arouse the "peasants and workers" to the defense of "their government."

Nevertheless, he early permitted the organizing of volunteer battalions, largely composed of peasants belonging to the National Agrarian Party, headed by Soto y Gama, and workers from the Mexican Federation of Labor, headed by Luis N. Morones. Various labor leaders were in the field organizing and drilling these recruits: Calles and Yudico in San Luis Potosí; Celestino Gasca, ex-governor of the federal district, in Puebla and Pachuca. Lombardo Toledano was made provisional governor of Puebla; Ezequiel Salcedo, of Zacatecas; Aurelio Manrique, of San Luis Potosí; De la Peña, of Querétaro. This support is significant because the agrarian and labor organizations represent the two most powerful autonomous groups in the country.

Of more practical importance was the participation of the indigenous race-elements. Obregon obviously placed more faith in his Yaqui troops than in his volunteer workers and peasant brigades which might subsequently be tempted to inaugurate industrial revolution. But Yaquis could be depended upon to obey; they formed the backbone of the loyal half of the army; they are feared for their intrepidity and ruthlessness. Many additional thousands were hurriedly put under arms and shipped (*Continued on page* 188)

Photograph by Brown Brothers

Yaqui Indians formed the backbone of the loyal half of the army; they are feared for their intrepidity and ruthlessness

Monument erected in Yucatan by Felipe Carrillo to symbolize the rise of the Indian

The New Yucatan

A message to all Americans from the martyred Maya leader

By FELIPE CARRILLO

YUCATAN is Maya. The stranger who would understand our problem and our possibilities must grasp that simple fact. Our people have a long history; they have a great past, a fabulous, almost a mysterious history, a rich tradition, a tenacious memory and infinite patience. For four hundred years our people have been slaves—slaves to a stranger who knew nothing of our life and who condemned our culture as the work of the devil. We were conquered physically by the Spaniard, but our cultural life persisted. We not only retained our beautiful language, our costumes, our modes of habitation, our religion under a new name, our dress, our food, but our songs, our dances and social relations have continued through the centuries in spite of persecution and in spite of denial. The Spaniard in Yucatan has absorbed much of our habits of life and is more like a Maya than a Spaniard. In other parts of Mexico, the *mestizo* (or mixed blood) apes the white man. In Yucatan he wears our dress and sings our songs. The conquered Indian has conquered his conqueror. Physically that happened through the centuries as an inevitable process of infiltration and absorption. Culturally and spiritually the patience of the Maya Indian gradually wore the conqueror into impotence.

The conquered Maya Indian became a slave. For four hundred years he did not own the soil he tilled, the fruits he raised, the gardens he planted. He was subject to humiliation, to physical abuse, to ill-mannered treatment and he carried heavy burdens for other people's ease and comfort. When the conquerer despoiled the Indian of his land, he automatically took his freedom from him. In an agricultural country land and freedom are synonymous. That explains our slogan in the revolution—"Land and Liberty."

All of Yucatan was in the hands of some two thousand owners and of these a small number of very great *hacendados* dominated all the rest. The Indian lived on a *hacienda,* worked for a *hacendado,* occupied a house provided for him by the master, ate the food doled out to him by the majordomo of the plantation, and worked from before daylight till late at night for the privilege of being able to work again the next day. He was rooted to the land like a tree and was sold with the soil he tilled. He owned nothing. He had nothing. He was nobody, and his voice could not be raised in defense of even the most important things in his own life.

The revolution in Yucatan has one main objective—to give the Maya Indian his status as a free man, to save him from the evil consequences of physical slavery and from the cultural and spiritual stagnation which slavery had gradually imposed upon him. The success of the revolution here must ultimately be measured by that standard. The place of the Maya Indian in the community as a free, self-sufficient, self-reliant citizen will determine in how far the sacrifices

and bitterness of the revolution will have been justified. All else is a side issue, all else is of no consequence. What has the Indian gained from the revolution in Yucatan? That must be the basis of any honest judgment upon our work.

Our first task has been to redistribute the common lands, or *ejidos,* to our people. The ownership of land, as of old, by the Indian communities is the fundamental contribution of the revolution to date. We are taking these common lands from the estates, leaving the original owner at least five hundred *hectares.* Occasionally the estate left to the *hacendado* is very large indeed. As far as we can, each resident family is provided with twenty-four *hectares* of land. When, however, the taking away of that much land for each individual family in the neighboring village would not leave the original estate as much as five hundred hectares, we reduce the size of the tract taken to eighteen, and in some cases to only twelve *hectares.*

This land is not given to any individual. The Mayas are a communal people, who have strong group responsibility. The lands are common lands and belong to the community. Each community has an agrarian commission which sees to the distribution of the land as the needs of the community determine. No man may either sell or buy the communal land; he has only the right to work and enjoy the fruits thereof. The product is his. The soil belongs to the community. To date, more than half of the villages of the state, more than eighty, have received their lands. Every Thursday and sometimes twice a week, a distribution of land is made to some village. This part of our program ought to be completed within a year. Every community in the state except Me'rida (a city of a hundred thousand) will receive lands. And at Me'rida the outlying towns will be given their share, but they are only small Indian villages, now practically landless. All together about eighty thousand heads of families will share in the common land distribution.

This land distribution is having far-reaching consequences. The first noticeable thing is that the Indians are moving from the large estates and building their homes in the little villages. No one who lives on a *hacienda* can share in the communal lands, for he cannot truly be a citizen, and only a full citizen is entitled to share in the common lands. Old men who have never known freedom, who have never known the joy of possession, who have never planted or harvested for themselves, are today building little houses and carrying their families and children to a village and taking up the life of free men. This has given the *haciendas* a new problem—the problem of using free instead of slave labor—and it has given the worker a new privilege. He now has the right to bargain for the conditions of his work—a right no living Indian enjoyed before.

But more important than that has been the new community life which our people have discovered. They have begun a new political existence, with organization and community problems that compel them to think and work in an altogether different fashion than they have done in four hundred years. Land distribution has thus great political, social and economic consequences.

The most immediately obvious and far-reaching economic consequence is the diversification of crops as a result of the distribution of *ejidos.* Yucatan has for many years been a single crop country. All of our effort has gone into the production of *henequén.* The large estates limited their efforts to that one industry and neglected everything else. Things that we could produce in Yucatan were imported. One of the reasons for this was that it was easier to run a plantation having only one product that was sure of a market. Another reason was that the importation of the food was given to the Indians placed them at a greater disadvantage than the home production of these things would have done. Nominally the Indian was free; actually he was always in debt for his food, and as long as he was in debt he could not leave the plantation. It was in a measure a system of peonage developed for the purpose of labor control. Until four years ago we imported everything we ate. Fruits that are easily grown in Yucatan were brought in from abroad. We imported corn which is the staple food of the Indian; we even imported chickens and eggs. Now we raise all the corn we need, we raise even enough of other foods to be able to export a little. Instead of importing canned milk we are stressing the importation and the raising of cows. We raise our own fruits—and soon we hope that every village will be sustained by its own food raised on its own land.

Felipe Carrillo, beloved leader of the Maya Indians, Governor of Yucatan, who was killed in the recent rebellion

This development is leading to others. Each community that receives land is obligated to put aside a portion for experimental purposes—to see what can be grown and how best it can be cultivated. As soon as all of the *ejidos* have been distributed the government will give the same sys-

MAYA RUINS IN YUCATAN

These are the monuments of our past and the promise of our future—Felipe Carrillo

Governor Carrillo opening a Liga de Resistencia office in Yucatan

tematic attention to the development of the experimental land cultivation as it is now giving to the measuring and distribution of the common lands. All of this is giving the Indian economic independence and greater self reliance.

The power that has made the distribution of the land possible in Yucatan is the *Liga de Resistencia,* an organization that reaches into every Indian village and town, into every hamlet and *hacienda.* It is this organization that has garnered the fruits of the revolution and saved them for the Indians. There are now some eighty thousand members. That means that almost every able-bodied Yucatecan is a member of the *Liga.* It is more than a political party; it is more than a social organization; it is more than an educational institution; it is more than an instrument for government. It is all of these combined. It is the instrument that is rejuvenating the Maya Indian and giving him the power to carry out a far-reaching social program. Many of the towns have *Ligas de Feministas* as well as organizations of men.

The *Ligas* are Yucatan. Without them we could not do any of the things we are doing for the Indian and the Indian would lack an instrument of education and self-development. Because that it what the *Liga* is—an instrument of spiritual growth.

Each *Liga* has a meeting every week. The meeting in the *Liga Central* is on Monday evenings—known as Red Mondays; in the smaller *Ligas* it is usually on Saturday or Sunday. At those meetings there are well organized programs, supervised by the *Liga Central* through its educational director and usually include a lecture or two on some educational subject, some recitations of poetry, some musical selections, songs and, not infrequently, dances and drama. The programs are varied from week to week and are serious at one time and given over to mere joy at another. At each one of the meetings the local business is transacted and that includes practically everything of significance in the lives of the members—for the *Liga* does almost everything that needs doing. It looks after education; it has night schools for the adults and keeps a watchful eye on the local educational system; it discusses the economic problems of the Indians; it is interested in the land distribution; it organizes baseball teams and athletic contests. It is the means of social, economic and political life of the little community, and is more vitally a spiritual institution than the church ever was.

Every little *Liga* has a baseball team where the middle-aged Indians play baseball; we are planning to add baseball and boxing to the school curriculum, and we are encouraging such other games as tennis and wrestling. These new activities have nearly killed the old Spanish bull-fighting. Each *Liga* has a band or orchestra—that is compulsory—for our people are far too sad and must learn to sing and dance, not only their own beautiful songs, but other and more sprightly dances and freer tunes. They have been slaves so long that they have forgotten how to play—slaves do not play; and people who play are not slaves.

The new Maya art

The *Ligas* build schools and beautify their towns; they carry on a propaganda against drunkenness, and some towns have forbidden the establishment of any *cantinas* (saloons). In time of a political campaign, together with the women's organizations, they determine both the nomination and the election of a candidate. In each election district they hold a nominating convention, composed of delegates from each *Liga* in the district and nominate the candidate for office. The nomination is equivalent to an election because the *Ligas* control the state.

The present administration has stressed two things; the distribution of the land, and the building of roads in the state — we have built eighty kilometers in the last nineteen months. We are also teaching the Maya language in the schools, and are emphasizing the richness and the glory of the older Maya civilization. Our first roads were built to the Maya ruins, for they are a monument to our past and a promise to our future. The Indian who was a slave before is now proud of his language and proud of his traditions; he is free to live on his own land, and capable of deciding his own destinies through his *Liga*.

New roads built by Felipe Carrillo

The *Ligas* will make possible the diversification of agriculture in Yucatan. We must raise not only our own food, but we must add other crops to our exports—already we are studying the possibilities of cotton and tobacco.

We have started an agricultural school, an experimental school for children where the most modern methods of pedagogy are tried out, and if they work we will spread them out to the rest of the schools.

With their own communal lands, with good roads, with schools in every hamlet, with a self-sustaining diversity of farm products, with a social organization in each village that will serve the spiritual and social needs in the country, with the cultivation of more than one crop of export, with cooperative consumers' and producers' organizations—for when the large *haciendas* are deprived of slave labor they will ultimately find it impossible to carry on except on a cooperative basis—with a cultivation of the handicrafts, the native music and dances, with a deliberate introduction of every scientific improvement that we can into our lives, we will in a single generation have a new Yucatan. We will have a Yucatan that will preserve all that is rich, beautiful and useful in the traditions of the Mayas and at the same time one that will have absorbed all that can be used of the new and the modern in science. We will cherish our soil, harbor our group life, grow and develop into a free and strong people that will prove an example to the rest of Mexico and even to the world. All of this we can do and more because of the characteristics of our people. The future of Yucatan belongs to the Maya.

Frank Tannenbaum (right) with Felipe Carrillo in Yucatan

There were crowds wherever Felipe went

Aztec calendar of the sun

The New Conquest

By MANUEL GAMIO

NOWHERE in the world, perhaps, do we find such lack of social balance as in the so-called Latin American republics. The lanes which range from the southern part of the United States through Argentina and Chile and which incidentally are probably the richest parts of the world both for their dimensions and for the variety and profusion of their products contain the greatest problems of social inequality. One would naturally assume that such a rich background would easily lead to collective prosperity. That is not the case. Except for the fifteen millions of white people, at most, who live modern lives, and who crave the riches these lands contain, the great majority, the eighty millions of natives, live primitively and ignorantly, ignorant even of the potentialities of their native heritage. This unhappy situation has come about largely because the civilized minority and the mass of natives have neither understood each other, nor been able to work together for common ends. Besides representing different racial strands, they have been sharply antagonistic in their economic situation, traditions, customs, tendencies and ambitions.

The struggle began with the coming of the white man. The conqueror instead of aiming at racial fusion, at a unity of interest and ideals, cheated the Indian of his material goods and tried to erase his nationality and civilization. The conqueror imposed himself with his mandates and laws. The Indian could not swallow at one gulp a new system of law, a new nationality, a new civilization. The Indian opposed the invaders with arms, and when subdued, continued his opposition passively—an opposition which has lasted four centuries and which even today hampers the development of the Latin American countries. Is Spanish America then condemned to eternal and futile strife? If the historical attitudes are continued, if this lack of appreciative understanding of the indigenous element persists, the breach will remain unhealed. However, if Latin America takes upon itself the task which has had its beginning in Mexico and carries forward a new program of social realignment between the races, the breach may be healed and a new, a true and triumphant conquest may yet be achieved.

THE Mexican government has entrusted the carrying out of this new conquest within its borders to the anthropological branch of the Department of Agriculture.

We began by trying to secure a realistic conception of our various grades of civilization. We studied both the backward native and the more advanced *mestizo,* or half-breed. Our early investigations showed that almost nothing was known about the biggest part of our population. Such

"Pilate" and "James" in the representation of the "Los Alchilos," one of the religious-pagan dances that grew up in the Valley of Teotihuacan from a fusion of the aboriginal ritual dances and the folk dances of old Spain

scientific data as we had referred almost exclusively to the small white minority. Nor did we have definite information of our geographical and anthropological characteristics as they bear upon our people—of the influence of climate, mineral, animal and vegetable factors in the development of our racial history.

We discovered that our varied and irregular territories lack the biological and climatic simplicity which in other countries has played so important a part in shaping a homogenous people. Ours is a regional nation, and these regions have contributed much to the differentiation of Mexican races. The Mexican people is a conglomeration of several native races, of half-breeds and whites, all too little known to each other and divergent in their innate characteristics, their geographical conditions, living in different climates, to which they have become accustomed, surrounded by different botanical and zoological species and using different cultural and linguistic backgrounds.

With these variations in mind, we outlined the following working policy for our study:

1. The gradual acquisition of all the knowledge possible concerning our racial characteristics, our material and intellectual culture, our language and dialects, our economic situation and the complete physical and biological background of the several territorial populations, both past and contemporary, in our republic.

2. Investigation of the methods best suited to carry out our work in a practical manner. This included a study of governmental agencies, (federal, local and municipal) and private agencies (scientific societies, philanthropic organizations, labor unions, the press, the church, lodges) to determine how best they could aid in the physical, intellectual, moral and economic development of these races.

3. The organization of systematic efforts towards racial understanding, towards a fusion of the different cultures, towards linguistic unification and economic equilibrium of the various groups. We are convinced that it is only in this way that we may hope to achieve a coherent national consciousness, a true patria.

Since it would have been impossible to undertake a simultaneous study of all the diverse races of the republic, we selected as the first areas of our work those regions inhabited by the principal races of the various groups. With this object in view, the following zones were chosen in which more typical regions will be definitely picked for investigation: Mexico, Hidalgo and Tlaxcala; Oaxaca and Guerrerro; Chihuahua and Coahuila; Lower California; Sonora and Sinaloa; Yucatan and Quintana Roo; Chiapas; Tabasco and Campeche; Veracruz and Tamaulipas; Querétaro and Guanajuato; Jalisco and Michoacán.

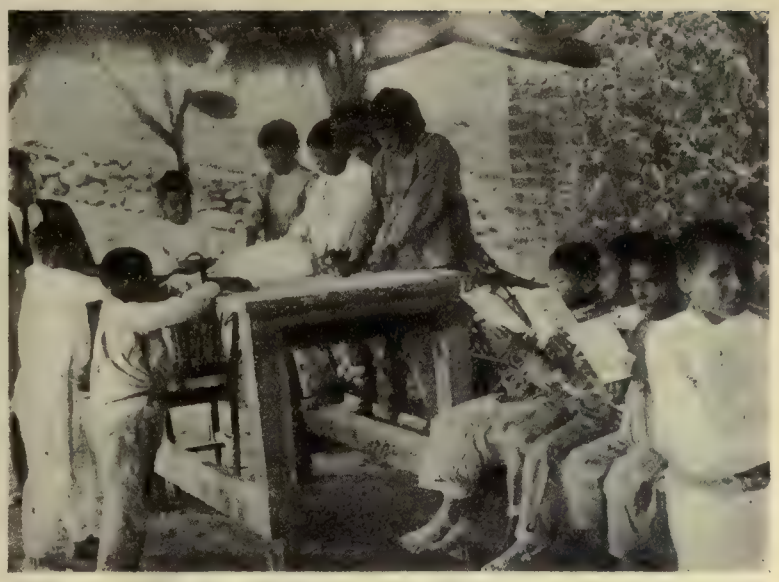
These zones typify the various physical, climatic and biological conditions of the country, and their inhabitants synthesize the historical, racial, cultural, economic and linguistic characteristics of all Mexico. To carry out this program in the first area selected, the valley of Teotihuacan, which lies in the state of Mexico, we have recruited a group equipped with the scientific technique and enthusiasm necessary for the task. Our first problem was to strip this group of students as far as possible of their preconceived notions and prejudices as civilized men and prepare them for the contact with the spirit, traditions and customs of the Teotihuacanos—a culture four centuries behind. They were advised to abandon their peculiar habits of thinking, feeling and modes of expression, and to adjust themselves both physically and spiritually to the backward life of the inhabitants. They were urged to mold themselves to the life of the people among whom they were to work. They were to learn to eat their food, their *tortillas* and *frijoles*, to drink their *pulque*, to discuss in a comradely fashion their ideals and ambitions, to accept without showing surprise their social organization, their diseases and their cures, their crops, their plantings and religious superstitions, and to make suggestions in the primitive ideology of Teotihuacan. In short, they were to acquire a native soul.

THE valley of Teotihuacan lies forty-five kilometers northeast of the City of Mexico and extends over 25,935 acres. In 1917 there were two railroad stations, one in the center of the valley and the other four kilometers away. There were practically no wagon or automobile roads. Mere lanes connected the little pueblos within the valley.

The climate is mild and favors development of normal life; the temperature rarely varying during the year from 15 degrees Fahrenheit. There are large springs of drinkable water; subterranean lakes, at depths varying from one to fourteen meters, permit of easy irrigation, and the San Juan river carries away the superfluous waters and keeps the region free from swamp formations. The mineral resources consist of excellent building materials, rocks, sands, clays, great deposits of vari-colored obsidian suitable for jewelry and ornamental objects, and deposits of very good clays for pottery, brick and tiles. Of natural vegetables there is a long list: *maguey* (Agave americano), the *nopal* (cactus), the *cardo*, the *pirú* and the *huizache*, besides many other plants having food and medicinal value. The cultivated vegetable products are varied and abundant for the lands are very fertile; among them are maize, wheat, potato, alfalfa, tunas, barley and various greens. Conditions are favorable

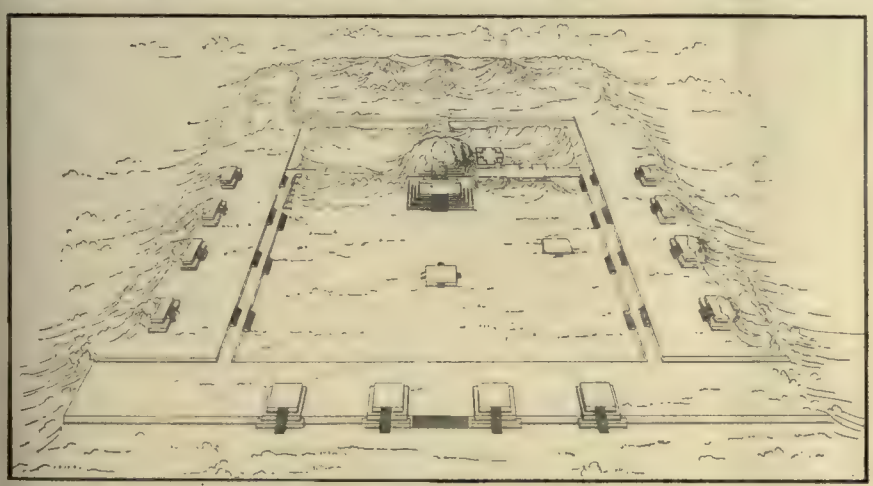
for the raising and breeding of cattle and domestic animals.

The valley of Teotihuacan boasts its own picturesque beauty. The lower plains form delightful contrasts with the surrounding mountains, skies are blue and limpid; the air transparent and earth a quilt of brilliant colors, sloping a gray or yellow surface to the violet of the nearby mountains. In short conditions are ideal for the development of a vigorous human life with all necessary cultural concomitants.



Children of the regional school making bread, an industry implanted in Teotihuacan by the Department of Anthropology

THE population of the valley at the time of this investigation, 1917-1919, consisted of 8,330 inhabitants, and if the land had been evenly divided each individual could have been given three acres. The products of these three acres (five pounds of cereal per day and various vegetables) together with the industrial products from the other materials listed should amply suffice for the needs of the people. The land, however, is unevenly divided: 7,907 persons have neither land nor work; 406 proprietors possess together 2,594 acres of the poorest and driest land in the valley—one tenth of the available area. And seven large proprietors, who live in Mexico City, own the other nine-tenths, or 23,341 acres of the best irrigated and richest land. The result is that the large *hacendados* take the products from the lands in the valley and sell them in the capital,



The Temple of Quetzalcoatl, popularly known as The Citadel, consists of a spacious quadrangular plaza formed by platforms measuring four hundred meters on each side and raised several meters above the ground. Restored as above, it is undoubtedly the most interesting ruin in this ancient city

leaving the resident population to live on the fruits of the one-tenth in the hands of the small proprietors, an amount entirely insufficient for proper nourishment. Consequently, large numbers of the inhabitants are compelled to emigrate and find work on the big *haciendas* of the seven proprietors where they earn fifty to seventy-five *centavos* per day (two *centavos* make one cent). Many of the workers die of starvation or disease caused by undernourishment. In colonial times the situation was much better. The inhabitants still owned a part of the land, but this was appropriated during the nineteenth century. Before the conquest, the distribution of the land and its product was equal among the inhabitants and suited the social organization.

The official data existing up to 1917 described the valley as inhabited by whites. If the sociologists had accepted this classification their actions would have been adapted to the characteristics and necessities of the white and civilized population, when in fact the large mass of the people is indigenous, backward, and possessed of a spirit entirely different from that of the whites. A new census showed that the Indians numbered 5,657; the *mestizos*, 2,137; the whites 536.

As compared with other races, the inhabitants were in a pronounced state of physical degenration due to undernourishment, overwork and bad housing. There was no vaccination, very little bathing and a general lack of cleanliness. The infant mortality reached as high as 56 per cent with no medical service available; the people depending upon the native herb doctors, or the so-called "medicine men" for a cure for all their ailments.

They had no conception of integral education, believing that reading and writing and arithmetic were enough for all their needs. Illiteracy amounted to 66 per cent —a highly satisfactory rate for a rural region of Mexico; but the literates in the neighborhood lived in the same backward state, the same misery and ignorance as the unschooled. Their poverty was such that they could not afford to buy newspapers or books after paying for their food and clothing. Hygienic, industrial, esthetic, political or physiological education was as entirely unknown as it had been in colonial or pre-Hispanic times.

LOOKED at historically, the conquerors do not seem to have benefited the natives in any great degree by supplanting the animist or polytheist religion of the Aztecs. While their primitive religion was cruel and bloody, yet it seems to have been relatively satisfactory. It was comprehensible to the Teotihuacanos and was suited to their moral needs. They had created it. They had created it directly out of their social and cosmic existence, climate, composition of the earth, volcanic conditions, hostility or friendliness of the regional vegetable and animal kingdom, necessities of

war and conquest, and in explanation of the organic death of the individual.

The Roman Catholic Church of the Sixteenth Century—an exotic religion, and an agglomeration of the Hindustanic, Egyptian, Hebrew, Greek and Roman ideas could never fit the needs of a native American originating as it did from founts far different from those of the new Western world. And in spite of the threat of death or hell, or promises of heavenly ecstasy, the people clung to their old gods and the priests were compelled to adjust their religion to the historical and psychological conditions of their indigenous dependents—the conquered ones. The old gods of war, of harvest, of the rains were supplanted by the saints, who possessed the same qualities. Santiago, St. Francis, St. Isadore reigned in the new *teocallis* in the place of Huitzilopochtli Tlaloc, Teozintle. The abstract concepts of Catholicism were never explained, but were thrust aside with an insignificant objective representation. God, the Father, was a venerable old man. The Holy Ghost was a beautiful dove. Hell, a horrible oven within which burned all those who did not obey the priests. The old dances were Catholicized, were adapted to the needs of the new church, just as were the Indian songs and the other pagan ceremonies.

Just what moral benefits did the Indians receive from their acceptance of this hybrid religion? The convert lost his land at the hands of the monastery and he himself was put to building churches and other religious edifices. For these services he was rewarded with such cruelty that Archbishop Montúfar himself complained to the King of Spain of the misery in which the clergy held the Indian slaves.

The nineteenth century found Mexico independent of Spain, but the clerical atrocities continued with more or less intensity up to 1917. Three chief causes for complaint were found against the clergy of Teotihuacan:

1. The persistent commercial spirit which characterized their charges for services in marriage, baptismal and burial ceremonies and for special holidays on the days of the saints; the tithes which they levied without taking into account the poverty of their contributors.

2. Their failure, in return for their material support, to provide for the sick and the needy, and for the education of the people, many of whom had no claim on any other organization.

The immoral effect of this religion among the natives outbalanced the little good the few worthy men among the clergy have accomplished.

BEFORE the Conquest, the inhabitants of Teotihuacan had reached a high state of civilization considering the parallel cultures of their time. Their architecture, their sculpture, their painting, their pottery, their apparel, their industrial implements and their rituals—all these were not only equal, but far beyond those of the other peoples in the same historical epoch. Their culture reached its climax in the gigantic, archaeological city of Teotihuacan, measuring from six to eight kilometers in length; with its marvelous bas-relief in the temple of Quetzalcoatl, the god of the air; with its mural frescoes, its carvings, its artistically curved vases; with its exquisite jade and obsidian jewels, and its weavings and mosaics of feathers; with its agricultural utensils so adapted to their mediums that they are still actually in use; with its fantastic and beautiful mythology, the symbolism and mysticism of whose concepts gave origin to the famous codices or Aztec books.

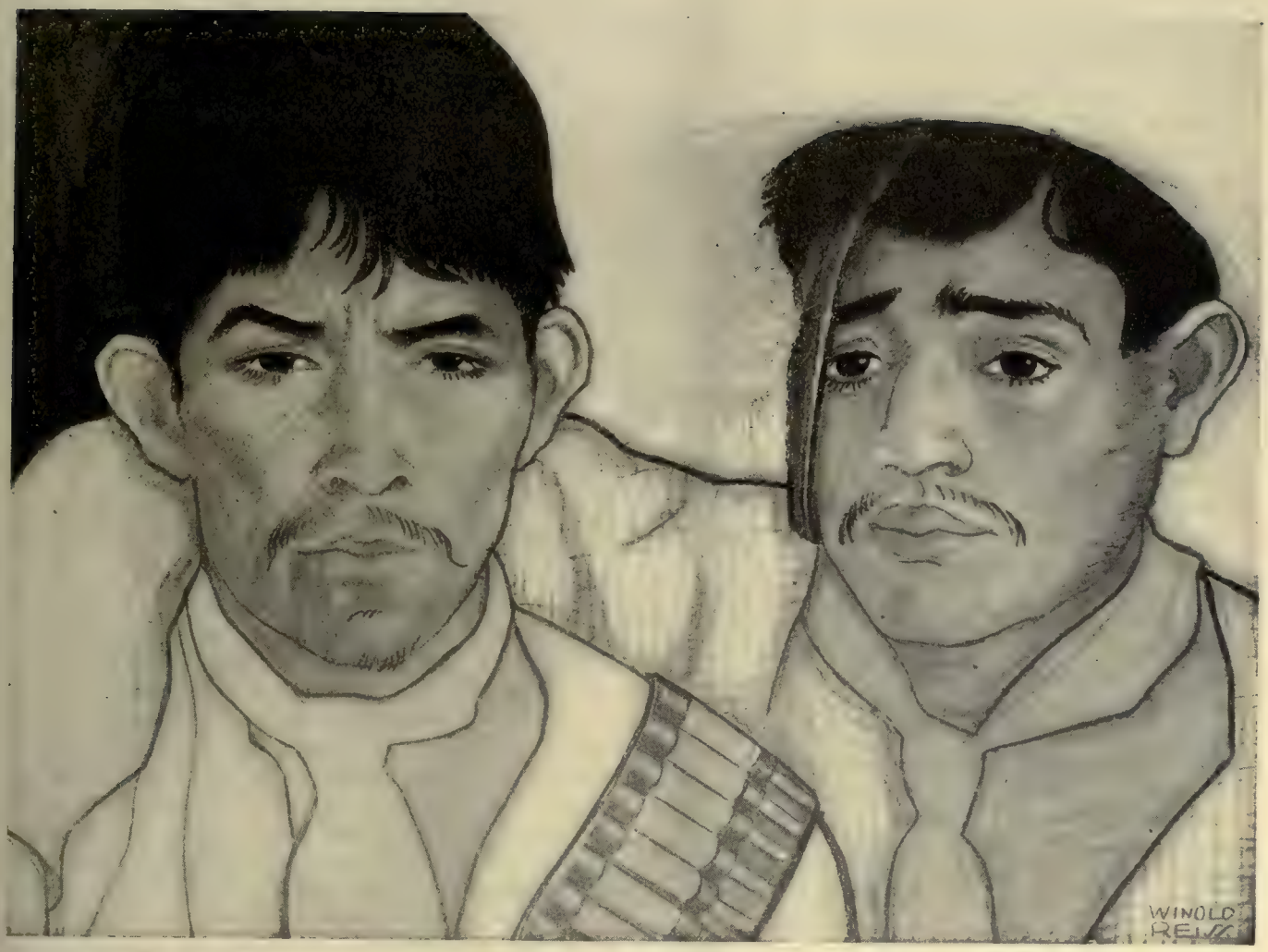
Pyramid of the sun in the temple of Quetzalcoatl

This civilization, which had begun to disintegrate at the hands of the migratory tribes from the north, broke completely at the coming of the Spaniard. He, with the egotism of the conqueror, believed that his civilization was the only one and the best one, and forced his ideas on the Indian, destroying whatever culture he may have found.

THE native accepted from his masters the steel instruments, the hat and trousers, certain domesticated animals, and a very few ideas. The rest of the new culture he disregarded, keeping himself and his existence as native as before the coming of the white men. The two contradictory civilizations could not flourish side by side, and neither of the two could dominate. So the European culture established itself superficially and the native civilization remained under it, passive, disintegrating, and stagnating all during the colonial epoch and through the nineteenth century. By 1917, the glorious architectural knowledge which had been handed down from the ancient builders of the famous City of the Pyramids had entirely disappeared. From four to five hundred persons lived and still live in natural caves, while most of the other inhabitants have as their residences tiny huts of cactus leaves, or adobe, or of the volcanic rock which abounds in that region. The dwellings lacked not only comfort and hygiene, but by their appearance violated artistic life. There were no traces of the former art industries except the making of a certain coarse pottery incomparably inferior to that which the tradition of the people might have led us to expect. In the ruins of the temples we found beautiful relics, traces of an obliterated civilization, but among the people we found cheap and inartistic objects, standardized products of the factories of an alien civilization.

In their intellectual life, the people of the Valley, particularly the indigenous element, have a world of their own, apart and aloof from the modern spirit. Their conceptions of natural phenomena and of the deities, their ethical and esthetic ideas and their interpretations of these ideas into social institutions—none of these were formed on any sort of recognizable scientific basis. Their sicknesses are cured by *curanderos,* herb doctors who use plants to which they ascribe magic power, or by witch men who practice exorcism and magic ceremonies. The scarcity of rain, hail, frost and other physical phenomena are fought with this kind of ceremony mixed with the practices of a rudimentary Catholicism. The laws are interpreted by similar means.

(*Continued on page* 192)



Painting by Winold Reiss

Brothers-in-arms at Zapata's headquarters, Cuernavaca

Bandit Colonies

By ROBERTO HABERMAN

MEXICO is a romantic country. There are bandits in Mexico—real bandits, as well as unreal ones. At least, so Americans have always loved to believe, and it is a belief not entirely groundless. One of the reasons why Mexico has always had bandits is because it is so easy to be a bandit there. It is a comparatively safe method of making a living, and there isn't much work attached to it. This is not as funny as it sounds. It is one of Mexico's tragedies—this ease with which one can take to the hills or hide in the *barrancas* and carry on almost alone against great odds. And in Mexico to be a bandit is not entirely a matter of disrepute. One can almost be a respectable bandit. The line between the bandit and the revolutionist has been so hard to draw, the revolutionists have been so many and the bandits so few, and the things they did seemed so much alike to the outsider that it was very easy to confuse the two and describe the revolutionist as a bandit—and let it go at that.

And so, Mexico has been called the country of bandits, when in reality it has been the country of revolutionists. The difference is fundamental, because you can pacify revolutionists. There is an end to revolution; whereas banditry grows with what it feeds on.

This discovery that the Mexican bandits are really revolutionists was made by Obregon. He discovered that there were definite objectives, or rather he proved that there were definite objectives, which once realized put an end to banditry—that is, to revolution. It cannot be overemphasized that many of the people we have believed bandits were genuine, if crude, dreamers of a social Utopia achievable by violence; and the ends were simple enough —land, water, schools. That is not much for a bandit to demand, but it is a great deal for a revolutionist to fight for. The possession thereof would mean Utopia. It would mean an end of banditry, and the beginning of peace,

good-natured, quiet peace, with native melody and cheerful evenings, with sufficiency (sufficiency requires so little in Mexico) and time to carve and paint the world about in variegated colors and innumerable forms.

There were fifty thousand bandits so-called, bandits more or less, when Obregon came into power. They were a powerful lot—powerful because they were unsuppressable. It was not so much that you couldn't beat them in battle, but you couldn't catch them, so as to battle with them, They always knew the country better than you did. They were also and always more or less "in" with the natives in their localities, and it was hard to tell the difference between a bandit and a peon. A bandit had only to hide his gun and wrap himself in a *sarape* to look like any peon in the neighborhood. And they were a fearless and cunning lot to boot.

During the worst days of the Zapatista rebellion when Carranza was spending millions of dollars and using thousands of men to destroy the Zapatistas, they used to come into Mexico City as peons to sell their little trinkets and purchase cartridges and ammunition to carry back, while their women made the federal soldiers drunk and stole their guns. And it isn't easy to outwit a people that, more or less, have so many wits.

The bandits had set the Mexican government by its ears and had done it for eleven years. There was Zapata in the south, and you couldn't catch Zapata. During the worst days of the revolution with a price of fifty thousand pesos on his head, he captured a foreigner and held him for ransom. A consul who had known Zapata in his younger days got permission to visit him and asked him to release his prisoner. Zapata demanded ten thousand pesos. Zapata was not a bandit; he was a revolutionist. But he needed money. He had no powers of taxation. That was one way of getting it.

The consul said that he didn't have the money, but would be glad to get it for him; and as Zapata knew him to be a man of his word, he said, "All right. I'll trust you for the money. I'll send somebody in in a few days to get it." And in a few days someone knocked at the consul's door, and in walked Zapata himself dressed as a peon—a price of fifty thousand pesos on his head. He had a drink to the good health of the prisoner, exchanged some funny stories with his host, collected his ransom, and disappeared into the night from which he had come.

You see it is hard to tell who is a bandit and who isn't. Now there were fifty thousand like him in Mexico. They were not all as great men as Zapata was, because Zapata was one of the great men of Mexico. So far as fundamental influence on the character of the movement is concerned, he was the great agrarian leader of the Mexican revolution.

His life reads like a romance. A peon who rose in rebellion and exasperation; who learned how to read after he became a general; who controlled the destinies of five states; who was ultimately murdered, treacherously, by a Carranza general; who armed soldiers by taking the guns away from his enemies—for he had no arms when he started; who for eleven years made excursions two miles outside of Mexico City unsafe; who built schools and distributed lands; who awakened so great a love among his people that the day of his death has become a national holiday in the district he controlled. Thousands of Indians gather every year to worship at his grave. Zapata was one of the bandits—that is, he was one of the great revolutionists, the great prophets of Mexico. So much depends on the point of view.

The day he was murdered, and the news of it reached Cuernavaca, a barefooted peon scratched with his penknife in crude letters on one of the posts of the Boarda Garden, the old Maximillian palace, the following: "Rebels of the South, it is more honorable to die on your feet than to live on your knees." Zapata was one of the bandits, as you see.

Zapata became a great reader in his day. His teacher was Soto y Gama, an eloquent lawyer who took to the mountains with Zapata, because Zapata represented the agrarian dream of Mexico, and as they wandered over the hills and through the valleys and sat around the campfire at night, Soto y Gama taught Zapata how to read. Soto y Gama had only two books. He carried the Bible in one pocket and a copy of Karl Marx' "Capital" in the other. These were Zapata's primers.

The fifty thousand bandits in Mexico were not all like Zapata, of course. But they were Zapatistas or Villistas or Cedillistas. The name doesn't matter much. There were many names. Their purpose was more or less the same purpose. And there were fifty thousand of them. Most of them were officers, too. Simply enough, whenever a peon rose in rebellion in his own district he named himself general, and his friends became colonels, and the colonels' friends became captains, and the captains' friends became lieutenants. If you are going to be a revolutionist or a bandit, there must be some glamor and dignity to it, and anyway it was one way of feeling authoritative.

The bandits were a real problem. A problem that none of the governments since the days of Diaz had solved. They had helped to destroy all the governments since the days of Diaz. And Mexico had no peace. There was blood and strife and bayonets and savagery all over the land. The very air was tinged with passion.

Yet Obregon achieved peace within five months after he came into power. The roads were safe for the traveler; railroads that had not run in ten years puffed over the mountains again, and the bandits disappeared as if some magic wand had put them all to sleep. The story is so simple that it seems undramatic. Obregon announced that the revolution was over. That was all. But he made good in the announcement. And when the revolution is over revolutionists have nothing to fight for. It is this way:

Obregon sent Samuel O. Yudico to call upon General Saturnino Cedilla. "Tell him that the revolution is over and ask him what he wants." Cedilla said, "I want land. I want ammunition so that I can protect my land after I get it in case somebody tries to take it away from me. And I want plows, and I want schools for my children, and I want teachers, and I want books and pencils and blackboards and roads. And I want moving pictures for my people, too. And I don't want any church or any saloon. That's all."

Well, the revolution was over. So they shipped him agricultural implements. And his people were settled in ten different colonies, all connected by roads and telephone lines; schools were built, and Cedilla, the oldest and only remaining of four brothers, Cedilla, who had kept the railroad between San Luis Potosí and Tampico interrupted for six years, who was never conquered and who was a terror to all that neghborhood, (*Continued on page* 196)

The Agrarian Problem

By RAMÓN P. DE NEGRI

LATAFUNDIA has been the curse of Mexico. One cannot understand Mexico, its history, its strife, its revolutions, its cultural status, its international problems, its illiteracy, unless one understands that large scale land holding is the base of all Mexican social organization. Mexico is still struggling to destroy feudalism, a struggle that the rest of the western world settled long ago. It is still fighting the battles that common men have fought everywhere against the land barons and their dominance.

For four hundred years less than ten thousand families have owned Mexico. I do not mean merely controlled, influenced, directed, dominated. I mean physically owned and disposed of as a personal heritage. This is not only the statement of one who is trying to readjust the problem to the needs of the common people, but it represents the concensus of opinion of all genuine students of the situation, both foreign and native. Humboldt said, "Mexico is the country of inequality. Nowhere does there exist such a fearful difference in the distribution of fortune, civilization, cultivation of the soil and population." It was more than slavery. It was a situation where one man owned not an estate, but a state, a kingdom almost.

This background one must see, if one is to appreciate both the character of the problem and the inevitable bitterness of the process of its solution.

When the Spaniard came and settled in Mexico, he came as a conqueror into a populated country. A system of *encomiendas* was developed by which he took the land of the conquered people and the people to work the land he had taken. Cortez, for instance, claimed for himself some twenty-five thousand square miles including twenty-two towns with all the lands that these towns owned and all the people that lived in them—something over one hundred and fifteen thousand men, women and children. With this possession went all the prerogatives of sovereignty, control over life and liberty and fortune; and this estate of Cortez, like most of the other large estates of Mexico, was entailed and persisted as a unit up to the beginning of the nineteenth century. In fact, the records show that before disentailment was imposed this particular estate had 15 villas, 157 pueblas, 89 haciendas, 119 *ranches*, 5 *estancias* and contained 150,000 people—all of this the personal possession of the descendants of Cortez.

Nor was this the only large *encomienda*. Pedro de Alvarado received the district of Xochimilco with some thirty thousand inhabitants. One of the favorites of the Spanish king was given what is now the entire state of Guanajuato. As early as 1572 there were 507 *encomiendas*. In addition, other large estates developed through one form or another. The result was that most of the free communal land holdings of the days before the conquest disappeared. A small number of Spaniards owned practically all of inhabited Mexico as their private possession.

The Spanish kings at different times tried to destroy, to limit, to undermine the large estates of Mexico, but every attempt met with resistance, and many a law and decree of the king was marked by the viceroy, "Obeyed, but not executed." So it went on until the War for Independence.

Then the large *hacendados*, who had defeated the Spanish kings, defeated the objects of the War for Independence. The war was not against Spain, it was against *gachupín* (Spanish influence). Hidalgo and Morelos, the leaders of the revolution, and their Indian followers fought against the *hacendados*. Iturbide, the first emperor of Mexico, however, was himself a *hacendado* and his first act was to give legal assurance that there would be no change in the land system of Mexico. The peon remained a peon. Nominally the Indian became free, but actually, through the instrument of advanced loans he remained a slave, because he could never leave the estate until he paid his indebtedness, and he could never pay his indebtedness, which was passed on from generation to generation, and assured permanent legal control of his destinies.

In partnership with the *hacendados* was the church as a land owning corporation. It is estimated, in spite of the original laws of the kings of Spain, which prohibited ecclesiastic corporations from owning real property, that by the middle of the nineteenth century the church had come into possession, by inheritance and gift, of one-half of the landed properties of Mexico. The attempt to convert the church properties by sale and payment into privately owned properties was resisted by the church and by the large land-owners. The Three Years War was a land war. The liberals, the disinherited, the Indians fought under Juarez; the *hacendados*, the clericals fought for the church, and when defeated, the land-owners and the church combined to bring Maximilian to Mexico. The liberals won eventually, but with the coming of Diaz, the *hacendados* regained their influence and land distribution was even more unequal at the end of Diaz' regime than at any time before.

Outfit of a regional agronomist sent out by the Department of Agriculture

Yesterday and Today

This situation had been aggravated by the liberals themselves who, in their anxiety to strip the church of its immense holdings and to subdivide these, wrote their laws, in the constitution of 1857, in such general terms as to include in these divisions the remaining communal lands, or *ejidos,* which the Indians had until now been able to retain. The new law provided for individual land holding, but the habits of group ownership were so deeply ingrained, knowledge of legal forms so limited, and the meaning of private ownership so far outside the experience of the poor Indian that it brought about fraudulent sales and surrender of legal title to the large land-owners. The last remaining *ejidos,* which had persisted as a common heritage with some of the Indian Pueblos, were destroyed and absorbed into the large estates.

The Diaz regime thus represents the culmination of large land holding in Mexico. A law of December 15, 1883, passed by the government for the purpose of surveying the remaining national lands, provided that one-third of all the lands discovered should go to the surveying company. As this was the time when railroads were being built in Mexico and industries being developed, land values were rising and a flood of foreign speculators availed themselves of this upward tendency and accumulated enormous estates. Under this law, sixteen million *hectares** were given away and practically all held for speculation. Some ten years later a law was passed for the purpose of colonizing the discovered national lands; but this colonization law demanded no colonization of the prospective colonizers and placed no limit upon their holdings. And some 25,000,000 acres of land were given away. In many cases the land belonged to Indian pueblos who often had no legal title to it; because in all the generations they and their fathers had tilled the land they had never learned the need of a legal title. Their fathers' bones mouldered in the graves outside the pueblo. That was title enough in the eye of the unlettered Indian. The Indians were frequently driven off by force, as was the case of the Yaquis in Sonora, when their fertile lands were given away to strangers; and the public lands were still further depleted and alienated, mainly to foreign speculators.

As an illustration of what was done in the Diaz regime, it is interesting to remember that in Chihuahua some 14,000,000 hectares were given away to seven companies. In Coahuila, Nuevo León and Tamaulipas some 5,000,000 hectares were given to a single concern. In Durango 2,000,000 hectares to two people. In Oaxaca four concessionaires were presented with 3,200,000 hectares. Practically all of Lower California was given to foreigners. And so, one could go on enumerating in much greater detail.

The land system established by the Spaniards had persisted through four hundred years. Under the Diaz regime the original large estates were made more secure; they recovered from the shock of the Juarez revolution; and to the native large landowners were added foreigners, who were given what was left of the national lands to form new large estates. The old system was continued to the advantage of new beneficiaries. The foreign *hacendado* was now brought in to support the native *hacendado* for their mutual benefit.

Probably the best picture of the situation as it was at the end of the Diaz regime is given in the statistical table compiled by George McCutchen McBride in his careful and conservative study of the land systems of Mexico which was published by the American Geographical Society, Research Series No. 12.

GENERAL STATISTICS OF LANDHOLDINGS IN 1910

State	Rural population	Per cent of total	Percentage of heads of families who own individual property	Percentage of heads of families who hold no individual property
Aguascalientes	70,507	58.5	03.6	96.4
Baja California	46,736	89.4	11.8	88.2
Campeche	63,351	73.1	02.3	97.7
Coahuila	239,736	66.2	02.3	97.7
Colima	52,556	67.6	03.1	96.9
Chiapas	361,246	82.3	04.0	96.0
Chihuahua	315,329	77.7	04.5	95.5
Durango	407,577	84.4	03.2	96.8
Guanajuato	776,443	71.7	02.9	97.1
Guerrero	545,183	91.7	01.5	98.5
Hidalgo	590,796	91.4	01.3	98.7
Jalisco	932,235	77.1	03.8	96.2
Mexico	831,347	84.0	00.5	99.5
Michoacán	828,947	83.6	02.7	97.3
Morelos	139,467	77.7	00.5	99.5
Nuevo León	263,603	72.2	05.4	94.6
Oaxaca	901,442	86.7	00.2	99.8
Puebla	896,618	81.4	00.7	99.3
Querétaro	200,211	81.8	01.6	98.4
Quintana Roo	9,109	100.0	01.4	98.6
San Luis Potosí	488,894	77.9	01.8	98.2
Sinaloa	278,423	86.0	05.3	94.7
Sonora	219,563	82.7	04.2	95.8
Tabasco	175,247	93.4	04.8	95.2
Tamaulipas	198,770	79.6	07.7	92.3
Tepic (Nayarit)	139,273	81.4	06.0	94.0
Tlaxcala	157,110	85.3	00.7	99.3
Veracruz	887,369	78.3	01.1	98.9
Yucatan	249,061	73.3	03.6	96.4
Zacatecas	406,214	85.1	01.9	98.1

* A hectare is approximately 2½ acres.

Today and Tomorrow

THE revolution of the last ten years has been a revolution against this system. The land program of Madero, Zapata's *Plan de Ayala* in 1911, article 27 of the Constitution of 1917, the various decrees of President Obregon and of the Department of Agriculture —all of these are concentrated about this problem. It must be solved. Mexico must be owned by the people of Mexico. Until that time there will never be peace or freedom or social justice or democracy or progress or education or anything else that is decent in social organization. If we cannot solve it, if we are not strong enough, or bold enough, or intelligent enough to undo the evil that has been done by the Mexicans, we will be swept aside and will deserve to be swept aside like a lot of chaff. And other hands, nobler and stronger, will carry on the task that lies to hand.

To understand the social meaning of this agrarian revolution, one must visualize the relationship that such a land system imposes upon a community. The small number of excessively rich landowning families generally lived in Mexico City or in foreign countries, rarely taking a personal interest in the management of their lands. All the owner demanded was a certain income. On rare occasions he occupied the large mansion on the *hacienda* for hunting or recreation. The management was in the hands of an ignorant subordinate whose main technique was to carry on the old system of agriculture by the use of physical violence, if necessary, upon the peons who worked the land. The peon had nothing and knew nothing. He was illiterate. He lived in squalor. He had no means or opportunities for growth. He was a land-driven slave. Moreover, these large land owners, the governing class of Mexico, were an inefficient governing class. They wasted the national patrimony. They did not introduce modern methods of agriculture, modern machinery, the use of manures, fertilizers, rotation of crops or agricultural education. But they took, and took, and took from man, beast and soil. The one-handle wooden plow brought over from Spain four hundred years ago is still the common instrument for plowing. They depleted the country of its forests and introduced no reforestration, diminishing rainfall as well as moisture. The fertility of the soil, even in the most fertile places has fallen in the last hundred years by at least one-third—and that is a conservative estimate.

In Morelos thirty-three people owned the entire state. They were the government of the state; they decided upon the taxation; they supported the church and the police. When the budget was made out for the needs of the state they adjusted it according to their own ideas. Feudalism at its worst reigned. It is this background that enflamed the bitterness of the people into revolution in Morelos and the rest of Mexico.

Social justice is a slow, painful process, but the pain in the long run is not all one-sided. A new Mexico is being built; and the redistribution of land is the foundation stone of this new Mexico. We are laying it with bleeding hands and in great stress, but we are laying it, and digging it so deep into the hearts of the nation that this work of the revolution will endure forever.

TO break this bondage we are reclaiming the national lands that were given away too eagerly; we are returning to the Indian villages their *ejidos* from which they were driven; we are passing laws which will compel the breakup of the large estates: we are establishing cooperatives and we are introducing agricultural education. From the point of view of education we are sending agricultural experts through the country to organize agricultural exhibitions, to teach new methods of farming; we are improving cattle; we are importing machinery, and selling it upon small, long payments to agricultural communities. In 1922 alone more than 100,000 children were given some training in farming subjects. We are also establishing in the *hacienda* of Chapingo, an agricultural college, which will provide for six year courses on the most advanced technical lines of agriculture, and we are dedicating this school to teach the youth of the nation how to exploit the land and not how to exploit man.

In the land distribution we are proceeding cautiously, but definitely. There are 15,000 villages to whom land must be granted. So far only about 3,000 have been given provisional possession of their lands. Villages from which the land has been taken away have been repossessed of 306,114 hectares, and other villages have received 1,675,285 hectares by grant. There are also already projected but not yet distributed 325,220 hectares by grant and 45,981 hectares by restitution.

These land distributions are carried on under the constitutional provision which provides that the national land as well as the illegally absorbed *ejidos* shall be made available to Indian villages. There is a National Agrarian Commission with branches in each state. Each pueblo, when it wants

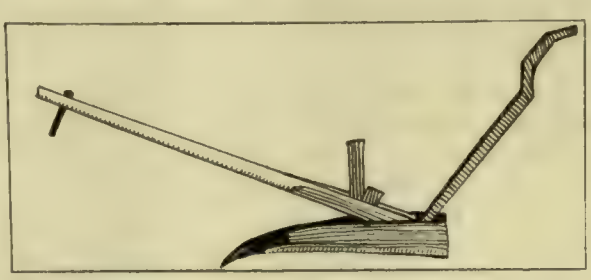
land, applies to its state commission, which investigates the demand of the village and refers its judgments to the national commission which makes the final decision.

In many cases the land given to the Indians follows the old grants to the Indian pueblos by the Spanish kings. When Zapata began distributing land in Morelos the Indian villages uncovered the old parchments, which they had guarded for generations, describing the lands belonging to the different villages. When demand for them was made by Zapata, the little Indian villages sent with each parchment three delegates, who sat on the floor and watched their precious possession while it was being transcribed into the records of the state. Where there are no previous *ejidos* to go by, new lands are measured off from the large estates according to the needs of the village. This does not mean a confiscation of the large estates; in many cases it means the taking of but a small fraction of the land. The *hacendados*, under the provision of the constitution, are given land bonds to mature in twenty years as compensation for the parcels of land taken from them. The value of the land is determined by the previous valuation placed upon it for tax purposes by the *hacendados* themselves, plus ten per cent.

The usual amount of land given to a village approximates the traditional league, about 4,387 acres, but the character of the land influences the size of the distribution. The individual holdings from the group allotment, which are distributed by the community for individual cultivation, vary from three to twenty-four hectares, according to fertility. This distribution of the *ejido* will partially solve the problem of breaking up large estates. To solve it entirely the constitutional provision for the breaking up and the sale of land that is excessive will ultimately have to be enforced.

When our agriculturists are organized into cooperative communities, the hour will strike in Mexico for the legendary land owner to retire off the national scene forever. To facilitate development of agriculture, the government has appropriated two million pesos for agricultural implements, which are being put at the disposal of the cooperatives; it has appropriated three million pesos for machinery for boring artesian wells to provide water for the communal lands. We have also provided free legal services for the communal land owners so that they may be protected from unfortunate experiences with people who know more about the law than they do. We are nationalizing all the waters, which heretofore have been appropriated and restricted by the large estates to their own use. We have created an office which, after the distribution of land and water, will provide the villages with seeds, as well as small sums of money.

In Chapingo there already exists a model cooperative village. It has its own store, stables, poultry yards, etc., of whose products the peons are the consumers. In this rare village there will be no saloons nor churches—institutions which in our country have been powerful tools in the hands of the landowners for degenerating our race.



One handle wooden plow of a type brought from Spain four hundred years ago, still used by small agriculturists

FROM THE CHARTER OF THE NATIONAL SCHOOL OF AGRICULTURE ON THE LANDS OF THE HACIENDA OF CHAPINGO, NOVEMBER, 1923

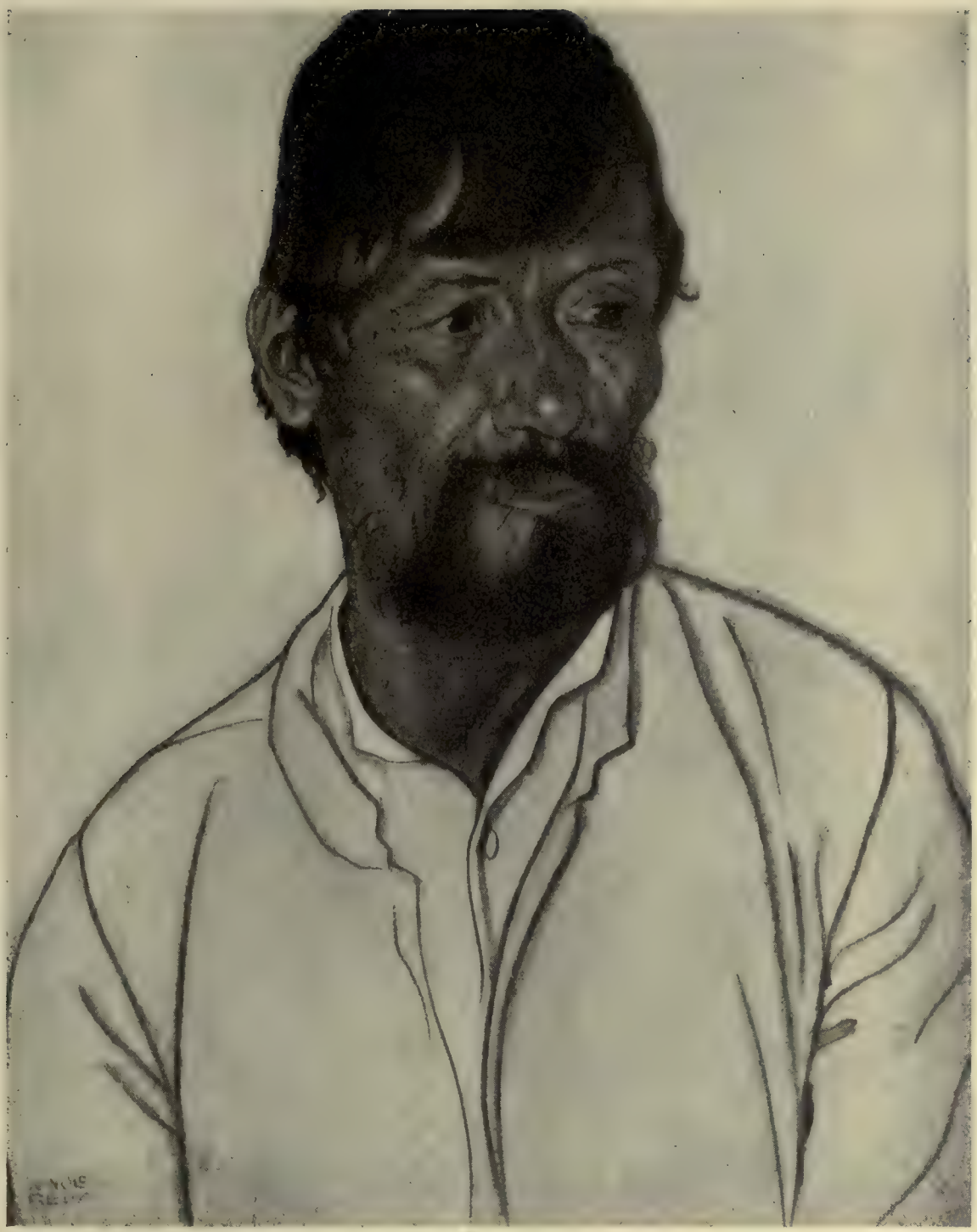
WE are trying to form here a nucleus of people that believe in work, considering it as the sacred and only instrument for human cooperation. From here there will go forth men, free and sane, sons of the earth to which they owe all and for which they believe they have the rugged and silent devotion that only great things deserve. . . .

This school holds forth a human ideal of simple cooperation and gentle comradeship among those that work the land, without trying to push them toward the abyss of great agricultural exploitation which needs, to flower and to prosper, the suffering of enormous multitudes of hopeless wage slaves. What we want here is that the farmer be his own master, that he be a friend in his community, that he be the help and the basis of the peasant citizenry. . . .

I FIRMLY believe that after the problem of the *ejido* has been solved, we should proceed to the complete nationalization of the land. The land problem will never come to an end while mankind exists; I think that its solution can be approximated more and more by complete nationalization of the land, on a basis of lease in perpetuity, having as its fundamental statute the labor of man. The *ejidos* are a success in Mexico; the communal principle is forcing the disappearance of the egoism of individual property. It promotes work in common; it does not form of its components nuclei of exploiters, but on the contrary, loyal fighters, with legitimate ambitions on behalf of the collective effort. The rural training in the fields, the creation of small industries organized on a cooperative basis and their scientific propagation in the rural regions will completely change the actual organization of society, making men emigrate from the city to the country instead of from the country to the city. The common land grant is already a socio-economic triumph, because it frees the man of the fields and transforms him into a producer in his own interest and not in the interest of the owner.

In the coming years we shall work to dedicate at least 25 per cent of the government income to the development of the agricultural common land grant, obtaining modern agricultural machinery and establishing the small agricultural industry to its maximum; another 25 per cent for rural education, for practical and objective work.

We are guided by the most noble ends conceivable in benefit not only of our people but also for humanity, realizing them, without boasting, to constitute the legitimate spirit of well-being which man always dreams of and pursues. We aspire toward a lovelier life, noble and sane, pushing to one side antiquated laws that foment hunger, egoism and hate. The problem, then, is established, and the resolution defined. The only thing necessary is that our strong men continue their work with unbreakable decision and without vacillating, so that the earth may be returned to those that work it with their hands.



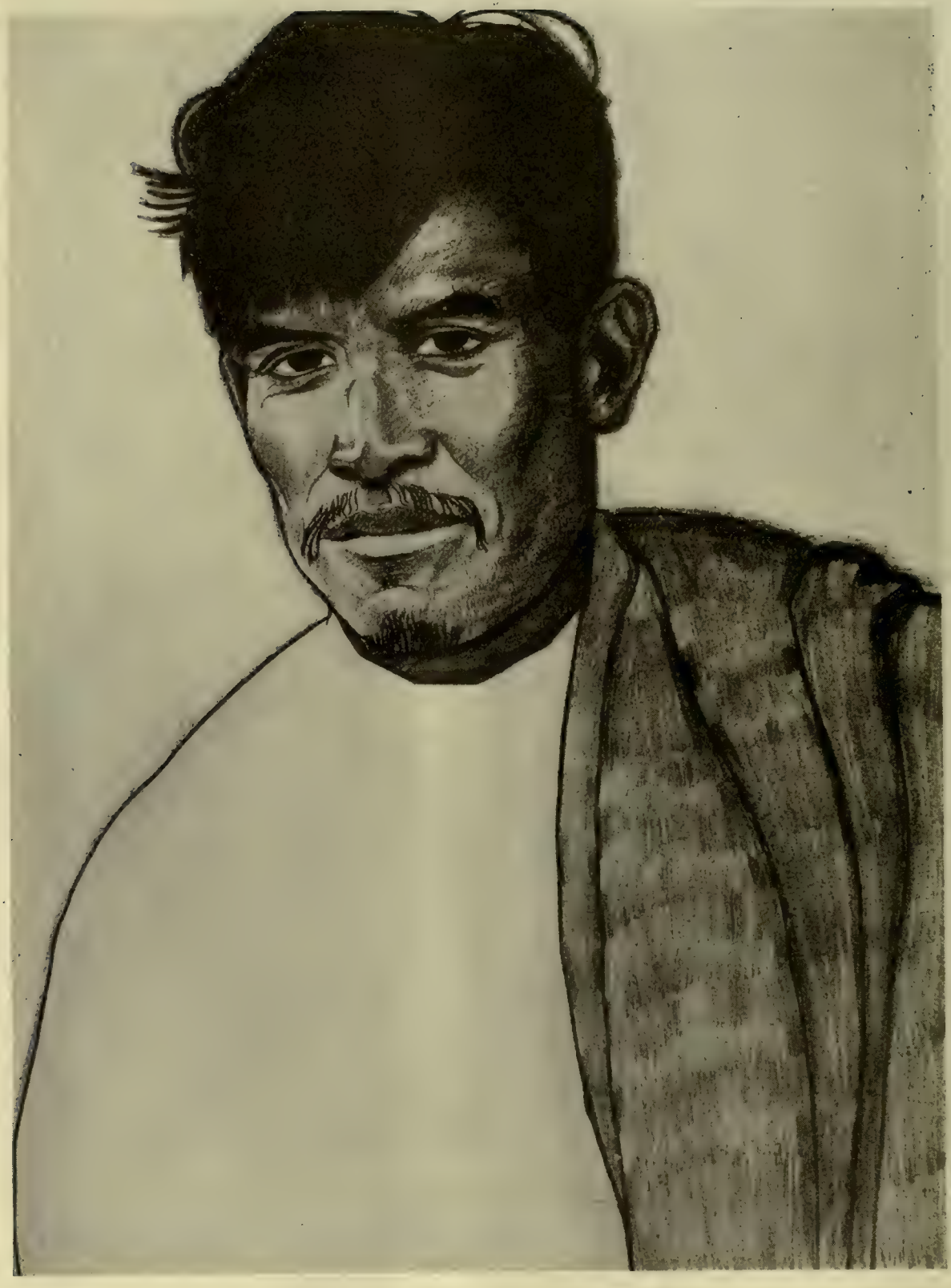
Photographs by Nicolas Muray

Man from Tepozotlan

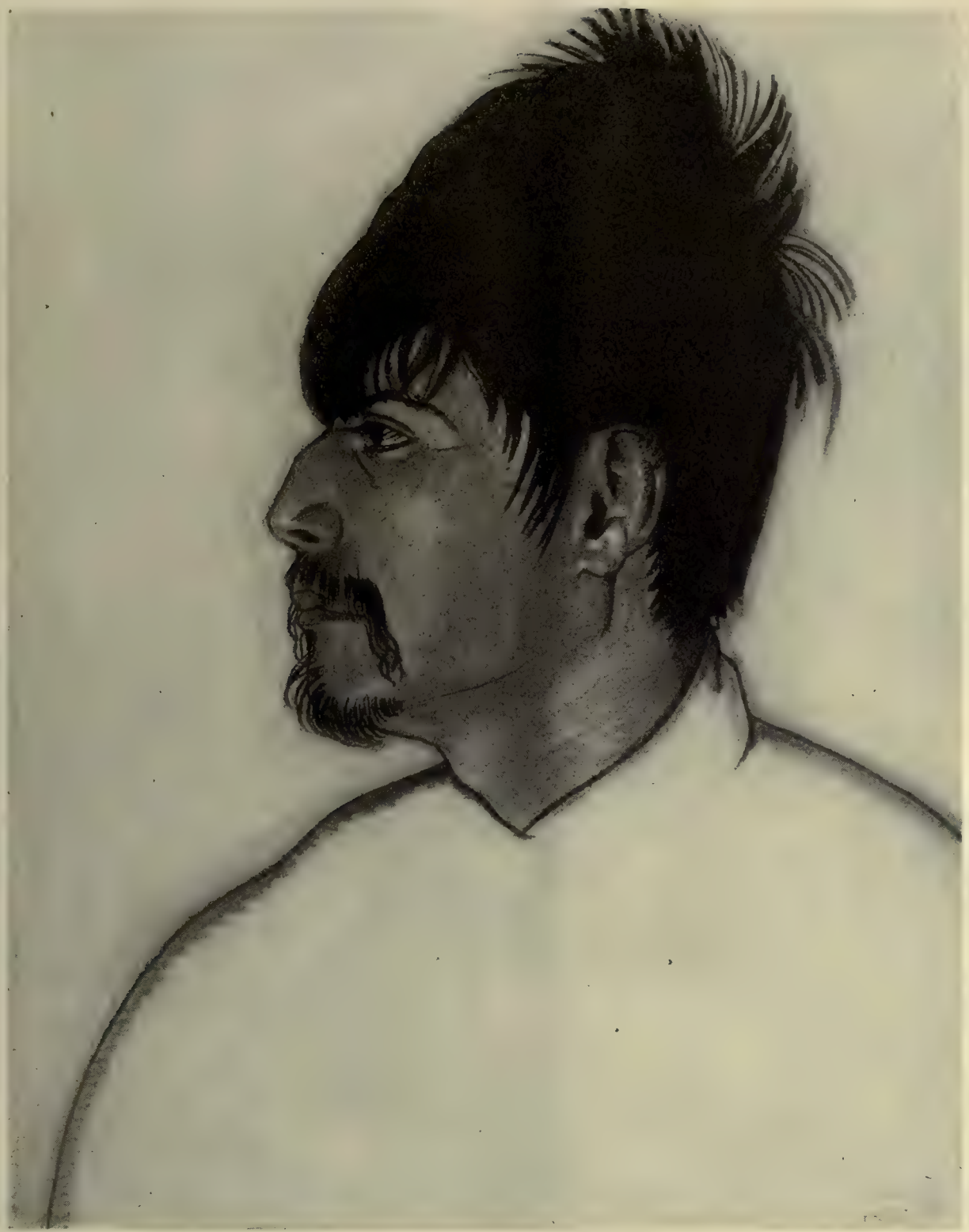
Mexican Types

By WINOLD REISS

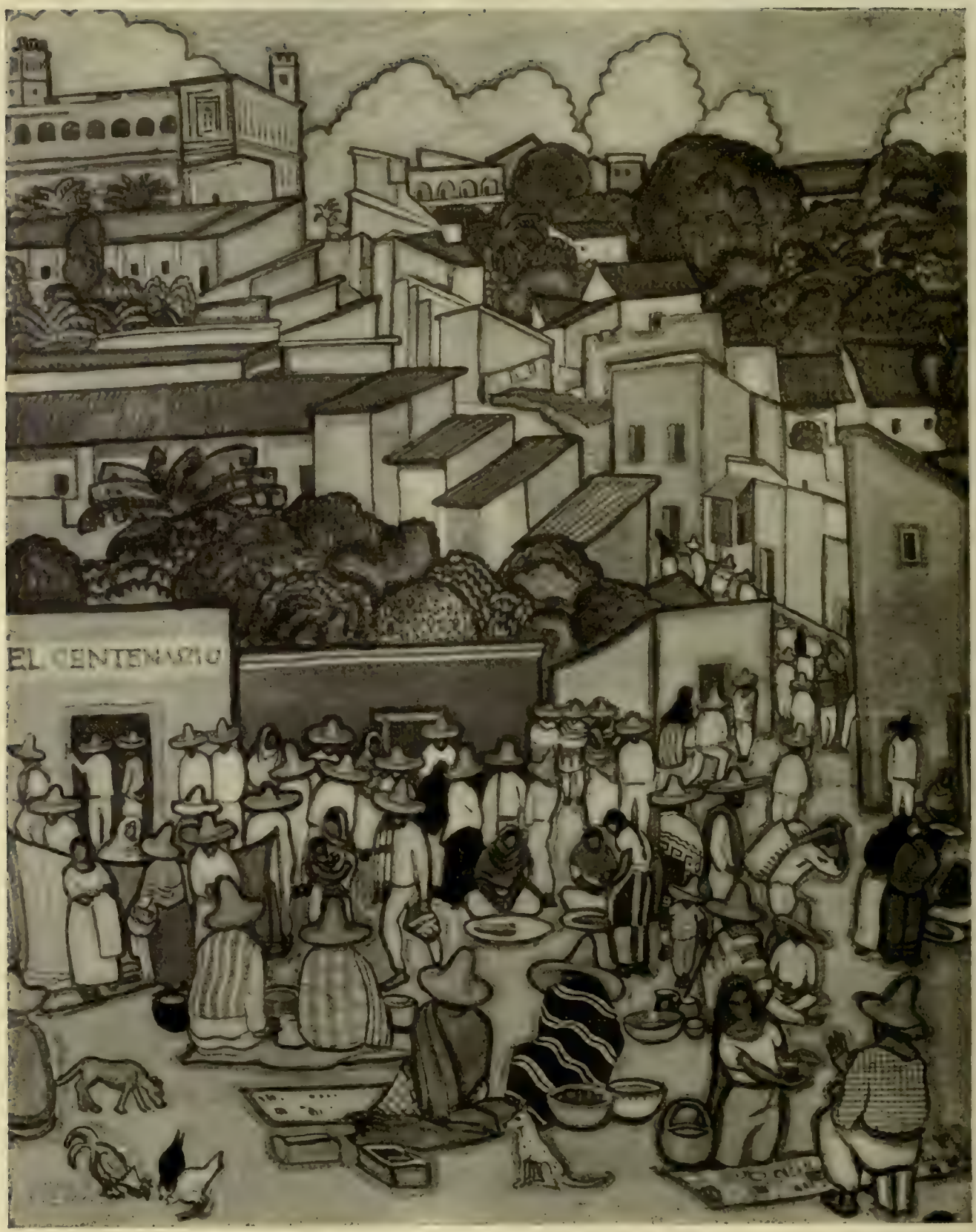
Up and down a troubled land, in the autumn and winter of 1921 the painter made his tranquil pilgrimage, meeting friendliness and courtesy and faithfully recording not only the faces but the spirit of a people. Mr. Reiss presents to us two men of Tepozotlan and one from Tlaquepaque near Guadalajara; together with a glimpse of a market town



Native of Tlaquepaque



A pure Aztec type



The market town of Cuernavaca

Corridos

By KATHERINE ANNE PORTER

Decorations by Adolfo Best-Maugard

IN Mexico, most of the birds, and all of the people, sing.

They sing out freely and cheerfully, to the extent of the voice Heaven has endowed them with, in all places, and at all hours. The lover warbles serenades under the balcony of his lady, the children sing on their way to school, the truck drivers and pedlars whistle and sing, the beggars fiddle and murmur doleful songs about love and death. High pitched, untrained voices of girls murmur sentimental songs softly to the set waltz accompaniment of pianos, from *patio* after *patio* the music floats out as one passes along the bright streets. In a cafe across from my hotel, a set of lively youngsters used to gather almost every night in the week and sing at the top of their voices until the very sunrise. On birthdays and feast days, the guests begin singing at the windows of the celebrant a little after midnight, and sing until breakfast time. These charming songs are known as *las Mañanitas,* (morning songs) modern sister to the old Provençal madrigal. There are marching songs, dancing, wedding and funeral songs: no possible occasion for singing has been overlooked, and the gayest, freshest, most spirited popular music in the world can be heard in Mexico.

THERE is still another type of song, altogether distinct from these popular airs; these are ruder, lustier, they have a unique flavor. They are meant to be listened to; one could not dance to them, the measure is too erratic, and besides, one would miss the story. This type of song is called the *corrido,* and it is the primitive, indigenous song of the Mexican people.

The *corrido* is, in effect, a ballad. Mexico is on of the few countries where a genuine folk poetry still exists, a word of mouth tradition which renews itself daily in the heroic, sensational or comic episodes of the moment, an instant record of events, a moment caught in the quick of life. They are informal, copious, filled with irrelevant matter. The story wanders on by itself, filled with minute details, often with meaningless words tacked on at the end of a phrase in order to make the rhyme. But the form is quite definitive, four lines to the verse, eight syllables to the line, and a refrain. If the perfection of this ideal is not always achieved in the stanza, the music takes care of that by deftly crowding the two or three extra syllables into a note meant for one. The effect is hilarious in the extreme, and is usually deliberate.

These *corridos* are composed and sung by the people all over Mexico. The Indians, the country people and the very humble folk of the town, all know these stories. In them are contained their legends and folk lore. Most of them are handed on by word of mouth, and only a comparatively small number have been written down. But for the past twenty-five years the publication of *corridos* has increased. They are printed on spongy, luridly dyed strips of paper and sold, two for a *centavo,* in the markets.

THE composers are usually anonymous, so far as the printed sheet is concerned. Theirs is the more subtle fame of the enlightened word spoken among the elect. Popular singers vend the wares during early mornings when the citizens crowd to the narrow cobbled streets of the markets. Among the open booths hung with streamers of bright muslins and thin silks, mounds of pottery and colored glass, the heaped melting fragrance of figs, apricots, mangoes and peaches, birds in wicker cages (those sweet-throated doomed creatures whose modest colors have been disguised with brilliant lead paints, which will shortly bring them to death), withies and mats of palm fiber, fowls whose legs have been broken to keep them from wandering, intricate foods simmering over charcoal *braziers,* soft-eyed, self-possessed Indian girls with small stands of brass and silver jewelry, a huddle of beggars and dogs: there, in some accessible corner, the singers squat, strum their guitars, and sing.

They are uniformly hoarse of voice, but no matter. A certain sweated, rugged earnestness in the telling merely emphasizes the innate quality of the narrative. The *corrido* should be shouted. Shouted it is, and the presence of three or four rival vendors, each with the fixed intention of shouting down his competitor, makes a fine, exciting racket. The crowd collects, it takes sides, offers odds on its favorites. Sometimes an entire family, father, mother, and children even down to the five year-old, sing turn and turn about, until all are hoarse as corn-crakes—and why not? But the bright colored strips of song sell instantly, everybody wishes the newest one, they go away memorising the story, humming the tune.

The homely, earthy soul of a people is in them: Gay, tragic, superstitious, devout, cruel, in love with life and a little desperate. The stories are always concerned with immediate fundamental things; death, love, acts of vengeance, the appalling malignities of Fate. They celebrate heroes. A hero is usually one who kills huge numbers of his enemies and dies bravely. He must be a bold, high stepping and regardless person, whether he gives his energies to saving his country or to robbing trains. Motives do not matter. They love deeds, concrete and measurable. They wield a truly murderous bludgeon of sarcasm, they have the gift of the grand manner in relating a love tragedy. An amazing air of realism is achieved through their habit of giving names, dates and places. The tune is composed or improvised on the spot, maybe, by the singer. Or they

squeeze the lines of a new story into the measures of an old, familiar melody. Either way, they will be remembered, and sung.

A COLLECTION of these *corridos* which I have seen*, dating from about 1890, has a curious sub-historical value. Revolution after revolution has risen, broken and passed over the heads of these singers, and there is not a single revolutionary *corrido*. With the true temperament of the minor poet, the folk singer concerns himself with personalities, with intimate emotions, with deeds of heroism and crime. If many of their favorite subjects were revolutionists, it is because the men themselves possessed the admired qualities of nonchalance, bravado and quickness in action. Carranza was not loved by the *corrido* singer: Madero was loved as a saint and a hero. The difference was not one of revolutionary spirit, but of personality. Victoriano Huerta was rightly dubbed "butcher" in several *corridos—and* a poltroon. He let other men do his fighting. That is the root of the *corrido* singers' contempt for him.

Emiliano Zapata, the bandit general who made of Morelos the first genuinely socialist state of Mexico, was a popular subject of *corridos*. At the time of his assassination, hundreds of rhymed narratives appeared, reflecting every shade of provincial opinion. He was martyr, hero, bandit, a man who betrayed his friends, the savior of his state, a scoundrel who destroyed churches, all depending on the section of the country and the personal bias of the composer . . . but not one of them mentions that he revolutionized the agrarian system of Morelos, or was one of the first Mexicans to apprehend the principles of soviet government. . . . Such things are ephemerae to the maker of ballads. He is concerned with eternal verities.

THE records of accident and murder are set down with a taste for explicit horror; after thirty stanzas the singer will break off by saying he cannot finish the sad tale for weeping. It is their habit to begin by asking the attention of those present, in the manner of the Irish "come-all-ye" and to finish by asking prayers for the soul of the singer, or less often, by mentioning the composer's name, adding that he is one of the most talented *corrido* makers of his time.

Within two days after the death of Pancho Villa last year, the street singers were shouting long histories of the event, with melancholy insistence on particulars. "He was dishonorably killed, his entrails were out," sang one, gayly, a literal fact proved by the photograph of the body printed at the top of the sheet. Villa was the hero of hundred *corridos,* and his exploits took on, even while he lived, that legendary character which is the very heart of romance. When going on raids he flew in aeroplanes at a speed of fifty kilometers a minute. He vanquished one hundred fifty thousand Gringos who came to capture Villa, looked about for him, did not see him, ate a great quantity of corn and beans, and so went home again . . . the subject was meat for their intensely personal kind of humor. One says that the poor Texans were so tired when they reached Mexico, the ones on horseback could not sit, and those on foot could not stand. So they all drank freely of *tequila* and lay down.

THESE ballads are saturated with faith in the supernatural. A very recent one tells of a man born with the head of a pig, who grew up into an extremely disturbing demon in his community. Devils are gravely accused of aiding a man in Guanajuato to murder a helpless female. Divine Providence in the shape of a white angel with wings intervened when two bandits attempted to rob a priest. The apparition of the Virgin of Guadalupe takes place somewhere in Mexico, and endless *corridos* piously give the facts of the event. Illustrations sometimes accompany them, rude cuts used many times over, of strange devils, horned and tailed and saber-toothed, blood kin to those of Albrecht Dürer. They urge weak mortals into crime, usually murder or sacrilege.

Laments for the dead are often joined with the story of how the mourner has seen and talked with the ghost. Beautiful young ladies who died unwed are notably restless. They are always rising and frightening their families by appearing at the midnight hour, wan, covered with grave mold, bitterly complaining of their too-early fate.

The laments have passionate, grieved choruses: "Oh, Death, why didst thou turn thine eyes toward my little flower, the white rose of my heart?" sings one. "Oh, Death, thou monster, why didst thou take my child, and leave my step-daughter?" inquires another. And one sturdy souled singer counsels a ghostly wife to return to her tomb, and leave her husband, now happily re-wed, in peace.

The loneliness of the men facing death far away from home and friends is the recurring motif of many *corridos*. They turn their eyes toward the sky, they invoke birds as messengers. A young soldier of fortune, finding himself back to wall and the levelled rifles at his heart, calls on a swallow to fly swiftly and tell his mother how they are going to kill him. The swallow takes the message, and the mother comes weeping to kiss her child goodbye. Ah, the weeping women of the *corridos*. No man can be so utterly brought down but there will always be left one devoted, steadfast woman to come, weeping, bringing what consolation her love can devise. "Pray for her who prayed for me," sings a dying man after battle, "She who bound up my wounds and brought me water, she who will remember my grave when all others have forgotten!"

Corridos celebrating the executions of men taken bearing arms against the government are curious mixtures of admiration for valor come to a hard death, and cautious warning to all who revolt against the government.

This adding of a postscript, slightly moralistic in tone, is merely a gesture of good manners, a courtesy nod to convention. The story is the thing, and a deliciously terrifying ghost story will end with a warning against faith in apparitions and false miracles. The story of some glittering escapade in outlawry will conclude with a word of caution against hateful anarchy. This is done with perfect gravity, tongue in cheek, eyes beaming with charming, natural malice, all a trifle "edgy" a little impious, perfect complaisant mirror of the popular mind.

* Loaned me by Bertram D. Wolfe, of Mexico City.

A *CORRIDO* still popular, with the wicked mother-in-law motif, has many marks of extreme antiquity. It is called "Marbella and the Newly-born," and resembles the old English carol of Mary and the Cherry Tree, in which the unborn child speaks in defense of his mother.

Marbella, the *corrido* begins, was in the hard pains of birth that brought her to her knees. Her lord the Count was absent, and the deceitful mother-in-law advises her to return to her home, where she will be in more skillful hands. Marbella utters a moving plaint of homesick longing: "Oh, if I were once more in Castle Valledal at the side of my father the King, he would give me help and comfort. . . . But when my lord comes home, who will give him his supper?" she asks the mother-in-law.

"I will give him bread and wine. There is barley for his horse and meat for the sparrow hawk," answers the wicked woman.

After Marbella has gone her husband comes home and asks for his mirror. The mother asks whether he wants his mirror of fine silver, or the one of crystal, or of ivory? He answers that he wants none of these, but Marbella, his wife, his royal mirror.

The mother tells him that Marbella has betrayed him with a Jew, and has now returned to her father's castle to hide her guilt, and to leave her child there.

The husband, with the fatal credulity of all lovers in tragic love stories, sets off to Castle Valledal and finds Marbella there, surrounded by her maids, her newly born child at her breast. He commands her to rise and come with him. He places the mother at the pillion and the child at his breast straps. They ride for seven leagues without a word, so fast the horse's hooves strike fire from the stones. Marbella implores him, "Do not kill me in this mountain where the eagles may devour me. Leave me in the open road where some merciful soul may find me. Or take me to the hermitage yonder where I may confess, for I am at my last breath." At the hermitage she is taken down, dying, unable to speak. But by the never ending grace of God, the newly born child finds language: "I tell you truly, my mother is going at once to Paradise without a stain on her soul. And now I must go to limbo unless I am baptised, for I shall follow my mother into death. But my wicked grandmother shall suffer eternally for this work."

Over their bodies, the count swore by the bread and wine that he would not touch food again until he had slain his wicked mother. He placed her in a barrel lined with iron skewers and cast her over a mountain side; because, the song hints, he could invent nothing worse.

A RACE of singing people . . . used to sorrowful beginnings and tragic endings, in love with life, fiercely independent, a little desperate, but afraid of nothing. They see life as a flash of flame against a wall of darkness. Conscious players of vivid roles, they live and die well, and as they live and die, they sing.

Indian clarinet player, and his native instrument

Why We Are Different

By ELENA LANDAZURI
Drawing by Xavier Guerrero

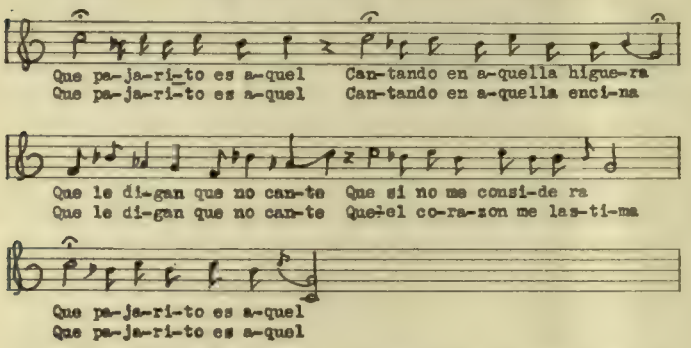
THE Indian who remains for hours immobile, wrapped in his *sarape,* squatting in the silence of his hut is not losing time—he is thinking. The concrete benefits of his thinking truly enough may be somewhat intangible, but they are none the less real. Even though he lets slip the moment in which he should have done something necessary, yet because of the peace of things he finds very real values and perceives truths which give a new meaning to life.

In one of the clay bowls from Tonalá we will find those hours, apparently lost, translated into beautiful lines. I have before me a dish the inside of which is a blue so deep, so brilliant that it seems to palpitate with life, full of the whitest stars, with the slim deer who lifts his head as to drink the skies. He is surrounded with gray palms and acanthus leaves and ferns and flowers of an ochre which startles with its brilliance. There is a world of phantasy in this little disk of clay—a phantasy which pretends but to lift it above its common use. In the distance we see the peasants returning to their huts, wrapped about in their blankets, and the backs of the men, stooped or angular, are adorned with a thousand colors, blues and vivid reds, upon the gray wool background. The women, light of step, follow silently behind. Perhaps to shorten the distance the laborers sing and those songs are also the fruit of the lost hour, the silent and solemn hours in which beauty was born.

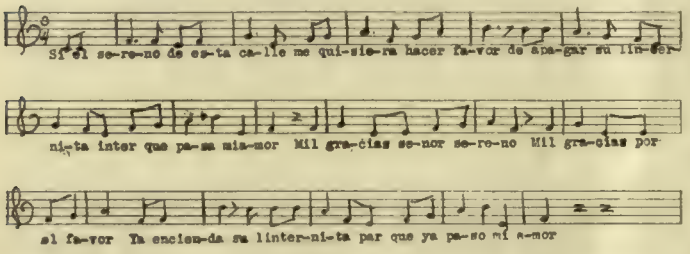
That is why our huts in our fields are bouquets of songs.

There is an infinite variety of them; they range from the simple combinations of dance rhythms, which hold within themselves a mysterious subjugating power, to the imported *guajira* and the adopted folk dance. In the *bajio* (the hot lands) the melody, wide as the horizon, is impregnated with a serenity of its fields. The heritage of our people, oppressed and expatriated upon their own soil, is melancholy —but always beautiful.

The following melody is sung in the state of Guerrero. It is primitive, savage and has an intimate bitterness.


Que pa-ja-ri-to es a-quel Can-tando en a-quella higue-ra
Que pa-ja-ri-to es a-quel Can-tando en a-quella enci-na
Que le di-gan que no can-te Que si no me consi-de ra
Que le di-gan que no can-te Que el co-ra-zon me las-ti-ma
Que pa-ja-ri-to es a-quel
Que pa-ja-ri-to es a-quel

Or it fills itself with that tenderness and sweetness of races tormented with the "evil of love." A melody of this sort is "Mañanitas" which now belongs to all of Mexico.


Si el se-re-no de es-ta ca-lle me qui-sie-ra hacer fa-vor de apa-gar su lin-ter-
ni-ta inter que pa-sa mi a-mor Mil gra-cias se-nor se-re-no Mil gra-cias por
el fa-vor Ya encien-da su linter-ni-ta par que ya pa-so mi a-mor

Again it may have a childish joyousness and ingenuity tinged with tenderness like the Jalisco Alegria—"Like to golden sands which the river waters carry am I swept by the current of your love." These are more fruits of the lost hours of the Indian.

Or the song may be as simple and primitive as wet earth and tree bark, or as the flaunted bravery of the man in a *charro* suit and with his hat planted on the back of his head. Such is "El Toro."

These simple expressions, pretending to no particular wisdom, are superior to many so-called works of art. They are closer to the heart of man, closer to the hidden fountain of inspiration—revelations not for the sage, not for the self-assertive man of action, but for the simple Indian in the silence of his solitude.

OUR life carries a flavor of langour, of well-being, even of sensuousness—but also a spirit of peace, serenity, a feeling of depth, almost of mysticism. We tend towards the metaphysical in our philosophy, and in our literature, which is almost always lyrical, we tend towards the mystic. Even our houses, built around an ample *patio* filled with growing plants and trees; with fountains which murmur quietly, influence us to leave action and to indulge in quiet and contemplation.

We have a different mental or perhaps spiritual reaction to the world—a distinct attitude towards life, a peculiar sense of values that colors our view of the significance of things. Other peoples, perhaps, desire the means to live, money to build, to do good, to spend. They want to impress themselves upon the world; our treasure is time. We must think, we must chat, we must see, we must enjoy ourselves, we must be.

When we learn of other peoples to desire money, if we obtain it we do not make the best of it; we do not construct usefully, we do not know how to spend, and if we wish to advertise ourselves by its means we generally make ourselves ridiculous.

No, no, we can only appreciate time.

The heterogeneous quality of our population introduces an admirable variety into our life. To travel over our republic is to pass through nearly all of the grades of civilizations. We have the basic Indian note heavily tinged with the wisdom of the Orient, supplemented by a strong Spanish root and all overlaid with the strains of modern civilization. These give us the beauty of the east next to the vigor of modern life. From the colonial period we have a heritage of many errors and defects, but from it we have also a certain dignity and fineness essentially Spanish which makes our lives tolerable, a certain generous hospitality, a certain flexibility of the intelligence which can range from the cunning to the broadly sympathetic. This united with the Indian's depth of emotion should produce very complete types.

It is in this varied heritage that our creative spirit takes its root. We all of us feel ourselves capable of creating something—from the ornament of a hat to a monument or a constitution.

Capacity for self expression is with us a fundamental need, just as it is for the rest of the world. We never hamper ourselves in this. We have not suffered from sterility. Our evil is not standardization. Uniform monotony is intolerable for us. We prefer the strife that fosters an exaggerated personality to the peace where nothing happens. To us such peace is false. The interests that spread themselves in the life of a human being—emotions that surge like a tide and fashion the human personality are for us a constant challenge to subtle interpretation, to sympathetic understanding, to generous readiness for new spiritual adventures. The repressions practiced by other peoples are responsible for emotional extremes which seem to us both superficial and hysterical. We are as fully irritated by this hysterical quality as a strongly collective people are by our lack of organization and yet we realize that without organization progress is difficult.

We are often generous, even to self-sacrifice, as individuals, but because of our entire lack of method we cannot organize these resources into a collective movement. Our individual life is rich and full; our collective life, exceedingly poor. Our personality is interesting, our action, limited and incoherent.

These differences may be subtle, but they give an entirely different tone to our lives. They occasion a great deal of friction between the American and the Mexican. Often it seems impossible that our minds will ever run atune. There are, however, many roads to the same goal, and we are bound both as countries and as individuals to give each other the best we can in our own way. We are all in need of sympathetic patience. We need to live our lives without demand that others patent their activities as we do ours. Differences such as are really fundamental are real differences, and add variety and colorfulness to the texture of life.

Vendors carrying a hundred pounds or more ply their trade among the mountain villages

Popular Arts of Mexico

By DR. ATL

WITH the exception of the United States, which was born manufacturing objects by machinery, it can safely be said that all countries in the dawn of their civilization have engaged in popular arts. In Mexico, travelling on horse or afoot, poking into the most out of the way corners of the Sierras, or into the huts on the broad plains, one may almost always be sure of discovering specimens of popular handiwork never seen in any other region. Modern machinery has not as yet fully penetrated the Republic, and as old customs still persist throughout the country, contemporaneous industrialism has not yet succeeded in destroying many of the private or family industries bequeathed by the Aztec or Toltec civilizations, or those implanted during the period of Spanish domination.

Today, as in former centuries, the Mexican people continue to cook with kitchen ware of clay, to transport their merchandise in rustic crates, baskets and rope nets; many of the inhabitants of the cooler altitudes continue to wear the classic *serape,* and in the public markets of every city and village, the native products occupy the most important place by reason of their quantity and variety. The amount of pottery, homespun textiles, painting and small objects of handiwork produced in the villages, the rural huts and the cities throughout Mexico is truly fabulous.

In the distant mountain trails of Guerrero, in the barren regions of the state of Hidalgo, in Sonora, in Tamaulipas, in Tepic, I have encountered Indians bearing heavy crates, inside of which are exquisite articles of palm leaves, or quaint little jars, or dolls adorned with feathers, or trinkets which might have come from the hand of some Chinese artisan—an infinite variety of objects of the utmost utility and, generally, of perfect craftsmanship.

These vendors ply their trade among the mountain villages carrying a load of a hundred pounds or more, which has cost them but three or four pesos. It is often quite impossible to discover where they secured their merchandise. When I have enquired, "In a hut up above Cocolpans a ways," one will say of the *sopladorcitos* (fans for blowing charcoal fire), or, *"Pos señor, quien sabe!* I bought 'em of my *compadre* in Tixtla." But it turns out that in Tixtla there never have been manufactured such articles as the Indian bought of his *compadre* there.

POPULAR arts are born of the necessities and tastes of the native peoples of a country. They are with rare exceptions utilitarian. This is an essential point of distinction between popular and aristocratic or official arts, which assume almost always the character of works of art *per se*—as is verified by the world wide production of pictorial and sculptural works "for exhibition." Architecture is in general the one outstanding exception, for this art is by its very nature utilitarian. On the other hand, autochthonous arts in every land possess qualities which distinguish them from industrial arts. Sometimes it is their extraordinary technical or artistic perfection; always they are marked by the peculiar idiosyncracies of the people.

In Mexico these arts present a revelation of the good taste, of the keen faculty of observation, of the manual skill and of the profound artistic feeling of the people. They are characterized by homogeneity, by order and by perseverance to the

Arts and Crafts

Mexico occupies the third place among the peoples of the world who are notable for their handicraft... Her popular arts reveal the profound artistic feeling of the people

"Monos"---figures of clay painted in colors, made at San Pedro Tlaquepaque, Jalisco

"Ceñidor" and "bolsas"---belt and woven bags from the state of Hidalgo

Basket made of palm fiber, from the state of Puebla

Linen chest, painted in varicolored lacquer, from Olinalá

Common plates and dishes from Guadalajara

"Tinaja", large earthen jar decorated by Ladislao Ortega, in Tonalá, Jalisco

Old Puebla (Talavera style) flower vase

"Apaxtle", a water vessel of terra cotta, from Tenango, Guerrero

extent that they constitute a true national culture. They are important because they satisfy vital social needs; because of their variety; because they all have in their form, in their technique, in the spirit of their decoration, or in their coloring, the seal of an innate and profound esthetic sense; because some of the products possess an artistic value of the first order; because their intellectual manifestations are, as in the case of music, inpregnated with a profound melancholy, or in the case of the religious poetry, with a subtle mysticism, and in both instances are powerfully subjective.

By their study the qualities of the race can be appraised with considerable accuracy. What are the qualities that a study of the popular arts in Mexico reveal to us? They are: a great artistic feeling, especially a keen sense for decoration; an enormous physical resistance; a methodical spirit; a ready genius for assimilation; an individualistic spirit which transforms and organizes all that is assimilated, placing thus a personal seal upon it; and finally a remarkable manual skill and an active imagination.

THESE virtues contrast sharply with the political and social manifestations of this people, which are turbulent, disordered and violent. Observing the silent, skilful weavers of *serapes* in Tlaxcala, or the makers of pottery in the state of Mexico, lovingly devoted to their work, orderly, attentive, modest and amiable, one would think them incapable of abandoning their little shops for the battle field, and it would seem impossible that they, unpretentious and tranquil as they are, could plunge themselves into the most violent excesses, engendered by political passions, by desires for vengeance, or through ambition for self-betterment.

I have spent many days among groups of industrious natives in the states of Puebla, of Mexico, of Oaxaca, and have marvelled at the patience with which they prepare the raw materials for their products, the systematic method with which they go about their work, the fond affection with which they decorate a gourd drinking cup, and the skill with which they will weave a *serape*. It appeared to me impossible that those men could ever have done other than work as they were doing then, and rejoice in their labor. Nevertheless, all of them belonged during the revolution to armed groups which had constantly changed their political allegiance; during ten years of political and military struggle they had committed the most ferocious aggressions against the defenceless people of their own race. Since, they have returned to their former work with an easy conscience.

Is this phenomenon unique? Was it not so with the people of Pisa and of Pistoja, of Orvieto and of Lucca, with all those peoples of Italy who divided their lives between art and the most terrible personal vengeances and bloody civil strife? Both types of men, those of Italy and those of Mexico, possess the strange quietism which holds in check the sensual and the passionate and directs the artistic during the execution of a work of art. At the same time they have within them the dynamic energy which impels them to vengeance and to battle. Both possess that ardor without which art is impossible.

IN Mexico today the most important of all the popular arts are pottery, the weaving of *serapes* and *rebozos*, and those arts concerned with saddlery and the trappings of horses. Pottery occupies first place because of the high artistic merit which it attains in certain regions, because of the great variety of its forms, and because of its commercial importance. It is produced in great quantities; and the customs of the people, their special kinds of food, and the economy of its use have so far barred the way to machine-made utensils. Although many *rebozos* are now woven by machine, they preserve all the excellences of the original primitive industry. The weaving of blankets, especially in Oaxaca and Michoacan, the making and painting of toys of baked clay, the weaving of mats of reeds and of palm leaves, the making of rope, Olinolán lacquer work, saddlery, the manufacture of articles of willow, wicker reeds and roots —all of these industries have kept valid their artistic quality in spite of an encroaching industrial age. On the other hand the delicate art of making pictures of birds and flowers with brilliantly colored feathers, Uruápan lacquer work, jewelry, iron work, such as spurs, bits and buckles, furniture, religious paintings—these are becoming lost arts, or if they survive are losing the artistic importance they formerly had.

COMMERCIALLY and artistically the popular arts are of utmost ethnological value, and they should be studied not only for their great intrinsic worth, but also because they are doomed to disappear as soon as Mexico enters definitely into the period of industrial evolution that is bound to come because of the natural riches and the geographical situation of the country.

They are the work of a people that today have no idea of time nor of money nor of distance. Once in the Tierra Colorado de Atoyac road, in the state of Guerrero, I bought a quaint *cántaro* (water jar) manufactured in Toliman, distant four days journey on horse, and the price asked was fourteen *centavos*, about seven cents. How much must it have cost that merchant that he could sell it for fourteen *centavos* after having brought it a four days journey on burro? Traversing those sections of Mexico away from the railways and beaten paths of communication, sections which comprise almost 99 per cent of its territory, I have come to realize that as yet the progress of the nation is entirely superficial, and even that is localized in a few prominent centers. The greater part of the republic is still unbelievably undeveloped and neglected. The extent to which the virtues of the people are scattered and lost in their abject poverty, and the degree to which their possibilities are to remain unutilized, explain, in part perhaps, the moral, economic and political instability into which the declaration of rights precipitated the country—a declaration which could not be comprehended by people who spend their lives plodding hundreds of miles for the purpose of buying a jar for ten *centavos*, to sell some two months later for fourteen.

The energies of the Mexican people, their muscular force, which is enormous, their remarkable powers of resistance, their artistic feeling, their native understanding of botany, of astronomy, in short all the virtues of this people, which could be so easily capitalized, will be lost completely unless the false ideas concerning them—ideas which have made them a people crushed and defamed, cannon fodder in time of revolution, a living obstructive mass in time of peace, pariahs in the eyes of the upper classes—are not altered by practical action for the redemption of the race, the only true "race" that exists in Mexico, disinherited, overburdened, reviled—the somber and powerful Indian race.

The Revolution in Intellectual Life

By PEDRO HENRIQUEZ UREÑA

NO one denies the revolution's influence, but very few have attempted to determine the manifold ways in which the intellectual life of Mexico has been affected by it. The outstanding trait of the new situation is, however, evident. The belief is now general that the whole population of the country *must* go to school, even if this ideal is not to be achieved in a few years, nor even perhaps in a generation.

When I say that this *belief* implies a new attitude, I do not mean that the *theory* of popular education was unknown before. Far from it: as soon as Mexico began to emerge, over a century ago, from the medieval atmosphere of the Spanish colonial regime, the theory of popular education as fundamental to a democracy began to appear in print. Fernandez de Lizardi, the famous *Pensador Mexicano,* who died in 1827, was an ardent advocate of the idea, and even expected his many publications, in the form of novels, plays, pamphlets, magazines and calendars, to stimulate in the people the desire to read. After the struggle for independence was over in 1821, the number of schools grew steadily; every man who could afford it attended school, and it became indispensable for ladies not to be illiterate (during the colonial period, up to the end of the eighteenth century, there were men who thought it dangerous for women to read and write). But for a hundred years popular education existed mainly as a theory. In practice, school attendance was limited to the minority whose family income allowed them freedom from work in childhood; among the really poor, few crossed the barrier of illiteracy. The believers in popular education (such men, for instance, as Justo Sierra, who became *Secretario de Instruccion Publica* towards the end of the Diaz regime) never succeeded in communicating their faith to the man in the street, no, not even to the government.

IT should be borne in mind that, in spite of its printing shops, Latin America, up to 1800, lived under a medieval organization of society and a medieval concept of culture. Nothing could be more medieval than its great universities, where Latin was the language of the classroom, theology was the main subject, law was either Roman or ecclesiastical, instead of the living statutes of the country; and medicine was taught from the text of the Arab masters, Hippocrates being brought back at times as a great improvement. As Charles Péguy remarks, the protestant peoples began to read after the Reformation, the catholic peoples after the French Revolution. Thus one may understand why it could take a hundred years for a nation to discover that popular education is not a utopian dream but an actual and pressing need. This is what Mexico now fully realizes, as a result of the insistent demands of the revolution. The program of work undertaken by Josè Vasconcelos as secretary of public education is an expression of these demands.

ANOTHER aspect of the intellectual awakening is that Mexico, like Latin America, is acquiring self-reliance in the affairs of the mind. She has decided to take foreign intellectual and artistic achievements critically, and to expect in the native creations the distinctive qualities which should be the basis of an original culture.

A prelude to this liberation from the foreign intellectual dominance is the period between 1906 and 1911. At that time Mexican intellectual life had advanced somewhat from its former medieval character, Our *Weltanschauung* was predetermined, no longer by the theology of Aquinas or Scotus, but by the system of the modern sciences as interpreted by Comte, Mill and Spencer; positivism had replaced scholasticism in the official schools, and truth did not exist outside of it. For political theory and economics, eighteenth century liberalism was accepted as final. In literature, the tyranny of the classics had been replaced by the domination of modern France. In painting, in sculpture, in architecture, the admirable Mexican traditions had been forgotten, and the right thing was to play the sedulous ape to Europe. In music, where there was no national tradition except in folk song, salvation was thought to lie the way of Leipzig.

But in the group with which I affiliated myself soon after I came from my native Santo Domingo we were very young, some of us not out of our 'teens, when the need of change began to be felt. Among others less well known, our group included Antonio Caso, Jose Vasconcelos, Alfonso Reyes, Acevedo, the architect, and Rivera, the painter. There was in us a feeling of intellectual oppression, added to the sense of political and economic restriction which we shared with much larger groups. We felt that the official philosophy was too systematic, too final, not to be wrong. We read the earlier thinkers, whose work the positivists had condemned as useless, from Plato to Kant and Schopenhauer. We took Nietzsche seriously—utter blasphemy! We discovered Bergson, Boutroux, James, Croce. And in literature we did not confine ourselves within modern Paris. We read the Greeks. We went back, in our own way, to Spanish literature, which had been left to provincial academic gentlemen. We tried English literature. We attacked and discredited the *pompier* tendencies in art. And nothing more natural for us than to look for new lights in political and economic doctrine.

We soon appealed to the public in lectures, articles, books and art exhibitions. Our youthful revolt succeeded far beyond our expectations. Our elders, after so many years of quiet rule, had forgotten how to fight. In 1909, before Diaz fell, Antonio Caso was called to teach in what is now the National University, and his entrance meant the beginning of the end. When Madero came into power, in 1911, the leading representatives of the old official thought retired from the University, and their influence vanished. . . . This does not mean that the school world, and the intellectual life of Mexico in general, became entirely modern. We had

broken a long oppression, but we were few and could not replace the old masters in all their fields. The result was a very imperfect adjustment, in which nothing seemed to predominate except the stimulus given by Caso to philosophical freedom.

THE next ten years were a time of political turmoil which might have put an end to intellectual life were it not for the persistence of love for culture inherent in the Latin tradition. While war raged and the members of the "intelligensia" became soldiers, the efforts towards intellectual renewal, though disorganized, went on. Our group had given to Mexico freedom in philosophy, literature and art. The revolution implied a renewal in political and economic doctrine, and finally, about 1920, the change of direction in the teaching of sociology, economics and law became evident in the National University. This was mainly due to men still younger than ourselves, such men as Daniel Quirós, Gómez Morín, Lombardo Toledano, Alfonso Caso (a brother of Antonio), Cosío Villegas. One great thing is yet lacking to make these achievements permanent—a better organization of the universities, now at the mercy of political changes or whims of the men in power.

This far, I have devoted more attention to the struggle towards freedom than to the constructive effort. For a rather long period, Mexico stood alone, being left to her own devices, first by such deliberate policies as "watchful waiting" and non-recognition of governments, then by the European war; her only friends have been the Latin American nations, platonic friends so far, since they are either too distant or too poor to give any practical assistance. The effect of this isolation has been to prove that spiritually Mexico is able to support itself alone with such curious results as the opera seasons of 1915 and 1916, when the Mexicans, who are very fond of opera, but were unable to induce any group of foreign singers to come, organized national companies, and at times two of them sang simultaneously in the capital. The years from 1913 to 1923 have indeed been such that they might have taught self-reliance to a nation much weaker in fiber than Mexico.

WHAT has been the outcome? First, the realization that the social questions of Mexico, her economic and legal problems, are unique in character and not to be solved by mere imitations of the methods of the United States, or the Russian Soviet, or the Fascisti. Then, the belief that the Mexican mind is as creative as any. It is doubtful whether, without a change of the spiritual atmosphere, we should have had such original books as Reyes' *El suicida,* or Vasconcelos' *El monismo estetico,* or Caso's *La existencia como economiá, como desinterés y como caridad;* such nationalistic research as Manuel Gamio's monumental work on the population of the Teotihuacan Valley or Adolfo Best Maugard's study of the lineal elements and the canons of Mexican ancient and popular art; such interpretations of the Mexican spirit as those disclosed in the frescoes of Diego Rivera and his followers.

There is, finally, the desire to use native material or native subjects in the arts and literature and science, together with the decision to create new methods if the traditional European methods prove insufficient for the new problems. The rightness of this decision has been demonstrated especially in painting and drawing. Architecture does not lag behind. J. T. Acevedo and Federico Mariscal, in their lectures of 1913, started the movement in favor of the study of Mexico's colonial tradition; and Mexico City now boasts of scores of new buildings of various excellence in which the old architecture is adapted to new ends. These buildings are easy to recognize by the use they make of two typical stones, the dark red *tezontle* and the bright gray *chiluca,* as well as by the glazed tile ornaments. They are giving back to the city its traditional character.

In music, however, very little has been achieved. The interest in folk songs is now general; every one sings them, just as every one delights in the pottery and the carvings and the weaving of the Indians; and they are sung in official schools just as the system of drawing taught there is based on the study of Mexican native art. But there is not yet the same aptitude or discriminating taste, either officially or privately, for music that there is for, let us say, pottery. Even the essential distinction between the real folk song and the merely popular tune manufactured in the city is not yet commonly grasped. But through the useful work of Ponce, a prolific composer though a timid pioneer, who began to study the folk tunes of Mexico about 1910, a new understanding is dawning and new methods of approach are being tried by younger men such as Antonio Gomezanda and Carlos Chávez Ramírez. We may expect that they will begin the study of the folk music from the bottom by determining the tonal system which lies at the basis of it. There are, besides, vast possibilities in the Mexican orchestra, a peculiar non-European assembly of instruments of widely different origins, which produced an impression of surprise and delight in Brazil and Argentina in 1922 on its first presentation abroad, and which would certainly be a surprise and a delight to Stravinski or to Falla.

In literature, the changes are much less striking than in architecture or painting. This is not because of any deficiency in the development of new tendencies, as with music, but because literature had already achieved, before the revolution, a much greater originality than is generally realized; for, although Latin American writers have always been nourished in the literatures of Spain and France, imitation has played a limited role; at times it is the Latin American that influences the Spanish poet, and not the contrary. From the time of Ruiz de Alarcon, the great seventeenth century dramatist, Mexican literature has had a distinct note of its own—gray, melancholy, with the nuances of twilight.

For "the common people," the revolution has brought not only the increase of educational facilities; it has taught large numbers that they have rights and that one of them is the right to education. Their traditional, age-old sadness has been lighted by hope. They now play and laugh as they never did before. They hold their heads high. Perhaps the best symbol of the new Mexico is Diego Rivera's powerful fresco in which, while the armed revolutionist on horseback stops to rest, the rural school teacher is surrounded by a few children and adults, as poorly clad as herself, but eager with the hope of new things.

SCHOOLBOYS FROM THE COLONIA DE LA BOLSA
The "Commissioner of Agriculture" making a speech before a convention of Mexican agriculturists

Educational Aspirations

By JOSÉ VASCONCELOS

THE revolution of Mexico falls into three distinct phases. There was first of all the hope, the idealism of the Madero period centered about the conquest of political freedom and social justice. Present day leaders are fond of claiming that Madero was nothing but a dreamer; in truth he was far superior to any man that the revolution has produced after him. It is enough to read the plan of St. Louis where Madero established his purpose of conquering political freedom, together with other important reforms, to understand that the leaders from his day on have done nothing more than try to carry out his ideas—or misinterpret them. After the Madero period came the triumph of a series of ignorant leaders who had no clear social conceptions of any kind but only a mad desire to destroy everything belonging to the past. Carranza was the shrewdest of this type of purposeless leader and he created and ended the blind period of the revolution. With Obregon the revolution achieved maturity and has succeeded in defining itself.

In the present period of definition I believe that the revolution has concentrated upon three main purposes: the breaking up of large land holdings, or the agrarian question; the organization of labor; and the education of the masses. We are still lacking a man capable of comprehending and solving the agrarian question. We have been trying to work it out by partial and sporadic means—and some holdings have been given to Indian towns. But as yet, no one has dared to impose a good progressive land tax that would automatically force the break-up of the large estates. Our labor organizations are being corrupted by politicians, but still the workingmen at large have made some material and tremendous spiritual progress over their pre-revolutionary state of mind.

Though the practical outcome of the revolution may be small, the Mexican masses have awakened and are so much in earnest about their economic betterment and spiritual development that a serious advance will have to come. In fact, revolutionary principles have imposed themselves in such a definite way that even the reactionaries have to put into their political platform revolutionary formulas, such as land division, political freedom, etc. And the main danger of the present day, in my opinion, lies with the men who are arguing in favor of military dictatorship to carry out these

reforms. I belong to the Madero group who have always thought that liberty was a condition of progress and that democracy although defective as a form of government is still the best governmental technique under modern conditions. I believe that a poor democracy can do more for progress than a good dictatorship and I think that only selfish leaders are capable of advocating dictatorship in a country like Mexico which owes all its disasters to despotism.

The Obregon government has been trying to educate Mexico in the practice of democracy and liberty. What the Mexican nation will have to thank Obregon the most for is this period of three years of freedom. If he had been a vulgar leader, he would have repeated the history of military dictatorship, but, instead of using his power over the army to impose his own will, he succeeded in pacifying the country without oppressing it and, so far under his administration, there have been no political persecutions and the law has been respected. He has given, also, enthusiastic and sincere support to the third important aim of the revolution—public education.

WHAT has been done in this line has very often been described as an extraordinary effort in a backward country. This effort represents the aspiration and the hope of the whole nation. I mean by this that during the last three years the whole of the Mexican people, the common laborer, the town dweller, the illiterate and the cultured, everybody has put his ideal and his hope in learning and culture. It was the duty of the Department of Education to give form to these hopes and after much thought we passed a law of education that emphasized the diffusion of knowledge to destroy the burden of illiteracy and technical training in order to make human work more productive.

As a complement to these two features we also emphasized the need of artistic education of the masses, because it is not enough to struggle for food and shelter as this would only tend to create a community of beasts or well-fed ants. Human beings need a broad vision to fill their lives. After people have work and food they are compelled to look for something to satisfy the needs of their souls and the modern state can offer for this purpose nothing better than art in all of its phases—music, dancing, sculpture.

These three traits, general knowledge, technical training and the development of art, have been the fundamental elements of our educational plans. We have tried to create a school based upon them. And we have made broad advertisements of such ideas. To carry out our program we have counted upon the good will of the executive, upon the generosity of congress, and upon national enthusiasm. We have given new trends to education, we have built a few schools, and we have roused the national conscience.

MOST important of all we have established the habit of devoting a large sum to education every year. The Diaz budget for education was eight million pesos, the Carranza budget was five million pesos, the present budget is forty-five million pesos and on paper it is fifty. No future government can possibly reduce this sum because public opinion will not tolerate it. We have created an organization that can establish and has established schools of every kind and libraries in every section of the country. This organization is the Department of Education, the head of which is a cabinet member. This same organization controls the schools, public libraries, and art institutions all over the country. These federal institutions are not substitutes for, nor hinderances to the schools of the different states, towns and private undertakings but stimulate and help them.

Under this same Department of Education we have organized a group of teachers—whom we call missionaries—who have the task of visiting the smaller towns and Indian sections to study their educational needs and organize schools in places where there have never been any. A very serious obstacle to the work of these missionaries has been found in the difficulty of finding teachers capable of developing real apostolic qualities. Many of them have reached towns and loafed away their time—but not a few have done excellent work. In many cases politicians have tried to impose upon us the appointment of missionaries that were nothing more than political agents, but after giving them a trial we generally succeeded in discovering and discharging them. Sometimes the missionaries are full of good will but the towns and Indian tribes are too poor and too indolent to build a school and purchase the school materials; they write back to the department and we are powerless because we do not have enough money to satisfy the tremendous needs of the country.

This gives us a constant sense of insufficiency because our needs are so much greater than our achievements. But the need and the faith of the people force us to keep on. I would have resigned from office a dozen times had it not been that one can feel the hope of the nation centered in our department. We have to fight for money; we have to criticize others for spending on things that are not educational; in some instances we have had to take the attitude of the "anti-foreigners" because we opposed the spending of money in propaganda when we needed it so much for real work. It was not petty nationalism but the desire to make of Mexico a creative nation—a nation that can base its propaganda on its deeds and not on paid press articles. Our education far from being anti-foreign is distinctly human—the child is imbued with the idea that he is a member of the human race, that all peoples are his fellows and that there is enough land in Mexico for all to live in peace and love.

AMONG our modest achievements are our popular libraries which are filled every evening with small children, as well as with men and women of all ages. Not only is this true of Mexico City but also of the smaller towns. In the last three years we have purchased from Spain about four hundred thousand volumes of all kinds of subjects, always choosing the best book in its line; and we have distributed technical books on a considerable scale. We are criticized for over-emphasizing the classics, but this is because people forget our books on agriculture and manual training; they remember only our Homer, Plato and Don Quixote. Of the Spanish Don Quixote we have purchased 50,000 copies for distribution among schools and libraries. Of the Greek and later classics we have published issues of 25,000 copies; in one year we sold 8,000 volumes

of Homer at one peso each; but we have also published over a million copies of a first reader.

In primary schools our work is lacking in extension because we do not have enough money. The building problem is overwhelming. It will take us ten years of building at the rate of the last three to compare with Argentine or the United States. Our school buildings are equipped for technical training. In every primary school the children are working with their hands in some useful occupation, or they are raising animals and planting gardens. This habit of combining culture with manual labor will for the first time in our country bridge the gap between learning and toil; it will bring to Mexico a generation of cultured toilers; it will eradicate our Roman and Castilian contempt for manual work.

BUT we must repeat, to the Mexican people and to our friends outside, that our achievements are far below our needs. We must insist on a larger budget, and upon closer attention of the people to the schools. It is not only that Mexico is poor, but mainly that our money is ill spent. I dare say we would have enough money if we would only use it well. We try to work within a close economic margin but our bad habits permit useless expense. Our government sometimes spends in pomp and exhibition money needed for more useful things. The millions spent in the celebration of our centennial broke up our budget of 1920 and actually stopped some of our construction work on school buildings.

At present our worst enemy is politics. The election campaigns become more and more costly and bitter and cause a real waste of energy and money, all to raise to the field of power this or that candidate, and as a rule all candidates are equally bad.

Another serious drawback is the excessive cost of the army; while more than one hundred million pesos are spent in maintaining an army that is useless for all purposes of progress a really fundamental work cannot be undertaken in either public works or public education. The most important problems for Mexico are: the development of natural wealth through the construction of roads, irrigation works, etc., and school building; all of these things are only just begun because the resources used for them are insufficient. Until the militarist spirit is extirpated on the one hand, and on the other, the shamelessness of politicians who waste money on ends that have nothing to do with public service, it is impossible to expect any effective or lasting progress.

More thought given to the future of the race and less to the selfish present day interests would go further than all the false propaganda printed about our achievements. The work of education must be continued if Mexico is to come out of medievalism—not only that, but it must be increased at the expense of personal sacrifice.

IN the spread of artistic education we have gone straight to the people. We have obtained our pupils from the school children and from the laboring classes. We have opened night classes of drawing and we are establishing in all of the schools a method of teaching drawing according to the element of our national art. We have published and sent out about thirty thousand copies of this method of teaching drawing. To encourage music we have sent out teachers who are conducting large classes in the poor sections of the large cities and the most populous rural districts. We have organized in the city of Mexico eighteen choral societies largely of working men, also six amateur string orchestras. They play and sing classical music and Mexican folk songs. Concerts are given by school children, four or five thousand of whom sing in the open plazas of the large cities on holidays and on bright nights. Our people who are so fond of music have responded widely to these performances. In Mexico City we have an official symphony orchestra that plays Beethoven, Bach, Mozart, Wagner and some of the moderns, composed of ninety members all of whom are Mexicans, including the conductor; we also have two classical quartettes, a private symphony orchestra of fifty members and a smaller orchestra of ladies, as well as military bands that play popular and classical pieces in the public parks. There are symphony orchestras in Guadalajara, in Puebla and in Aguascalientas, all of whom receive help from the federal Department of Education, as do amateur orchestras in other cities like Monterey. Our local drama and comedy theatres are yet very poorly developed, our success having been chiefly along musical lines.

ALL of this is the initial impulse of a movement that will save Mexico if it goes on developing—hundreds of well-meaning men, both capable and unselfish, have put a sort of religion into their efforts to teach the masses. All of these men are cultured, but not all belong to the professional university group; they have gone through the university but they have learned more from life and from the needs of the people; or they are self-made scholars. The university man as a rule has been too proud to look down upon his ignorant fellow-being. At the worst he wants the people to be learned before approaching him. It is the school teacher, the technician and the engineer to whom we owe whatever we have done. We have made a start, we have scratched the surface. We cannot be said to have failed, and yet it must be admitted that we have not achieved as much as we hoped; the reason we have not failed is that national interest in education has sustained us. In the humblest hamlet, as well as in the most populous cities, one is aware of a lively interest in education, especially among the humbler classes; this is so true that in my opinion our problem is not one of methods or of programs or of measures to be taken but rather, as we foresaw at the beginning, a problem of enlarging the budget for education.

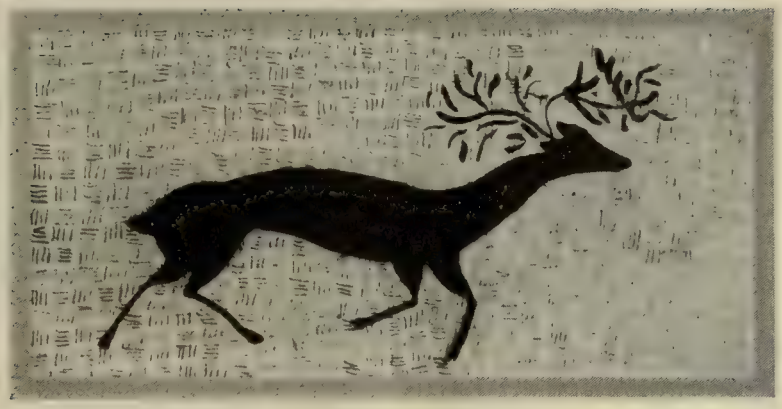
Puebla pottery design

Hitherto it was thought that public education was not a function of the State, and it was left to private initiative and to the clergy. Now the understanding is dawning that public education in a country such as ours is the most important state function, for though it does not solve immediate problems it safeguards the future of a people.

Art in the Public Schools

Mexico's youngest generation returns to the oldest native art

These examples of wood bloc k cutting and design were selected from the work of public school pupils in their first year of art study as a regular course in public school education, under instruction of Carlos Orozco in Guadalajara



The system of art instruction is founded on the principles of ancient Mexican design revised and put into textbook form by Adolfo Best-Maugard, who originated the idea of teaching nature design to the Mexican children

Daring, freedom, harmony, self-possession mark the work of these children, who invent new combinations of the characteristic motifs of Aztec, Maya and Spanish design and arrive at an art expression of modern Mexico

The Educational Missionary

By ESPERANZA VELASQUEZ BRINGAS

AS inspector of the educational missionaries I have ranged from Chihuahua, where the migratory Tarahumares tribes wander from place to place without any fixed abode, to Yucatan, the home of the highly civilized Maya Indians. Even in the most out-of-the-way places, I have found these young men and women who have dedicated themselves not only to the teaching of reading and writing, but to the implanting of better modes of living; to the task of incorporating the Indians into the current cultural life of Mexico without at the same time destroying their own traditions, arts and achievements. They are the new Mexican apostles, sent out by the Department of Indian Education and Culture of the Ministry of Education. They are prepared to teach at any and every time, and in any place they can secure auditors. They have crept into mountain passes, into deep *barrancas,* into forests, into every place, no matter how distant or how isolated from the rest of the world; they have endured or rather enjoyed the self-denial, the hardships, the lack of comforts that that kind of life involved. They have slept on the floors of *chozas,* eaten Indian food and traveled through mountains on the backs of little burros for weeks and months at a time.

The problem of finding and choosing teachers for this unusual and difficult task was a delicate one. The teacher needed to be more than a teacher; he had to be one who could give himself eagerly to the task. The difficulty was solved by the generous and willing participation of many cultured Mexicans who saw in the program a great work of spiritual resurrection for the neglected Indian masses. Not only teachers, but well-known artists, musicians, poets, writers and scholars came and offered themselves. Even the university intellectual forgot his cloistered habits and betook himself to the field and the mountain on the back of a burro. We discovered that the fountains of joy were in the country and not in the city; that while the cities gave us comforts, the country gave us life—a real life such as we had not dreamed of. Each missionary was assigned a territory, and allotted a number of assistants who were more or less stationary, while he himself made the rounds at frequent intervals.

The educators did not confine their interest to the economic aspects of the communities, but the traveling artists who were in the group organized festivals, always using the local musical and artistic groundwork for their material and inspiration. They discovered much native art and

When the educational missionary arrived at a Maya village in Yucatan, the pretty meztizas improvised a festival after the lecture

music and brought about a better understanding of the native Indian psychology and indigenous cultural technique. This has been a means of discovery and acquaintanceship for the rest of Mexico.

OF the peoples among whom I have worked, one of the most receptive and most gracious were the Maya Indians of Yucatan—perhaps the only state in our republic that has preserved all of its local color. In spite of the abuses to which they have been subjected, the Maya Indians have preserved their language, their traditions and their culture. They have done so because they have naturally a dominant and patient personality. They have had, too, the leadership of Felipe Carrillo, who, with the *Ligas de Resistencias,* has organized schools in every little village, so that today they are the most progressive and forward looking state of the republic and have less illiteracy than any other region.

The inhabitants of the little villages of Yucatan welcomed the work of the teachers and in their own genial way offered to the stranger all of the best in their possession. When I traveled through the towns of Izamal, Ticul, Sotuta, Peta or in any of the other places to deliver lectures or to establish schools, they always organized a *baqueri* (a native dance) which lasted for many hours after the lecture. The pretty *mextizas* dressed in their finest *hipiles* (native dress) improvised a festival meal and joyously offered the stranger *pibilcochinita* (barbacue) and *tortillas* preserved in a bowl made of *lec* (a native tree). The men, in their high heeled *zapatas,* their white *chamarras* and linen *pantalones,* danced the *guachapeo,* and gathered an enthusiasm for culture which inspired them to give their evenings to the building of a school and to occupy the seats as students when the school was finished.

Popular dress from Tehuantepec—a group of Indian women together is a curious study in blacks and whites

These are a people of native simplicity and sincerity. When I went from village to village mounted in an *enjalma* (native saddle) on a burro, there was always a committee to accompany me, and I was heralded by a native band and saluted with firecrackers.

Next to the Maya Indians, the *Compesinos* of Jalisco received the traveling missionaries with the greatest cordiality. Here, also, the local government is preoccupied with the problems of public education, and the path of the missionary was facilitated by the readiness of the Indian to accept instruction. Here, too, one finds the real artists in pottery and ceramics, for it is from the little village of Tonala that the most beautiful works of pottery come. I stopped here and after sleeping in one of the poor little *jacalitos* constructed of adobe and spending the night lying on a *petate* woven out of palms—for these Indians have little of worldly goods and do not know what comfort means—I visited Lao and Lucano, the two most famous decorators of ceramics. They live a rustic life, in windowless *jacales* built of adobe. Their equipment consists of a *petate* woven out of palms and spread ruglike on the floor. On one of these same smaller *petates,* which lay out of doors for the sake of light, they seat themselves Chinese fashion with their legs crossed and paint all day long.

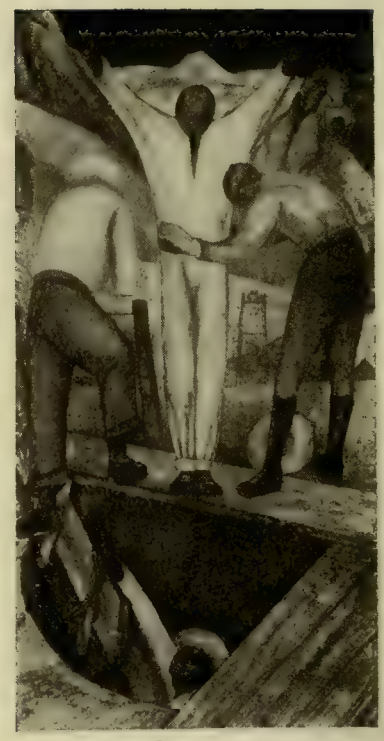
The author visited Don Leonardo, the Robinson Crusoe of "Isla de Alacranes"

Not only great artists from the capital have visited Tonala, but agents from the Department of Education and of Agriculture, and conditions already are bettered. The potters have organized themselves into a cooperative society and have established their headquarters and museum in the only good house in the town—this with the hope that they will have better control of the selling price of their products, and so increase their means of livelihood.

(*Continued on page* 191)

The master

Embrace



Searching a miner

The Guild Spirit in Mexican Art

By DIEGO RIVERA

as told to Katherine Anne Porter
with reproductions from his murals

WHY did I organize my syndicate of painters and sculptors in Mexico? I think I did not so much organize it, as it evolved of itself from forces and influences secretly at work in the spirits of the artists themselves. My role was rather that of welder, since it was my plan of cooperative labor in reviving the old art of mural decorating in Mexico which brought together and concentrated the diverse powers of the younger Mexican artists, who had hitherto been scattering their individual energies by attempting to work alone.

When I returned to my native Mexico almost three years ago, after fourteen years in Europe, I found the atmosphere of art fairly stagnant—almost inert. Many artists of merit, and a true genius or two, were working, but they were so separate in their aims that they were making no headway against the enormous indifference of the so-called cultured classes, who support only the kind of art they like, naturally—and needless to say they did not like anything that was being done around them by such painters as Adolfo Best-Maugard, Xavier Guerrero, or Clemente Orozco.

Conditions were therefore not altogether promising. The Post-Impressionist bloc held together very well, animated by hatred of all that came after their period. Various art schools enlisted the loyalty of earnest-minded students, bent on problems of style, mathematical proportion and sleek brushwork. Two or three painters of the old schools, unable to communicate their essential qualities to their pupils, were now painting mere reminiscences of themselves.

Adolfo Best-Maugard, having devoted ten years to the study of ancient Mexican design, had founded an entire system of painting and teaching upon it, and was beginning the work of organizing the art departments of the public schools throughout the Republic. Xavier Guerrero, without ever leaving his native state in the north of Mexico, was already painting Indian designs in his native tradition.

But there was a prodigious quantity of life, of talent and energy going to waste among the younger painters. All, or nearly all of them were revolutionists, members of various radical groups; all understood thoroughly the communistic principle as applied to government, to life, to economics. But they were still thrall to the idea that the artist is an entity distinct from the human world about him, mysteriously set apart from the community; I think they still regarded painting as a sort of priestly function.

THIS is an old superstition, and though the artist did not invent it, he became, ultimately, its victim. True creativeness is a force inexplicable, and therefore hostile, to those who do not possess it. Now and again there occurs a great epoch when this vitality, this force of life, will rise to such high levels that a whole nation will evince the most astounding fullness of genius. These are the times when the guild, the community, the syndicate, if you will, of artists and craftsmen flourish. Almost every race experiences at least one such epoch of lofty intellectual and spiritual development. This does not occur by miracle, but is a culmination of centuries of preparation, centuries wherein the

race grows gradually in the love and understanding of art, and with this love and understanding comes the power of projection, of rich accomplishment.

When art becomes a cult of individual eccentricity, a meager precious and neurasthenic body struggling for breath; when it becomes modish and exclusive, the aristocratic pleasure of the few, it is a dead thing, and the nation which produces it is ready to perish. This is part of a tragic cycle, inescapable, a natural circumstance of decay. I believe that art has recently passed through this period of death, and is now preparing for a resurrection in the world. In Mexico, this resurrection is most heroic, most radiant, in the arts of painting and sculpture.

It is to me a most virile sign that artists and craftsmen everywhere are returning to the guild, to the community of labor. (The Indian artists have never departed from it, but then, the Indians are wise "by heart" as one of them explained to me!) The artist is coming again to the conclusion that he must be first a man, a worker who creates beautiful things with his brain and his hands, satisfying to the needs of his spirit, as a carpenter makes a chair adapted to the needs of his body. If he fails in this, his work is not a true work of art, because it will lack the all-important human essence. However faithful a reflection it may be of an honest point of view, it remains a fragment, not soundly related to the physical and spiritual proportion of man.

The guild is the fine flower of human comradeship and unity in art. The artist breathes most freely in an atmosphere of revolution, of intelligent and merciless criticism, of creative liberty. These things are such old truths it may seem absurd to say them again. But we are constantly in danger of forgetting the old truths. And what is revolution but a restatement of man's eternal will to be free, written out in his own blood? And what is art but a perpetual struggle to express again, in newer, fresher terms, the old ideals of beauty? A century of violence, of experimentation, is not given in vain if at the end it flowers in a single achievement of victorious creation.

NOW I believed that the time had come in revolutionary Mexico for the foundation of a syndicate of painters and sculptors. If these young artists of Mexico were to an identifiable part of the new esthetic pattern of their country, they must first humanize themselves. It was necessary to direct their robust, inclusive, apostolic energy towards a definite end. They must work together to create an atmostphere in which the idea of art could grow. When the time comes, the supreme geniuses which I believe will follow us may rise on the supporting body of this community, free to complete their destinies without expending half their early strength in combatting alien and blighting influences.

To this end we joined forces. I had begun work on my encaustic mural, "Creation," in the amphitheater of the Preparatory School of the National University. There joined me in this work the young painters, (whom I wish to name here as a matter of record) Alva, Charlot, Caero, Leal, and Reveueltas; these labored together in the true fraternal spirit, each man adapting his talents to the severe constructive discipline imposed by such a project. A little later, there came Siqueiros and de la Cueva, full of ardor, with fresh spirit and enthusiasm. Their painting was of no time nor mode nor epoch, they were as original as the early Italians, as modern as Picasso. Guerrero, already a developed personality, well understanding the office of painter, also came, with Merida and Amero.

These were the pioneers. The guild existed, but it had not taken final form. With the cooperation of José Vasconcelos, Minister of Education, we went under contract as a labor union to decorate the walls of the Preparatory School and the Ministry of Education building. We are laborers, but not mercenary ones. We work from ten to sixteen hours a day, with the privilege of working on Sundays if we like! for a wage that comes to about four pesos the square *metro*. When we are absent, except on sketching trips, we do not receive our pay. If I receive a little more than the others, it is because I paint more than the others, and also pay a helper who mixes my plaster and prepares the walls.

On these terms and under these conditions, this syndicate is painting on the walls of these buildings a history of the Mexican people. Beginning with the mural, "Creation," in which I sought to portray in a figure which has been called symbolic (there is no abstraction in Mexican art, however!) all the essential ingredients of this race; from thence we have simply followed very faithfully all phases of Mexican life, through the conquest, to the present day, in their wars, their religions, their work, their festivals and their sufferings. We are at present painting the story of the ten years revolution just past.

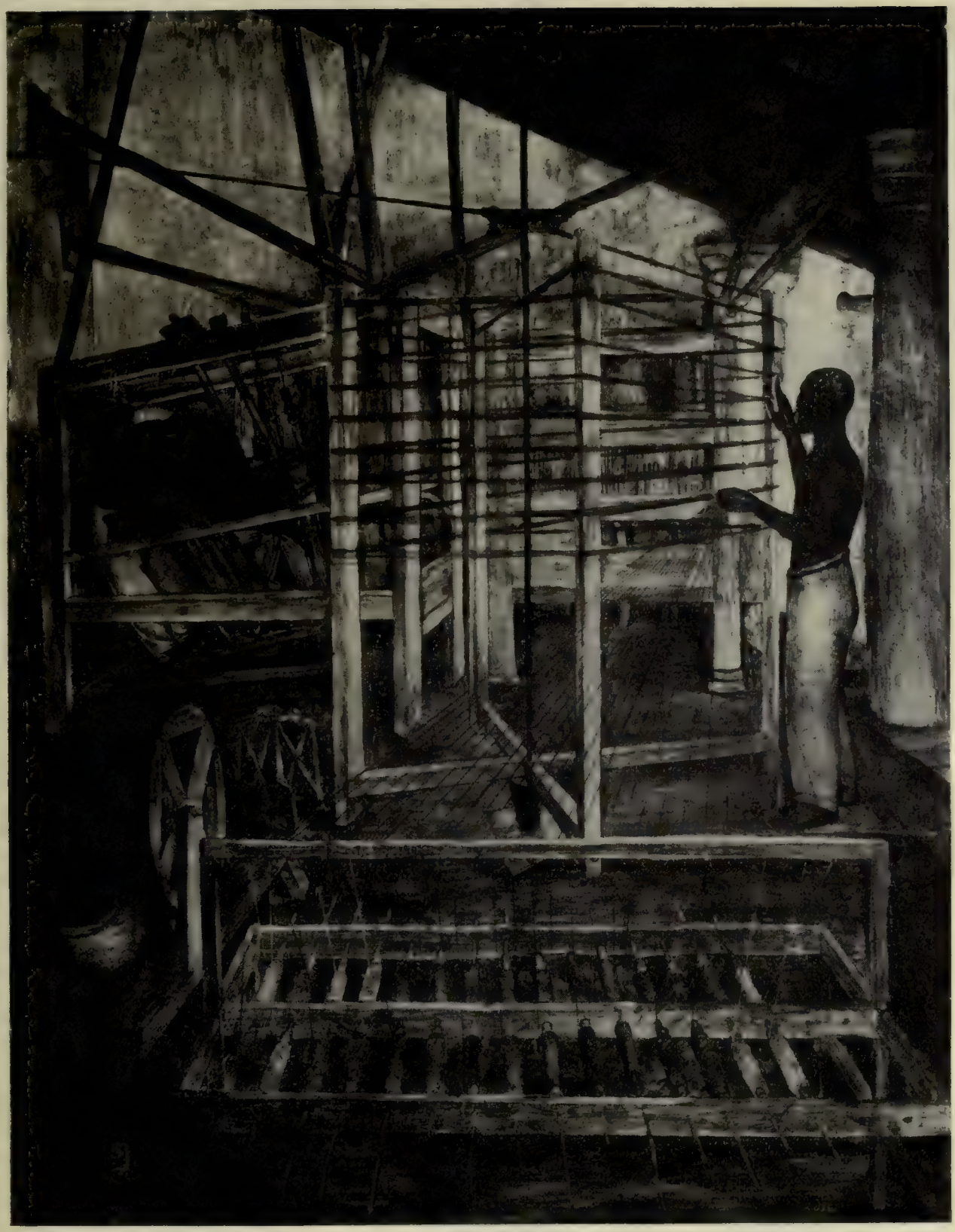
Each artist is at liberty to paint on his own particular wall in his own way, obeying the general plan, but in no wise hampered as to style or technique other than the physical requirements of fresco painting. He is bound only in this: he must not interfere with the freedom of his brother artists, and he must remember that he is a laborer subject to the rules of his syndicate. All are, then, free, but free as morally responsible members of a community.

The artist needs simple food, clothing enough to protect him from the elements, a roof to cover him when he sleeps. I strongly doubt if he needs more. I strongly doubt if any human being needs more. For the rest, the satisfactions of his life must come from the sense of work well done. The materials for his work should be provided by the community, and in turn he must give all that he can of beauty to the common store. . . . This was the revolutionary ideal which we hoped to accomplish, and the results were very strange.

A LEGEND took immediate form about our syndicate. It was said we were paid stupendous sums for our painting, that we were growing wealthy at the expense of the public school funds. Newspapers, notoriously uninterested in anything but the fabulous and the sensational, devoted long columns to our mercenary spirit, mingled with sneers at our ambition to restore painting to its rightful place—to the walls of public edifices, where the great masses of the people might come in contact with its living being, where it might become a part of their daily life, instead of confining it to the walls of the wealthy, or closed galleries of museums.

Academic painters and professors of art were enraged at what they termed our cult ugliness. This because we neglected to paint beautiful young ladies with white useless hands, or to compose pretty studies of water reflecting trees and castles. They said that our pictures of deep breasted Indian women suckling their children were vulgar; that our pictures of revolution and labor were ugly and horrible. In

POTTERY MAKERS



THE WEAVERS

THE DYERS

a word, it seemed that all things natural, undecorated and innocent were ugly and horrible.

We were attacked on political grounds. In newspapers, by poster, and in public speeches we were called Bolsheviki, revolutionists, communists, socialists and anarchists, by men who had no conception of what these things meant, but intended them as terms of insult. In the meantime, the members of the syndicate of painters and sculptors sat on their scaffolds and painted.

The loud voiced quarrelling of our critics had this effect: the public began to hear of our work, and painting became a current issue for the first time in several centuries. Every day the number of visitors to the Ministry and the Preparatory School was increased. They came, the bourgeoisie to scoff and laugh as always, the very sophisticated and prepared minds to enjoy; and the simple honest Indian, finding there something recognizable and human, came to love the paintings. The Mexicans were getting aroused to the fact that something was going on of the utmost importance to the nation—an art that went hand in hand with revolution, more powerful than war and more lasting than religion.

Today, all the painters are working, some as members of the syndicate, others as individuals. Clausel and Atl, two members of an older generation, have renewed their labors. The children in the schools are studying by the system devised and perfected by Best. New personalities have emerged who give brilliant promise, such as Abrahan Angel, Rodriquez Lozano, and Clemente Orozco. We find ourselves in the beginning of an enlightened period, comparable to the eras of poetry in China, or to one of the grand Italian epochs of painting.

We will grow as the spirit of liberty grows in Mexico and in the world. I cannot say that we, the artists of Mexico, have yet regained that unanimity of purpose which constructed the pyramids of Teotihuacan, or the Maya temples; we are still hampered by personal ambitions, and the peevish habit of breaking up into infinitesmal dissenting groups on minor points of doctrine. Naturally, that is to say, humanly, all wish to be first in the house of beauty. We have yet to learn that the dream is greater than the man.

But these things pass, and the work remains. We have a lucid, tremendous idea, and a powerful force is its ally. This force is, I believe, the profound, vehement desire of the Mexican people for a richer and more eloquent life, freedom to flower from within; for a life in which every man shall be both artist and worker, and above all a liberated human being.

The Missionary from the U. S. A.

By CHARLES A. THOMSON

THIS is not propaganda. A rash statement, perhaps, prefacing a discussion with the above title. For prejudice usually paints the picture of the missionary. His partizans see him in the gallant armor of the hero; the halo of the saint crowns him. But his critics tend to caricature and garb him in the attenuated Prince Albert of the fanatic.

"Pale, pious and pulmonary—dressed like freaks and expectant of incarceration in a cannibal" is not a consistently correct description of missionaries. Neither did Robert Louis Stevenson achieve a universal definition, when he termed one missionary of his acquaintance "the most attractive, simple, brave and interesting man in the whole Pacific."

If the truth must out, let it out early. The American missionary in Mexico is not a freak; nor, on the other hand, does he automatically excite in every one he meets an inferiority complex. On the surface, he is not easily distinguishable from that essentially representative figure, the man in the street. Taken on the average, he is quite an average individual. Among his tribe he numbers both fanatics and heroes; and occasionally the two coalesce in one and the same personality. There are narrow sectarians and tolerant Christian statesmen. There are those whose enthusiastic iconoclasm toward everything Roman Catholic recalls the exclamation of the Irishman, jubilantly engaged in the demolition of a religious edifice: "Faith, I nivir had sich a foine job—tearin' down a Protestant church and gettin' foive dollars a day for it." There are others who foresee that their most valuable contribution may appear in a by-product: that to stimulate the established religion into more vital life may be more important than the development of a Protestant church or churches. With the late Viscount Bryce they agree, that Mexico in common with the rest of Latin America, suffers from a "grave misfortune" in the "absence of a religious foundation for thought and conduct." They are concerned that that foundation be laid; but it is relatively unimportant whether the stones he placed by their own guild or by another.

Yet isn't propaganda tilting the lid? To keep that Jack in his box and out of the pulpit we want to forget that the missionary is interested in religion, even that he has any religion. We want to look at him, instead, as an active and interesting social atom. He is, if we may borrow the language of physics, a little whorl in society, a center for centripital as well as centrifugal forces. Certain influences come together to make him what he is; certain other influences he is throwing off into that society which is Mexico.

THE American missionary in Mexico is an American. Another rash statement; but in spite of its daring, it is true. Of course no one expects him to be a Mexican. No one pretends that he is, least of all himself. *"Es americano"*, says the Mexican simply; and to his own mind he thus sums up both the virtues and the faults of the missionary. He is an American. That is, living in the midst of a Latin culture, he remains an Anglo-Saxon. He is always more or less of an outlander. So naturally and thoroughly has Americanization taken with him, that Mexicanization proves a difficult inoculation.

"No greater problem confronts the missionary enterprise . . . in so far as its agents are Anglo-Saxons, than that of sympathetic penetration into the Latin American spirit." Thus spake in 1916 the Panama Congress, representing all the missionary agencies at work in Latin America. Sympathetic penetration into the Latin American spirit! It is a problem—for the American missionary in Mexico.

For, in the first place, he comes to Mexico with the missionary motive. His mission is to uplift. He comes because he wants to help; and he believes he can.

IN the Alameda, Mexico City's verdant Central Park, stands a statue. *"Malgré tout"* is the title. It represents the figure of a woman, the body prone upon the ground, the feet bound with shackles, and the hands tightly chained behind the back. Apparantly her position is hopeless. Yet the marble lives, and her whole body is tense with suppressed effort; one knee is bent as she strains to rise; the eyes are lighted by the glow of faith, and her whole countenance is set with the determination to rise *malgré tout,* in spite of all.

That statue is Mexico. So the missionary sees her. Borne down by ignorance, violence, poverty; shackled by superstition, fear, bigotry, she is alive with faith none the less, and determined to rise *malgré tout,* to conquer in spite of all the difficulties that confront her. And the missionary has come to help. He has come to lift her up.

Some Americans seeing Mexico down have considered it an excellent time to jump on her. Not so the missionary. Others may sneer at "uplifting"; not he. We remember those words of Sumner in his Folkways: "Missions always offer something from above downward. They contain an assumption of superiority and beneficence." Does the missionary motive enclose a subtle temptation, the temptation to patronize and condescend? Is he who comes to teach always ready to learn? Does the benefactor clearly understand him whom he would benefit? Sometimes the very motive of the missionary may hinder a "sympathetic penetration into the Latin-American spirit."

The American missionary in Mexico is an American. But in Mexico how hard it is not to be inordinately American. Science, education, political democracy are the household gods of the missionary's homeland. The first has begotten the machine and a comfort level unprecedentedly high; the offspring of the second is the public school; of the third, the ballot. Carrying such *penates* the missionary came to Mexico. He found a society, which in spite of

its 16,000 miles of railroad and the rush of flivvers in the capital city, still largely travelled the gentle gait of the Middle Ages. Cheap labor still did the work of machinery; comfort had not been democratized. And only the other day, in fact, a vivid young student from Mexico, quite carried away by her first real American kitchen and all its mechanisms, exclaimed: "Why, aren't we barbarians!"

COMING from a culture where a taste for newspaper woodpulp is universal, he found in Mexico an illiteracy of seventy-five per cent. The public school was largely the private privilege of the wealthier classes. And as for the ballot, it was a polite and proper formality, but in the realities of politics hardly to be compared in effectiveness with the rifle.

In the cult of his household gods, the missionary found Mexico unskilled. Of science, of education, of democracy, she evidently has much to learn. (In passing, let it be noted that she *is* learning.) Touching the three foundation elements of the missionary's native culture, she was lamentably deficient. What more likely than that her whole culture was deficient! Is not evidence on three good and sound particulars sufficient for a generalization? And so the origin of the missionary, his cultural background, has made difficult the path of sympathetic penetration.

Still another factor must be noted. Had the missionary all the sympathy in the world, he would have found Mexican society noticeably "stiff-jointed," if we may use Goldenweiser's word. Customs were rigid; they still are, though to less degree. No change happened without much creaking. In the field of religion, especially, was this rigidity noticeable. For there, to the natural strength of social inertia, was added the resistance of vested interest. An autocratic organization, of marked dogmatism and bigotry, dominated; it spoke with authority and suffered no contradiction. Its most deadly hatred was reserved for the heretic, for the religious radical. And a Protestant missionary in a Roman Catholic society is most certainly a religious radical; for he questions the foundations of religious authority.

Enter then the missionary. Say that he came with sympathy, that he wanted to understand. But too soon he found that he was knocking at doorways already stoned up. Authority had spoken, and he was an outcast. In some cases, so severe was the ban that no shopkeeper would sell him food; the stage driver refused him passage. Though he would enter in, he found himself locked out—locked out at least from the cultured and cultivated classes.

And what was the consequence? He was shut in as a member of a minority group. His companions were his fellow-workers, and the few among the more humble classes whom he could help and thus win. His group was shunned and looked down upon. He was cut off from the main currents of society. And so he found his life in his group, and turned again with intensified conviction to the values of his native culture. In many cases, Mexico has made the American missionary more American.

But Mexican society is limbering up. The last Revolution proved an effective oscillator. Stiff-joints were loosened. The old obstacle of blind prejudice is disappearing. But a new one has appeared. In the Mexico of today there breathes a new influence, which makes more difficult and at the same time more essential the missionary's "sympathetic penetration into the Latin American spirit." It is the resurgence of nationalism—but a cultural even more than a political nationalism.

MEXICO does not want to be Americanized. That is emphatically true of her young intellectuals; not so true of her business men. She is unanimous, however, in not wanting a military-political invasion from the north. She sometimes thinks that she might profit from an economic invasion; but her experience with the oil men has left her dubious.

And as for a cultural invasion—an Americanization of Mexico—she is more sure than ever that she does not want it. The United States has its culture; much of it is good, and Mexico would be better off with it. (This subject is treated in detail in almost any American traveler's book.) But much of it is bad, or would be so for Mexico, say her spokesmen. Consequently, under the leadership of José Vasconcelos, minister of education, there is a movement back to those fountains from which Mexico's culture has sprung. The art students are diligently studying the motifs of Mexico's mysterious and fascinating pre-historic civilizations. Manuel Gamio, through his vast and comprehensive program, in which archeology and the modern social survey are linked, is establishing a genetic relationship between the Indian before Cortez and the Indian who is at the base of Mexico's modern problems. And on the other hand, there is progressing a revaluation of the contributions of Spain; the modern historian looks with a more kindly, a more lenient, and almost with a grateful eye upon the raw and reckless exploits of the conquistadores. The Mexican folk-song, too, whose simple and melancholy beauty rises out of the heart of the people, is coming to new appreciation.

BUT let's get back to the American missionary. He is in Mexico as an interpreter of that Protestant Christianity which predominates in the United States. He is there because he believes that such an interpretation functions socially in a superior way to the interpretation which Mexico has enjoyed for the past four centuries. But his interpretation comes to Mexico, of course, from the north; and so it must bear the same critical survey which all importations from that source now face. It may be significant that though the intellectual leaders of the new Mexico have largely departed from the pale of the established church, they have yet with rare exceptions to enter the Protestant communions. It may be doubted if their reason is irreligion.

Although the American missionary has remained essentially American, that fact has not prevented him from playing an important role in the development of the Mexico which is coming to be. It must be admitted that he has not built up a large church, even after half a century of labor. He now represents fourteen or more Protestant denominations. Accurate and complete statistics are exceedingly rare; estimates place the number of Protestant church members anywhere between twenty-five thousand and one hundred thousand. But even the larger figure represents a small group in a nation of fifteen million. These churches, also, are largely American, reproductions of American denominationalism in their creeds, their polity, their forms of worship. Already, however, the spirit of nationalism is stirring. They,

too, are echoing the words of Emerson: "We will walk on our own feet; we will work with our own hands; we will speak with our own minds." The Protestant churches in Mexico are beginning to dream of a national unity; they have started on the way to become an integral part of Mexican life.

But the influence of the missionary has not been held within the narrow, numerical limits of the Protestant churches. It has overspread those bounds and quietly seeped through a large part of Mexican society. Space will permit us to note but two of the social effects of his efforts.

In the first place, he has made a distinct contribution to the functioning of political democracy in Mexico. Though his converts have come largely from the poorer classes, many with his cooperation have lifted themselves in the economic scale, and become solid and substantial members of the body politic. His efforts have made for the enlargement of the middle class, that nourisher of democracy, which heretofore has formed so thin a slice in the national sandwich.

His schools also have rendered excellent service. They have built up a group which, escaping from the intellectual straitjacket of authority, is set free to think for itself. By its independence it has contributed decidedly to the reality of democratic discussion and also of democratic action.

The Protestants in their struggle for individual religious freedom may have been led to a keener appreciation of social and political freedom. Anyway, in Mexico's recent social revolution (1911-1921) they played a part out of all proportion to their numbers. A high government official, runs the story, was visited by representatives of a semi-political, pro-clerical organization; they vigorously protested against the many political favors shown to the Protestants. "But, gentlemen," responded the official, "the Protestants entered heart and soul into the Revolution, which placed us where we are. And you, what did you do?" No answer was left to the pro-clerical conservatives and they withdrew. The story may be apocryphal. But it illustrates a fact.

THE stimulation of a social conscience, the recognition of social responsibility, we note as the missionary's second contribution. In spite of certain events of these recent months, it may be said that Mexico is transferring her most intelligent interest from political to social problems. For this new emphasis the missionary may not claim all the credit; but he deserves some. His interest in education has been unflagging. He has seen, also, the relation of intemperance and vice to poverty; and against the blind faith of certain political leaders in legislative enactment, he has argued for the education of public opinion as an inescapable preliminary for any permanent reform.

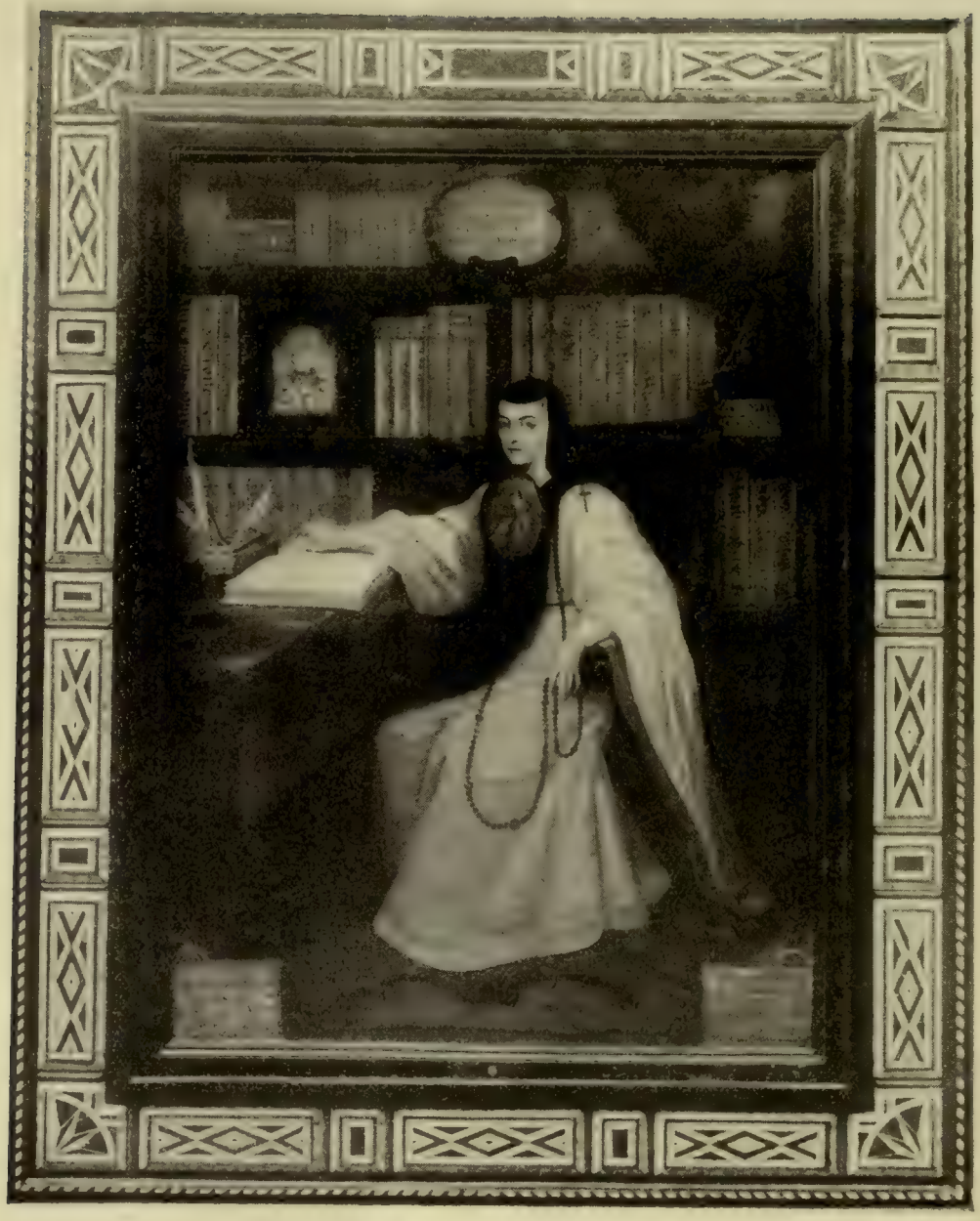
He has proclaimed the responsibility of the fortunate for the unfortunate. Charity in Mexico, as in all Latin countries, has been dominated by the church tradition. The good woman gave to the beggar at the church door, not primarily to help him, but because alms-giving was a part of her religious discipline. It was necessary to her own soul's salvation. She was quite willing to have the poor always with her; the beggar provided a convenient recepracle for alms.

But with alms-giving her interest in the poor ceased. Wealth in Mexico has always been far less conscious of its social responsibility than wealth in the United States. If it has given at all, it has done so for selfish and not social reasons; because it craved the pleasurable sensation of benefaction, or perhaps that more permanent spiritual good, credit on the ledgers of heaven. That the fortunate owe anything to the unfortunate, that society is responsible for its own infirmities, is still strange doctrine in Mexico. But to the missionary must go some of the credit that it is doctrine at all.

TODAY Mexico is most interested in the removal of social and economic injustice. With the energy, the faith, the enthusiasm, the idealism, the violence, the impatience of youth, she has addressed herself to the task. She is engaged in the process of making herself over. Her decade of revolutionary disorder was basically a crusade against the old order. But with that old order, and with many of its injustices, was tied up the established religion. For that reason, and not because of Marx, many of the new leaders are fiercely anti-clerical and sometimes anti-religious. Let us cite a crude but vivid illustration.

One of Mexico's great labor leaders was haranguing a vast throng of Indians in Yucatan; over the dusky sea of faces flared the wild light of torches. "In the name of God, who is called love, you have been beaten, kicked, wounded, killed; in the name of Jesus, the humble, you have been oppressed, enslaved and robbed of your houses and your lands; in the name of Mary, the mother of God, your wives have been dishonored, your sisters and your daughters have been raped. But now in the name of the devil, you have your houses, you have your lands, you have your families." Such were his words. And as the voice of one man, the whole vast multitude responded: *"Viva el diábolo! Viva el diábolo!"*

But man is incurably religious. The builders of the coming Mexico will prove no exception to that rule; and there lies the opportunity of the missionary. If he can interpret to them a religion which is socially constructive, which serves as did its Founder, he will—But stop, isn't this propaganda?



An Early Portrait of Sor Juana Inés de la Cruz

To a Portrait of the Poet

By SOR JUANA INÉS DE LA CRUZ

Translated by Katherine Anne Porter

THIS which you see is merely a painted shadow
Wrought by the boastful pride of art,
With falsely reasoned arguments of colours,
A wary, sweet deception of the senses.

This picture, where flattery has endeavored
To mitigate the terrors of the years,
To defeat the rigorous assaults of Time,
And triumph over oblivion and decay —
Is only a subtle careful artifice,
A fragile flower of the wind,
A useless shield against my destiny.

It is an anxious diligence to preserve
A perishable thing: and clearly seen
It is a corpse, a whirl of dust, a shadow,—
nothing.

JUANA DE ASBAJE, in religion Sor Juana Inés de la Cruz, was, like most great spirits, at once the glory and the victim of her age. She was born in Mexico in 1651, of aristocratic Spanish parentage, and won the respect of the most advanced scholars of her time by her achievements in mathematics, astronomy, languages, and poetry. Her austere, impassioned and mystical mind led her to the cloister, where she ended by renouncing her studies, and writing out her confession of faith in her own blood.

SHE was, in her beauty, her learning and her Catholicism, the perfect flowering of seventeenth century European civilization in the New World, a civilization imperfectly transplanted, imposed artificially, due to be swept away by the rising flood of revolution. But her own pure and candid legend persists and grows, a thing beloved for its unique beauty. She died in her forty-fifth year of a plague which swept Mexico City. This sonnet is almost literally translated.

The Catholic Church and the Future of Mexico

By ANTHONY CROCKER

THE superficial student of Mexican history and Mexican social, economic and political conditions might feel somewhat disconcerted at the present relations between the government and the Catholic Church of that country, and might ask himself very seriously whether the Catholic Church will play any substantial role in the future development of Mexican life.

Few countries in the world can present a closer relation between Church activities and the life of the nation than Mexico. Mexico is the creation of the Catholic Church. Its evolution has been either the result of an uninterrupted Church activity or the product of conflicts between Church activities and opposing interests. Latin America bears the deep imprint of Catholic work. From the missionaries exploring the deserts of Sonora and California, enriching geography and ethnology, leaving monuments which shall never perish in the deep marks borne by the population of our Southwest, even if the old *misiones* disappear from the face of the earth, to the Friars who taught the Indians to read, and who defended them against the *encomenderos* in Mexico and Central America; to the men who went with Balboa, with Pizarro, with Valdivia; to the Jesuits who lived, suffered and died, and converted and civilized in the dense forests of Paraguay and Brazil, the first foundations of civilization in these lands were laid by the Catholic Church, and though the superstructure may be changed by new doctrines and fads, as soon as the student digs a little in the dust of the past he will find the solid rock of the Catholic Faith underlying the whole structure of Latin American life.

Mexico can not open any of the great pages of her history without finding there either the name of a Catholic priest, or the strain of Catholic inspiration, or the conflict between Catholicism—or at least the Catholic clergy—and the forces aiming to destroy the former and to curb the activities of the latter.

Three hundred years of Spanish domination were three hundred years of undisturbed Catholic life. The country lived in peace and prospered, as did the other Spanish possessions, at a more rapid pace than the English or French colonies, exploited by their mother countries, advanced on the road of progress.

AT the very beginning of Mexican history and life, the names of Pedro de Gante, of Motolinía, of Zumárraga, and of scores and scores of priests and missionaries appear, bearing testimony to the wonderful work of the Catholic Church.

The educational work of the Church went along parallel with the work of conversion—the missionaries, poor, barefooted, living exactly the same as the Indians lived, suffering as they suffered, taught them to read and pray. The priest was the teacher. The natives had the right to become priests, which shows the entire equality established by the church between the conquerors and the Indians. The name of the Franciscan Pedro de Gante is associated with the first efforts displayed in Mexico to educate the masses. He established the first school. In the 18th century the Franciscans had colleges in Querétaro, Zacatecas, Pachuca and other places. The Jesuits established the College of San Pedro y San Pablo, and the first college for the Indians, which was called San Gregorio. When they were expelled they had colleges all over the country. During the Spanish domination the education of young men was mainly in the hands of this order. Colleges were opened everywhere and the old names are still remembered, showing the Church influence. The greatest Mexican statesmen, even those opposed to the Church, came out from the benches of the parish schools. The greatest writers of the colonial period and of the first two-thirds of the independent life of Mexico were either priests or had been under the influence of the priests. When the Jesuits were expelled from Spain and the Spanish Colonies, many prominent Mexicans went to live in Italy and there wrote in Spanish works that are monuments to Mexican learning. In works of charity and social uplift the Church was still more efficient than in the works of education. Mexicans can never forget the hospitals for the poor, as well as the asylums for old people and for orphans, and the houses established for the redemption of fallen women —supported by the Catholic Church. These works continued during administrations professedly opposed to the Church.

THE movement for independence, the import, the causes, the purposes, the immaturity, the errors and the lofty ideals of which will not be discussed here, broke out; and it was led by a priest. Father Hidalgo died for the cause of liberty; and so did the greatest hero of the Mexican war for independence, Morelos, who girded a sword around his cassock and led armies to victory and bravely and serenely went to his death for his cause. Matamoros also was a priest and there were many other clergymen who fought in the fields of battle or who wrote for the cause of independence, while other dignitaries of the Church attacked the revolution.

The history of Mexico as an independent country is a history of blood and hatred. No country in America has pages so red as those which Mexico has in its records. In the middle of all the frays, and discounting minor issues and personal ambitions, there seems to have been a development of two opposing tendencies: the steady, constructive, conservative, and even, in individual instances, reactionary work of the clergy, wanting to keep what already existed and looking askance at new developments, and the restless, destructive, idealistic work of those who, inspired by the movements of foreign countries or by (*Continued on page* 189)

Rubbing Shoulders on the Border

ROBERT N. McLEAN

I HAD met a Mexican woman at a Bisbee church service—a church with which she had recently united. And with that gracious courtesy which makes the Mexican's home your home, I had been invited to dine with the family.

According to instructions I followed Brewery Gulch. I stumbled over rocks and waterpipes laid upon the surface of the ground; dodged washing hanging in back yards; looked strange dogs squarely in the eye, and was crowded out of the path by burros.

If the directions had been given to locate a menagerie or a circus, the way would have been easier. Three dogs came running down the rickety steps to greet, or look me over, I was not sure which. Upon part of the ledge which had been laboriously cut in the side of the mountain, chickens crowded each other to scratch and pick at the dry ground. Across a sagging wire fence, countless rabbits nibbled with pink noses at faded lettuce leaves. On the porch above, three cages full of birds made sweet concord which was constantly interrupted by the raucus voice of a red-headed parrot in a cage near by.

It was something of a task to keep one's eye on the dogs, and upon the rickety steps at the same time.

"Welcome to Miraminas," said my host. I turned and looked. Far below, the houses stretched row on row to the bottom of Brewery Gulch. Winding in and out among them went the men and the burros, following the trails that are Bisbee's streets. In the distance the great shovels were tearing away the bowels of Sacramento Hill. From here, if anywhere, one could see the mines.

"*Pase,* brother-in-law!" my host interrupted my reverie. And then, at my look of wonder, added with an expansive grin: "My wife calls everybody in the church 'brother' and 'sister,' so you must be my brother-in-law."

My new-found brother-in-law was undeniably fat. Knowing that he was night chef in a large hotel, I decided that he must be taking good advantage of his opportunities. As he bowed me into the house, there were three things about him which lingered in my mind: Sunday go-to-meeting clothes, including a boiled shirt, the usual broad-brimmed mustache which always seems to me part of a Mexican's clothing, and small brown eyes that humorously twinkled in the layers of fat as lonesome stars twinkle in a broad dark sky.

The houses stretched row on row to the bottom of Brewery Gulch

As we ate we talked. I heard the story of coming to America; of getting a job and a home in a foreign land. Then the account of the removal of the strange family of pets from El Paso to Bisbee. It seemed that at a sudden screech of the whistle, a cat had jumped out of the car window, whereupon the family detrained with the animals at the next station and returned to hunt the cat!

With some pride, my host showed me the place. "Your home," he added; and I knew that before me was a transplanted Mexican; a man who will live with his wife and his queer family of animals until they carve for him a last resting place in the red soil of the hills.

Marching across the sands to Sunday morning chapel on the hill

THEN arose naturally the question of American citizenship. The answer was accompanied by one of those expressive Mexican gestures; a gesture which in this instance made chills chase each other down my back.

"No," he said, "and if I should become an American citizen my neighbors would cut my throat."

There are hundreds of thousands of transplanted

Mexicans with whom we Americans rub shoulders on the border, who feel just the same way. They work here, live here, will die here, but Mexicans they intend to remain until the end of the chapter. There are 18,774 Mexican school children in Los Angeles, an enrollment which reveals a population of at least one hundred thousand; and yet the naturalization office shows that an average of about one a month becomes an American citizen. El Paso, with a population which is half Mexican, naturalizes between twenty and thirty a year.

It is true that naturalization is not always followed by swift decapitation; and yet it is just as true that social ostracism and abuse are often heaped upon those Mexicans who determine definitely to cast their lot with America.

This peculiar attitude on the part of the Mexican immigrant has an historical, a temperamental, and a social background. The Pole who crosses the Atlantic knows that he is going to a foreign country; the Mexican, it may be in a journey of a couple of hours crosses an invisible line, and continues to mingle with his countrymen. The European alien realizes that he is going to a land whose blessings he is privileged to share; the Mexican knows he is entering territory that used to belong to Mexico, and which he even dreams may some day be returned. And so while the immigrant from across the Atlantic arrives with the dream of becoming an American citizen, it is doubtful if among the two or three million Mexicans who have crossed the Rio Grande, a dozen ever came with any such intention.

"Welcome to Miraminas" said my host

THERE are weeds of hatred growing along the border, the seeds of which were sown back in the days of the Mexican war. I once borrowed a Mexican school history from a Mexican friend in El Paso; and riding all day over the land that was Mexico, I spent interested hours looking at the United States through Mexican eyes. His very ignorance of the language increases his difficulty. Having two Spanish words for the English word "swear," and knowing that to become a citizen he must forswear allegiance to Mexico, he sometimes fancies he is being asked to curse the fatherland; and with fiery patriotism, he declares he will die first.

Rubbing shoulders with such an alien is producing some friction along the border, which is due also to a clash of temperaments. Added to his Latin nature, which is of course well understood, the Mexican is an Indian. In fact he is more proud of the latter infusion than he is of the former. Now the Indian for centuries lived a life of watchfulness. He cultivated his fields with his weapon by his side. When he wandered in the forest, or climbed the flinty mountains, he was constantly on guard. Discovering a strange object upon the plain, he approached it by narrowing circles. Every peculiar sound was for him the signal to seek cover, while from his point of vantage he decided whether the noise was made by friend or foe.

The modern Mexican follows the same tactics. Every proposition, every letter, every introduction, is viewed first with suspicion. A new sensation reaching the point of apperception, must be carefully examined as to its possibilities for personal harm. But once a decision is reached, the commitment on the part of the Mexican is complete.

I have some Mexican friends with whom I rub shoulders constantly, and I must always reckon with this temperamental background. Would I call one of them upon the telephone, and present a matter which is entirely new? Then I must realize that an immediate answer is impossible. The sound is strange; its origin must be examined carefully, and from cover. The answer must be deferred. He must be advised of every new matter "with anticipation."

Now the American prides himself upon his quick decisions. He has even coined a phrase to describe the way he acts; it is "right off the bat." His love of speed convinces him that the Mexican has no idea of the value of time, while the Mexican feels sure that the American is simply rude. And rubbing shoulders in the doing of a common task, there is every opportunity for misunderstanding. A Mexican and an American teamed together on anything like terms of equality do not pull well, simply because they differ in judgment of values, and because they differ in speed.

With such dissimilarities, each race is inclined to look down upon the other. To the American, the amenities are pure tinsel; to the Mexican they are of the very stuff of (*Continued on page* 201)

Mexican children and their missionary friend

EDITORIALS

WE should have to go back to the days of the Italian Renaissance for a great prototype of what is happening today in Mexico. Then a fire of new ideals, generated in the brains and souls of a group of young artists and writers, spread through a world, reinvigorating as it went; so in Mexico, a similar group of young enthusiasts—for many of them are young in years, and all are young in spirit—have caught up ideals which have enflamed a people. They are finding expression in art, literature, education, politics, in an emphatic statement of the importance of the individual, and of his goal in the common welfare. Just as Boccaccio, Leonardo, Galileo voiced the spirit of the Italian Renaissance, so do Rivera, Gamio, Vasconcelos, Atl and others, though working in varied mediums, make articulate the promise of a new day in Mexico.

It may not be flattering to the American sense of superiority, but as a matter of fact, the culture of the Mexican, tarnished as it may be by centuries of ignorance and poverty, is an older culture than our own; and culture is a slow growing plant. Our civilization, ignoring what we have borrowed from Greece and Rome, goes back a few centuries, and then is lost in the forests of Northern Europe. It begins with a race of long-bearded barbarians who varied an existence of hunting and fighting with drunken carousals in their mead halls. The Mexican culture, with all its deficiencies goes back on the Latin side to Roman civilization; on the Indian to the Toltecs. Mayas and Aztecs. From these it draws much of symbolism, of color, of art forms which enable us of the drab North to visualize what is going forward. Monument and fresco, mural painting and vase, *corridos* and dance, the very variety and buoyance of the communal living are so many hieroglyphs which transcend the barrier of spoken and written language and make the task of intrepretation at once swifter and more interesting. These we have sought to employ in all their richness in translating life and labor south of the Rio Grande.

MR. TANNENBAUM speaks of Mexico as the threshold to a continent—a threshold opening on homelands to the south of us. But a threshold, raised a bit, becomes a buttress against inclement forces without. And Mexico has been such a buttress—has given to much of Central and South America that sense of security which the A B C hold in their own strength; time to develop without such interference by their powerful neighbor to the north as we have been guilty of with respect to the little states that rim the Caribbean.

The self-reliance of Mexico in holding that economic exploitation is a privilege granted to outside interests rather than a mandate to which must be subordinated the social destinies of a country, has, also, in a sense, acted as a buttress which has given our own forces for democracy and fundamental neighborliness a chance to find themselves. This relationship has been reciprocal. More than once in the last fifteen years, a corporal's guard of good will, often representing quite varied points of view, has helped to make for understanding and to fend off intervention when ignorance and speculative interests in the United States, civil turmoil and its traditional excesses in Mexico, stubbornness and temper at Mexico City and at Washington, had us all set for war. The satchels of money passed to get the naval oil reserves of Teapot Dome, the million dollar retainers offered former cabinet officers to get by private diplomacy what earlier had been sought by inciting armed intervention, give us some gage of the influences which at least twice since the opening of the century have brought us to the verge of conflict. With an ambassador at Mexico City, with a new and constructive line being taken by American business men toward Mexico, we forget the ugly temper which those who stood for friendliness had to face at earlier junctures. There were scholars among them, some few business men, social workers, labor leaders, radicals of the type which the Civic Federation, the National Defense Society, the New York Commercial like to paint with pitch. The well-placed respectable person who now talks reassuringly of comity throughout the new world could not be doing so except for these others. Except for them such constructive work in hygiene and education as Rose and Munro, Goldsmith and Duggan are carrying out in the international field for the Carnegie and Rockefeller Foundations would have been rendered next to impossible so far as the Americas go. Except for them, we should have been in Mexico; we should more than likely have found good and sufficient reasons for absorbing the oil fields and annexing the northern states: we should have had a police problem on our hands down to Panama and the ill will and mistrust of a continent for a century.

FOREMOST among these men should be mentioned the late John Murray, founder of the Pan American Federation of Labor. Murray was a Chicago trade unionist—a printer who with high courage and no funds carried his evangel of brotherhood north and south. He had first acted as secretary of a committee of which Jane Addams and Raymond Robbins were members, which prevented our State Department from turning over to the Diaz regime revolutionists held in Texas jails on trumped up charges of crime across the border. The Pan American Federation of Labor has proved a persistent and powerful influence for justice and understanding. Perhaps no other individual in the United States has labored more fruitfully in the field of friendship between the United States and Mexico than has Samuel Gompers. When the then Senator Fall spent himself in anti-Mexican propaganda and used a Senate committee for a sounding board, the executive committee of the American Federation of Labor in its report to the Montreal convention demanded that the Senate repudiate his report "as unworthy of America."

With Murray should be grouped John Kenneth Turner who did for submerged Mexico through the American Magazine what George Kennan had earlier done for Russia, John Reed and Lincoln Steffens who interpreted the later tangled

skein of revolution and civil war. There was one critical stage when Steffens single-handed in Washington, shuttling between the White House and the departments, giving his evidence that punctured the claims of the jingos, did more than all the newspapers of the country, both houses of Congress and the Cabinet combined, to help us keep our governmental heads—until President Wilson had made his temperate statement; and the country could be heard from.

THERE was another critical stage when Lillian D. Wald of the Nurses Settlement—then chairman of the American Union Against Militarism—by representations to the members of the American Commission then sitting may be said to have turned the scales. She and her associates were called pro-Mexican, traitors, pacifists, muddle-heads at the time—especially tools of Germany. Long afterwards it came out that the shoe was on the other foot, that German intrigue had tried to embroil us with Mexico to keep us busy on this side of the Atlantic. We should do well to recall George Foster Peabody, Edward T. Trowbridge and Henry Bruère who stood out among representatives of American investors for that breadth of spirit which later characterized Mr. Lamont's approach in the negotiations of the bankers, Mother Jones and Chester Wright among labor folk, Henrietta Rodman and Winthrop D. Lane of the Civic Club; David Lawrence who on one tense occasion had the initiative and integrity to go down to the Mexican capital, revise his earlier dispatches from Washington and unravel the misrepresentations from the border towns, the misinformation from navy sources; Secretary Baker, who at another crisis wanted to meet the Mexicans at the border instead of writing indictments at them like Mr. Lansing; Gen. Scott who did; former Governor Lind, personal representative of President Wilson and Mr. Bryan; Secretary Lane, Judge Gray and John R. Mott, of the official American Commission, and Leo S. Rowe, its secretary, now the director of the Pan American Union; Bishop Francis J. McConnell of the Methodist Church and Samuel Guy Inman of the Committee on Cooperation in Latin America who knew their Mexico and who took their stand for truth and friendship when to do so cost reprisals upon their work with the missionary organizations; Crystal Eastman, Amos Pinchot, Agnes G. Leach, Henry R. Mussey, Charles T. Hallinan and their associates of the American Union Against Militarism; Oswald G. Villard and L. J. de Bekker in their trenchant work on the Evening Post and the Nation; Moorfield Storey and John F. Moors of Boston; Paul Kennaday, Frederick Lynch and the Friends of Mexico; Joseph P. Chamberlain, Christina Merriman and James G. McDonald of the Foreign Policy Association, which has submitted formidable briefs to the State Department.

The roster could be lengthened to fill this page but in all a mere handful;—yet enough, on various occasions to gain a bit of breathing space—to let inarticulate reaches of the public assert themselves against the oily slogan that "Sooner or later we've got to go down and clean up Mexico; better do it now."

TURN back in the files of your local newspapers to a hot week in the early summer of 1916 and you will find the front pages spread with the war scare from the streaming headlines at the top to the farthest corner. Note there perhaps one small item that gave any indication that there might be a different feeling unvoiced in the day's news—an El Paso date and a line saying that Dr. David Starr Jordan, chancellor emeritus of Leland Stanford University, had arrived at the border as a member of a committee appointed by the American Union Against Militarism to meet with a committee of Mexicans to see if where governments had failed citizens might find a way out. Sentiment at the border was at boiling point; there were proposals to run Dr. Jordan out of town. But an old student was A. P. representative at El Paso and sent out that dispatch and others that followed that, like the mouse in the fable, gnawed a strand in the net of propaganda and gave the public an inkling that war was not a settled fact and might be needless. Another of his old students was a leading banker who organized a picket of bankers. Night and day they kept post in the lobby of the hotel, so that nothing should be done to disgrace town and state and country in the treatment of this tall, angular, old educator who had the courage of his lifelong convictions.

"Watchful waiting" was not a satisfying formula to these disciples of affirmative good will; but as a buttress it served a purpose in a tense time; and made it possible that today we are on the threshold of an era of constructive friendship.

Spring *By Hendrik Willem Van Loon*

MAY DAY in Europe registers the revolutionary tide of the year—sometimes higher, sometimes lower. Those who passed the May Day of 1919 in Paris will not soon forget the stillness of the great city unbroken save by the shuffling of feet on the pavements, the distant muttering of angry mobs, the swift whirr of a military automobile, or the clatter of cavalry horses. They will not soon forget that terrifying flash of despair which seemed to flame in the straggling red banners borne along the boulevards, in the flare of the song of shabby marching men and women, torn by the budding beauty of spring in city squares and gardens. In our American countrysides May Day often passes unnoticed in the serious pageantry of spring; in our cities, beneath the surface gayeties of maypoles in the parks and charity fairs on the avenues, has more than once run the somber undercurrent of the processions of the unemployed. This year, by a singularly happy stroke of imagination, May Day has been dedicated to all the children of America and to the effort to give to each of them that wholeness of body and mind which might wipe out the old injustices and evils which ache within our social consciousness and mar the full miracle of the world re-born. Whether or not this really poetic impulse can be made strong enough to transcend the shackles of organization and give effective meaning to the old pagan festival, is measure of the strength and the integrity of those of us who give it at least lip service.

through the United States to be distributed to strategic centers. In the old Zapata districts, the Nahua race-elements were organizing into bands to harrass the rebels, and the Serranos of Oaxaca made a number of spontaneous attacks upon the capital of that state, then in rebel hands.

THE OBREGON REGIME

(*Continued from page 137*)

At the same time the Department of Agriculture, under Señor Ramón P. De Negri, speeded up its land-distribution work, speeded up its organization of village cooperatives, and sent special agents into various agrarian districts. In numerous states, such as Zacatecas, San Luis Potosí and Puebla, the attempts of the landed-proprietors to precipitate local revolts, resulted in confiscations of their holdings.

The rebel forces at the outset arrested or assassinated the local labor leaders and destroyed labor headquarters. This was especially true in various parts of Vera Cruz, where the Fascist movement had its strongest centers. I recently talked with a leader of the Confederation of Labor from Orizaba who had been given the alternative of being shot or joining the rebel forces. He agreed to enlist but soon escaped, walking over the mountains in bare feet to reach the capital. Most of the Orizaba workers deserted the factories and entrenched themselves in the surrounding hills. As the federal troops advanced, the workmen harrassed the rear of the enemy.

As time went on the De la Huerta forces began to feel the growing weight of sentiment piling up against them. The charge that they represented the proprietor-church interests, that they were supporting the traditional enemies of Mexican internal freedom, gathered credence. Quite too late the rebel leaders made overtures to the various labor unions and even induced Hernán Proal, the most unruly agitator of Vera Cruz, to support the movement, even going to the point of engraving his picture on postcards. A vague program was put forth which flirted with liberal and revolutionary slogans without definitely pledging the revolters to anything definite. The De la Huerta propaganda office in Vera Cruz even went so far as to declare that it represented the real aspirations of Mexican labor and appealed to the American Federation. President Gompers promptly sent word to the Mexican government that he placed no faith in these attestations; the International Machinist's Union attacked De la Huerta for the assassination of Felipe Carrillo.

Not only did these events tend to clarify the character of the support behind government and rebels, but the foreign policy of Obregon now bore fruit. Charges have been made before the Senate committee investigating Teapot Dome that American oil interests had a finger in the recent trouble. That any American oil support of De la Huerta was well-organized or general seems doubtful. Obregon's clever stimulation of law-abiding companies had already put a new face upon the oil situation. The previous arrangement for payment of the national debt had already caused the American banking interests to bring the oil people into line; the resultant recognition of the Obregon Government by Washington—all led to the definite support of the constituted authorities during the recent upheaval. This unfortunately makes impossible the boast of the Mexican government that it has survived without American aid. But on the other hand that aid was gained, not by bowing to the early Fall-Hughes-Harding demands which sought to encroach upon the sovereignty and dignity of Mexico, but as a result of a consistent, well-visioned assertion of independence. The oil question was solved without giving away the government's rights in the sub-soil. The Obregon government gained recognition without betraying any of the principles on which it came into power; and it gained aid from the United States during the recent turmoil as a friendly sovereign nation. All during the past few months, the Obregon government has been quick to protest against any action that seemed to infringe the national sovereignty; and the American government, for perhaps the first time in thirteen years, has quickly and courteously complied.

This angle of the matter is, however, subordinate regardless of how much we may like to pat ourselves on the back for having "saved Mexico." The Obregon government at bottom owes its survival, owes the aid, aid it seemed from us, to the fact that during the previous three years of peace, it had solidified the social regime.

NO country can be reorganized in three years. Obregon is passing on to later administrations some major problems.

He has proved that Mexico can stand upon her feet The finances of the country have been put upon a strong basis; the tax-laws revised; open plundering of the treasury eliminated. He has managed through a constructive and economical policy to gain the confidence of other nations; and Mexico is one of the few countries in the world attempting to meet its foreign obligations.

The railroad service has consistently improved, thousands of miles of road-bed have been relaid; steady purchases of rolling-stock have been made. Nevertheless, the railroad problem still remains the most pressing outstanding issue in the country. Not only are rapid extensions necessary, not only does the service need further improving, not only do the roads still face an annual deficit, but the problem of the devolution of the railways to their former owners has not been satisfactorily worked out. Nor has the Obregon administration succeeded in carrying out the program of establishing a *Banca Unico,* or of organizing the monetary circulation of the country on an elastic basis. Credit facilities in Mexico are almost non-existent; banking transactions are difficult and involved. The failure to meet the banking and monetary problems has also prevented any extensive development of irrigation and land-reclamation projects and has prevented the creation of a system of rural credit, both of which were intrinsic proposals of his revolution and would have greatly lessened the need of governmental expropriation of private land-holdings.

In spite of these deficiencies, the fundamental orientation of the Obregon regime toward social democracy and racial and regional autonomy, mark it as a departure in Mexican history. Everywhere, under the surface of Mexican life, are seething to-day the political, social and cultural aspirations of the indigenous and submerged elements; already indigenous culture has found significant expression: the painting of Deigo Rivera, the music of Ponce, the re-stimulation of the handicrafts. The rapid development of anthropological research, the avowed purpose of using it to buttress up the modern racial units and assist them in conserving their historic social and economic integrity; the

extension of education, and the attempt to make it serve, not pedagogical crotchets but the practical betterment of the economic status of the people; the restoration of *ejidos* and the encouragement and revival of cooperative enterprise among the rural population—these undertakings, coupled with thorough pacification for three years, the establishment of the principal of free popular organization for shop and farm workers, and the reestablishment of Mexican prestige in the eyes of the world, are achievements which have written a bright page on Mexican history. But the brightest feature is found in the widening of the bases of social control, the respect for popular organization, the sincere understanding of the forces that are emerging from indigenous Mexico, which must be given, and are being given, free scope; which have been organized and permitted to contribute to the making of the nation of which they are the most basic part. Not so much in constructive achievements, although these are impressive, but in the social principles that have nourished the roots of the Obregon administrative policy is to be found the great contribution to Mexican progress.

It will be too much to expect that these principles will find consistent or unbroken application. Mexico has blundered through ten years of revolution, counter-revolution, and anarchy. But it is not too much to say that no Government in Mexico can hope to survive for any great length of time which does not respect popular organization, which does not respect the *patria chica* or regional and racial autonomy, which does not carry out agrarian reform to its logical conclusions. These have proved the three great handles to the pacification of Mexico; these provide the explanation of the steady success of the Obregon regime.

THE CATHOLIC CHURCH

(*Continued from page* 183)

theories read in foreign books, at times not well digested, aspired to give a larger scope to the liberties of the people.

The latter element blamed the Church for obstruction to progress and in fear that it would become unchangeable, like an idol or fetish, wanted to destroy it and with its debris build new forms of life, in a constant experimentation, which in time to come, so they believed—would realize the ideal of equality of life and of happiness.

The successive constitutions of Mexico have shown the effect of the alternate preponderance of the Church and anti-Church elements. The Constitution of 1857 was considered extremely liberal in its day. It met with the protest of the Church, on the ground of its wholesale limitations on the normal exercise of religion. The result was that the constitution and even the *Leyes de Reforma* (Reform Laws) were forgotten, although they were never repealed, during the prosperous and peaceful government of Porfirio Diaz. The clergy lived contented, in spite of restrictive laws, such as those that prohibited the existence of church property and others imposing undue restrictions on religious practices, until the revolution led by Madero broke out at the end of 1910, opening an era compared to which the bloody struggles of the past sink into utter insignificance.

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public officials. Those who practice the Catholic Faith are subject to persecution in many sections of the country, and Catholicism and whatever is connected with it is branded an anathema by those who preach, and put into practice, the newest doctrines of social revolution.

This apparently discouraging situation might lead to the belief that the influence of the Catholic Church in Mexico is a thing of the past and that the life of that country will be guided by its political and social leaders and never again in the name of the Cross of Christ.

There are indications that the Catholic Church will play a more important role in Mexico than in the past. The Catholic youth of Mexico are united and are presenting a strong front against anti-Catholic work. Each day fewer men feel ashamed to practice their religion openly and more and more feel ready to defend the sacred faith of their ancestors,—the faith which created Mexican civilization. The clergy feels itself under constant scrutiny and is very watchful not only of its own moral conduct but of its mental preparation. Many priests have traveled abroad either on their own volition or because they were exiled by the Revolution, and they have come in touch with foreign priests, especially Americans, and have gone back to Mexico with a higher concept of their requirements and of their mission. There has been constant movement in the Church of Mexico in recent years. It was necessarily suspended during the second period of the Revolution, when the personality of Madero, the over-idealistic leader, murdered by the brutality of a military clique, was replaced by the somber personality of Carranza. But now, in the third period of the Revolution, when the work of reconstruction has begun, the movement is coming out into the open, within the scope of its own rights, for in every civilized country even the opponents of the Church have to recognize that she is an essential element of the life of the country and has a right to play her role within the boundaries marked out by law. To live within the law—this is what the Church of Mexico now desires. The Revolution, representing a movement of reaction against the Church and clergy, has enacted laws which are works of persecution and tyranny, and which, if left on the law-books of the nation, will have to be forgotten and ignored (in fact they are now being ignored, at least partially, in some sections of the country), or else repealed and replaced by laws which would not give the clergy any special privileges, for it can not claim to enjoy any in the political organization, but which would grant to it the rights that any legitimate organization must enjoy in civilized communities.

Safeguarded within her own sphere of work, the Catholic Church will in all good faith abstain from playing politics and thus, in good time, ought to be protected within a position analogous to that of the Church in the United States of America; will own property for legitimate purposes and be guaranteed the right to teach freely. She must, and will have, the right to regulate by her own will the number of her ministers, and she will maintain a cultured and virtuous personnel—one that will command the respect of all, even of non-Catholics, as it does in the United States of America. Then she will fully reassume her leadership; she will be regarded by the government as of great assistance in the handling of national problems; she will be highly respected by the people, and again she will be the glory and pride of Mexico.

THE EDUCATIONAL MISSIONARY

(*Continued from page 173*)

IN the south of Jalisco I stopped at the Aztec village of Tuxpan, where the ancient language is still spoken and their picturesque native costumes are still worn. The women are clothed in an almost mystic dress. They cover their heads with a fine hand woven *manto* of white linen which they call *joloton*. The skirt is made of rough black material with many hems. A group of Indian women together is a curious study in blacks and whites.

The men work in the fields; and the women make beautiful and original laces, for which they are famous. They work in a most primitive fashion, and it is incredible that such rough dark hands could create such fine laces.

We have gathered many of the products of these native handicrafts for exhibition by the Department of Education.

When I came to Chapala, the missionary teacher who was in charge of the district about the lake took me to see some of the night schools which were being conducted by the resident teachers. The night was dark and it rained. The road about the lake was uneven and broken. No coach was available, so we went by burro, and because we had been told that the road was not safe we were armed with pistols. It was a fantastic journey. The obscurity of the night was broken now and then by a strip of white wave from the lake. At Ajijic, a torrent of rain halted our journey. Later on we made our way to El Chante, San Juan Cosala, Nestipac and Jocotepec. In each of these villages, in spite of the rain and bad weather, gatherings of *Campesinos* were grouped about a poor light, listening to the voice of the teacher, who was giving lessons in reading and writing. Men of thirty and forty years who have never been in a school in their life now hungered for knowledge and after their day's work was over came long distances in the pouring rain to seek it.

THIS work of the educational missionaries is a task of pioneering. Culture in Mexico has heretofore been the privilege of certain social classes, and it is only now that it has been considered worth while to develop the intelligence of the workers in the fields and factories. And yet here is a people from whom we may expect an eager response, for they have never lost contact with life and are therefore prepared for the most significant truths. And they are as hopeful of the new day as was Don Leonardo.

He lives about half a mile's ride from Chapala on the little Isla de Los Alacranes (the Isle of the Scorpion). He is its sole inhabitant—a seventy-year old fisherman, who has spent fifty years on the island. He has built himself a kind of *choza* under a large tree and is known as *"El Robinson de la Isla de los Alacranes."*

One day I presented myself at the island. Don Leonardo received me graciously, and at midday shared his frugal meal with me. He roasted some carp in a pile of stones. That was all.

Don Leonardo had never been in a school. He knew nothing of books. When I told him of all that the central government was doing for the *Campesinos* and the workers in even the remotest parts of Mexico, he said to me in a voice filled with emotion and with tears in his eyes, "Fortunate are the people of this day! In my days we enjoyed nothing but the whip and misery."

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THE NEW CONQUEST

(*Continued from page* 146)

In the colonial epoch the folkloric life was still more comprehensive, including not only the natives and half breeds, but also the whites; while in pre-Hispanic times the intellect of the Teotihuacanos was less folkloric, basing itself almost absolutely on mythological ideas. Natural phenomena, human activities, death were all subordinated to the wills of the beings who inhabited the aboriginal Olympus.

THE people of the valley have no nationalist conception of any conventional sort; nor have they more collective dogma than the little which they apply to their social organization, consisting simply of the family and the community, which is often hostile to neighboring communities.

Beyond a doubt the best government that the Teotihuacanos have ever had they themselves created. The pre-Hispanic laws were derived directly from the necessities of the Indian, were adapted to his ambitions and his ideas, and were, therefore, far superior in their service to the people to those which the conquerors established. The Spanish laws differed in form, purpose and use from those of the Indians. The resulting struggle between the two social systems which the two sets of laws represented created a situation favorable to the development of the whites, while the Indians, oppressed and hampered by this harmful and exotic legislation, stagnated and degenerated. An attempt was made in the so-called Indian legislation to consider the needs of the conquered people, but this theoretical aid never went beyond the written stage, nor would it have been of any material benefit had it done so. The independence of Mexico, curiously enough, brought with it an even more impossible situation; for although it declared in written words that the men were free, in reality the new laws were even more oppressive and unsuited to them than were those of the colonial times. It imposed on the native a confused synthesis of legal principles gleaned from the Roman, Spanish, North American, French and English codes. Before the declaration of independence, the Indian had had the privilege of complaining to the court in Spain with the chance of obtaining a hearing and sometimes redress; but the new pseudo-democratic, pseudo-republican system closed its ears to the pleas of the natives for an entire century to devote itself exclusively to the corrupt and despotic practices which flourished in the name of democracy. The people, in spite of high taxes, lacked public service, water ways, drainage, schools, libraries, food supervision and inspection and medical service.

An interesting and curious element in considering all these things is that all the various governments believed that the laws which they passed were the best, the most beneficial and the most useful possible; that they had done as much for the people as could be reasonably desired. And for all these years, because of ignorance and lack of consideration of sociological principles, there resulted the abnormal and unbalanced existence of the Mexican people.

TO remedy conditions we centered our attention on the economic as well as the educational problem.

We began by raising the wages of the four hundred governmental employes in the region to 125 pesos, as a means not only of improving the condition of these employes, but in the hope of raising the competitive wage paid by the large *hacendados*. With the same object we reduced the hours of labor from twelve to eight. We had been urging that the 7,907 propertyless people in the neighborhood be granted land by the national agrarian commission in accord with the constitutional requirements. We have succeeded in securing the restitution of water facilities for the pueblos and with their cooperation have developed irrigation wells and canals. We have also carried on an agricultural educational campaign by the distribution of pamphlets and other methods. Our objective has been to utilize the natural resources of the valley as a means of economic improvement and industrial development. We have utilized the clays in the making of pottery, bricks and tiles worked out with native colors and designs; the fiber of the *pulque maguey* in the making of sacks, ropes, hammocks and cloth. From straw and various available roots, we have taught the people how to make hats and baskets, and from the obsidian ear rings and other kinds of jewelry, mounting them in blue steel or encrusting them in gold or silver. The Indians are now mixing the *tezontle*, or spongy lava, with clay instead of the usual manure and thus giving a better consistency to their bricks, while from the cheap *galote* (Argemione mexicana), a wild plant requiring no cultivation, we are extracting oil for the making of soap.

THE archaeological remains in the neighborhood are a constant source of interest to visitors and can be made into a means of money income for the natives. We intensified exploration of the archaeological remains and secured publicity for them by leaflets and through the press. The results have been excellent. During the winter months there are daily from five hundred to a thousand visitors who spend between fifty thousand and sixty thousand pesos a month in the neighborhood, and who also provide a constant market for the enameled ceramics and obsidian jewelry.

To improve communication between the valley and the city we constructed the main automobile road, and assisted the inhabitants in building side roads leading to their villages. A bridge was constructed over the river Oztoticpac. A new railway station called Piramides was established and the Mexican railway inaugurated special daily service to the Valley at reduced rates.

IT has been necessary to initiate education, not merely reading and writing, but subjects dedicated to more integral needs—industry, commerce, agriculture, hygiene, morality, civics.

A school for children and adults was promptly established, in which two hours per day are devoted to reading, writing and elementary arithmetic. No textbook for geography is used, but geographic facts are taught realistically. The pupils cooperate each year in the making of a high relief map of the republic with dirt, rocks and plants. Nor is a geometry text used; the children learn to measure elementary surfaces, triangles, quadrilaterals, polygons, circles, and apply their knowledge to the measurement of cloth, land, etc. In a similar manner, the pupils are taught to measure the volume of hay-stacks, water-reservoirs, bags of sand; and finally to construct balances, meter-measures and weights to demonstrate their understanding of the metrical

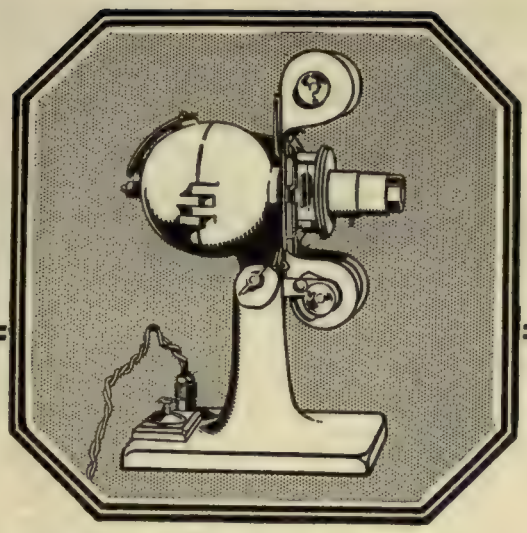
system. Periodically there is explained in simple language and summarized for them the concepts of humanity, nationality, society, justice, altruism and cooperation.

In industrial education traditional methods were again discarded. The pupils identify the natural mineral and vegetable resources of the region, make finished objects of these materials in the shops, and learn the most available markets for them. In these shops no costly machinery was installed, for the people could never acquire such machinery, and would, therefore, be obliged to emigrate to the great manufacturing centers to utilize their knowledge. This would have meant that our program had developed more slaves to the machine system of the large cities, when our intent was rather to make possible individual self-sustenance, keeping the great mass of the people here. The installations are economical and simple, a typical example being the three implements required for the cutting, shaping and polishing of obsidian, which can be purchased for five, for twenty-five and for seventy-five pesos, respectively. Other shops have been established for the making of ceramics, obsidian-ware, string and rope, fiber products, soap, woodwork, iron and lead-work, bricks, masonry. There is instruction in embroidery, weaving, drawn-work, bee culture and silk culture.

Agrarian education consists in the substitution of more *productive products* for the traditional crops of wheat, maize, barley and pulque. The small cultivators have grown maize exclusively. In the *granja* next to the school the cultivation of melons, canteloups, strawberries, tomatoes and white beans is now being taught, for these products are four or five times as remunerative as maize, and demand practically the same labor.

Since the surface waters of the region were the property of the great land holders, the subterranean waters rather deep, and since the natives had not the means to install waterworks, it was natural that they not only did not have water for agricultural purposes, but often lacked it even for personal cleanliness—an explanation of the dirtiness of the inhabitants. To correct this, public shower baths and swimming pools are being installed. The teacher of the school personally sees to it that the children bathe at least once a week and wash their hair and clothes. Three small sanitary houses have been built to serve as models. They are well-ventilated, have chimneys, and the domestic animals are stabled apart. Sports, such as racing, jumping, swimming, *juego de pelota* and skating have been started in the school to aid in the physical development of both children and adults.

THE present inhabitants are the descendants of the famous artists who built the monumental archaeological city of Teotihuacan. To revive, if possible, these ancient and sleeping manifestations of artistic sense, and to strengthen it in those in whom it has survived, large pictures of these beautiful monuments of the past, as well as photographs of typical costumes of the indigenous Mexican families have been hung in the school. One of the best regional musicians is teaching the children and adults and organizing concerts. With the chorio-graphic elements of the old Catholic-pagan dances picturesque ballets are being organized; from the inspiration of the fables and traditional folk-lore, local comedies are produced by native artists, who fill the roles with such naturalness and aptitude that they



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Up to 1917 there was not a single doctor to attend the 8,330 inhabitants of the region. The sick who needed urgent treatment were brought to the Red Cross in Mexico City. A free clinic has been established with modern surgical equipment, in charge of a doctor who shall serve the public, and, above all, teach them to prevent sickness by means of hygiene, vaccination, physical exercise and temperance. All the children have been vaccinated. Twice a year the doctor goes through the region on horseback, even to the most distant villages, vaccinating all who apply.

And concrete results have followed. The local wage has risen for day-workers on the *haciendas* from seventy *centavos* to one *peso;* rural property has risen in value from 25 per cent to 500 per cent, according to its distance from the new roads. The total population of the valley has increased at least 10 per cent. The building of roads for travelers and the reduction of railway rates facilitates the organization of the inhabitants and provides a market for their industrial and agricultural products. The physical aspect of the people has improved—as has also that of the houses and towns. The terrible epidemics of small pox have disappeared. More cattle, goats, hogs and sheep, as well as fowls, are grown than formerly. The liking for artistic and intellectual diversions has been awakened. The distribution of lands and waters is lacking. That we hope to bring about soon.

THE most serious obstacle we have encountered in our undertaking has been the habits of the people. This has been the great difficulty throughout the country. In spite of the enthusiasm and the energy we have expended, the development of new methods and new ideas has been very slow. After a dwelling has been made sanitary, it is necessary to inspect it continually; otherwise the dwellers insensibly fall back into their dirty habits. It is an unconscious but persistent influence. Within a few months the clean dwelling is like the others, though the inhabitants imagine that the improvement has continued. Children receive the carefully planned education, but when they return to their homes, the parental influence works unconsciously upon them, instilling in them the prejudices of their backward civilization. In many cases the Catholic priests gently obstruct everything which tends to do away with the superstitions of their parishioners.

In spite of all this it is clear that effective results have been obtained by the new system. Nevertheless, in order to make the work more fruitful, we are going to organize a new reform experiment in the region of Oaxaca. Not only will we establish a school, theater, shops, clinic, but a town in which the ideas set forth in this article can be put in action. This modern town will have a favorable outlook, water-supply and drainage, and will be at some distance from the town already existing in the region. In this way, the "new conquest" will be rendered easier, because in a place set apart there will be the least possible adverse influence.

Announcement of a

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IN ITS efforts to strike at the underlying causes of distress among the poor, the New York A. I. C. P. has conducted a series of health and educational experiments in various districts of New York City. The results of these, as well as some intensive experiments in its more regular activities, have been so interesting that it has been decided to issue them in report form, at the actual cost of printing and mailing, **(25 cents per copy; 25 or more, 20c per copy; 100 or more, 15c per copy; entire series, $1.75).** Each report has been submitted to a group of specialists before publication and has been presented in a manner which will make a strong appeal to everyone interested in public health, community organization, education, and other branches of social work. A brief description of each report appears below.

1. The Health of a Neighborhood

By JOHN C. GEBHART

Of unusual interest to students of neighborhood and health problems. Results of intensive health demonstrations by the A. I. C. P. in the Mulberry District of lower east side, New York. Explains how material was gathered, the shifting population, the amount of sickness prevalent at all times and other data of value.

2. Adapting Nutrition Work to a Child Health Program

By LUCY H. GILLETT

A report on how the A. I. C. P. deals with the problem of defective nutrition among children. The nutrition class method for school children, home visiting for children of pre-school age, special educational work with groups of older girls and mothers, popular health education through schools and other agencies. These are some of the subjects covered, together with estimated cost of methods. The report includes a series of health talks and projects for teaching health to children.

3. The Growth and Development of Italian Children

By JOHN C. GEBHART

Deals with the problem of normal growth and development of children. An intensive study of the weights and statures of 4,000 Italian children in a congested district of New York City, as compared with other dominant racial and social types. This study also includes comparative analyses of dentition, seasonal variations in growth and other factors bearing on the problem.

4. Do Height and Weight Tables Identify Undernourished Children?

A practical application of the material covered in Report No. 3, to the problem of degree to which arbitrary height and weight standards can be exclusively relied upon as a method for selecting undernourished children. This report is the result of a joint study of the problem by John C. Gebhart, Director Department of Social Welfare, of the A. I. C. P., Louis I. Dublin, Statistician, Metropolitan Life Insurance Co., and Dr. L. C. Schroeder, associate professor of pediatrics, Cornell Medical College.

5. Protecting the Mother and Child

Deals with two important problems. First, a survey of five years' experience in carrying on a prenatal program. The second section deals with a child health program conducted in the Mulberry District over a period of six years. A large part of the report is devoted to an actual experience in bringing children of pre-school age under care and observation.

6. Community Oral Hygiene

Covers a four year program of oral hygiene in a restricted district, in which all the children of the first five grades of school have been included. Deals with periodic prophylactic cleanings, extractions, fillings and special treatment to arrest decay. Results of the work have been carefully studied and present a convincing exhibit of the improvement which can be obtained for a given expenditure of time and money.

7. Health Work for Mothers in a Colored District

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8. Tuberculosis, a Family Problem

By JOHN C. GEBHART

A survey of ten years' experience with the Home Hospital, showing results obtainable by housing the tuberculous patient with his family in decent living quarters under constant medical and nursing supervision. The report covers the social as well as the health aspects of this now famous experiment.

9. When Fathers Drop Out

By WILLIAM H. MATTHEWS

A report on the results of nine years' experience of the A. I. C. P. in granting monthly allowances to widowed mothers with children not included in the New York Widow's Pension Act. Includes histories of cases, incomes, budgets, medical data, education and all other important factors of this type of social service. An intensely human document.

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BANDIT COLONIES

(*Continued from page* 148)

became a farmer and rode an American tractor.

These colonies were organized on a cooperative basis. Then the labor movement came along and organized them into the Federation of Labor, and for the last two years Cedilla and six of his followers have been attending the conventions of the Mexican Federation of Labor as delegates from their district—picturesque, powerful, buoyant, armed to the teeth, good-natured and full of laughter, but genuine and earnest. Cedilla had lots of ammunition to protect his lands in case someone tried to take it away from his people. And when the military rebellion broke out last fall, he was the first to offer his services to the Obregon government. Cedilla loves peace and hates banditry!

That is the story of the bandit colonies. When Obregon came into power he had a hundred and thirty thousand federal soldiers, and there were fifty thousand bandits in the land. General Plutarco Elías Calles was secretary of war. The pacification of Mexico was the first problem. Without peace nothing was possible. General Calles opened his arms and took the fifty thousand bandits into the army. He accepted them at their own rating. He said, "If you say you are a general, you must be one." Since then the so-called bandits have been General Calles' greatest friends. And it was the way to peace—the easiest, and perhaps the only way to peace.

The army was thus swelled to a hundred and eighty thousand. As soon as conditions permitted, various parts of the army were put to work. The original federal army was put to building roads, and some of the best and practically the only roads in Mexico are those built in the last three years by the army. The bandits, so-called, were put to work building colonies, clearing the soil, organizing settlements, and as soon as conditions permitted, various groups were settled in military colonies, given lands, supplied with agricultural machinery. Schools were built, roads constructed. They were paid in advance so that they would be able to harvest the first crop, and for all practical purposes the bandit problem disappeared.

There are bandit colonies in Oaxaca, Chiapas, Veracruz, Tamaulipas, San Luis Potosí, Durango and other states. Pancho Villa became a great farmer and raised forty thousand bushels of wheat. This policy was carried out also with the federal army, which was gradually reduced so that on October 1, 1923, it numbered 32 generals of division, 127 brigade generals, 348 brigadiers, 772 colonels, 851 lieutenant colonels, 1,224 majors, 2,123 first captains, 1,623 second captains, 2,521 first lieutenants, 2,454 second lieutenants, and 60,626 enlisted men. During October another 2,000 men and officers were discharged, and this gradual disbanding of the army and their settlement in military colonies was to continue until the regular strength of the army should be no more than fifty thousand. How much less would be determined by the situation. Mexico was trying to disarm. The De la Huerta rebellion interrupted this process. The bandits of yesterday became the most loyal defenders of the government. Once the country is at peace again, the beating of sabers into plowshares will go forward.

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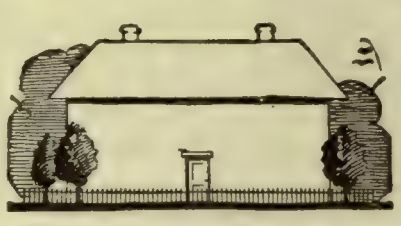

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One shop on the Avenue goes so far as to make up attractive boxes of "Bon Voyage Books" which can be ordered, all prepared, just like the basket of fruit, for a steamer gift. Or you can choose the books yourself and they go up the gang-plank in a gay and festive package with practically no trouble to you. The bookshop attends to everything.

"The Interpreter's House" by Struthers Burt and Edna Ferber's "So Big" are running a close race this spring—The Book Shop Man says.

"The lighter novels, tales of adventure, and gossippy memoirs fit the mood of the season," he continued, "and it seems to be the custom to get through the heavy reading in the winter months, then to shed high brow literature along with heavy overcoats when vacation time comes."

"—I hate to admit it but I believe it is true—current literature is no better this year than it was last, nor does the popular taste change very much."

It is a terrible thing when a Book Shop Man becomes a pessimist. I retreated from his shop and wandered along to the next shop window. There was a gala collection of bright jackets and entrancing titles. Almost every play that has been seen on Broadway this season has been put between book covers; some of them are far better for reading than they are for acting in the theatre. Some, like Shaw's "St. Joan," where the battery of clever lines comes much too fast for easy assimilation, is thrice enjoyable in book form. And as for the provinces, where the theatrical advantages of Broadway are out of reach, these volumes of current plays are a godsend.

Whether the popular taste forms the book shop or the Book Shop Man takes a hand in forming the popular taste, the ordinary human goes on prowling among the shelves, looking, looking for the book that fits the mood.

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Homes or "Homes"?

HAVE you ever visited an Old Folks' Home? What a heart-breaking thing it is to see the pitiful attempts of these poor old people to give the few square feet of space they can call their own a touch of the real home they once knew. Not much can be done with only a cot, a bureau and a chair. Yet those who feel the home-hunger try pathetically to make the place seem like home by tacking up a few pictures torn from magazines and by keeping photographs on their bureaus.

And they call such places "homes"! The places where the poor, the sick, the deaf, the blind, the orphans and other public charges are housed. Shelters only—compared with real *homes* such as most of them formerly had.

More real homes and fewer "homes" are what this country needs right now. The welfare of the individual, the family, the nation, the whole world is based upon homes. Civilization itself is founded upon the home. Have you a *real* home or just a roof and four walls?

If you have a home—protect it. Make it permanent and *homelike*. Guard against the necessity of ever seeking shelter in a "home".

Look at your home. Think about it. What can you do to make it better? Home surroundings exert such a tremendous influence over family life.

Better homes mean better children. Better children mean better men and women. Better men and women mean better citizens. And better citizens mean a better America.

All over the country the movement for better homes is spreading. Corporations and civic bodies have given their aid; magazines and newspapers have given space to this great national movement which works toward better citizenship.

The Metropolitan Life Insurance Company is heartily in sympathy with these plans to relieve the housing shortage, and to provide happier living conditions. Since June 1920 it has made 24,508 loans on dwellings and apartments, aggregating $171,663,100, that provided accommodations for 49,850 families.

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AMERICAN CHILD HEALTH ASSOCIATION—Headquarters, 532 17th St., N.W., Washington, D. C.; Administrative Offices, 370 7th Avenue, New York. Herbert Hoover, President; L. Emmett Holt, M.D.;* Livingston Farrand, M.D.; Thomas D. Wood, M.D.; Mrs. Maud Wood Park, 1st, 2nd, 3rd, 4th Vice-Presidents respectively; Corcoran Thom, Treasurer; Philip Van Ingen, M.D., Secretary; Edward M. Flesh, Comptroller. To promote health among children from conception to maturity—this to be accomplished through cooperation with parents, doctors, nurses, teachers, and other health workers; by dissemination of scientific information and teaching methods in schools, through conferences, addresses, pamphlets, publicity material, and a monthly magazine, "Child Health Magazine."

* Deceased.

AMERICAN COUNTRY LIFE ASSOCIATION—K. L. Butterfield, president; Henry Israel, executive secretary. Room 1849, Grand Central Terminal Bldg., New York City. Emphasizes the human aspect of country life. Annual membership $3.00 includes "The Country Life Bulletin."

AMERICAN FEDERATION OF ORGANIZATIONS FOR THE HARD OF HEARING—Promotes the cause of the hard of hearing; assists in forming organizations. Pres., Dr. Harold M. Hays; Field Secretary, Miss Betty Wright, 1601—35th St., N. W., Washington, D. C.

AMERICAN HOME ECONOMICS ASSOCIATION—Lita Bane, executive secretary, Grace Dodge Hotel, Washington, D. C. Organized for betterment of conditions in home, school, institution and community. Publishes monthly Journal of Home Economics: office of editor, Grace Dodge Hotel, Washington, D. C.; of business manager, 1211 Cathedral St., Baltimore, Md.

AMERICAN PEACE SOCIETY—Founded 1828, labors for an international peace of justice. Its official organ is the Advocate of Peace, $2.00 a year. Arthur Deerin Call, secretary and editor. 612-614 Colorado Building, Washington, D. C.

AMERICAN SOCIETY FOR THE CONTROL OF CANCER—Frank J. Osborne, executive secretary; 370 Seventh Ave., New York. To disseminate knowledge concerning symptoms, diagnosis, treatment and prevention. Publication free on request. Annual membership dues, $5.00.

AMERICAN SOCIAL HYGIENE ASSOCIATION—370 Seventh Ave., New York. To promote a better understanding of the social hygiene movement; to advance sound sex education; to combat prostitution and sex delinquency; to aid public authorities in the campaign against the venereal diseases; to advise in organization of state and local social-hygiene programs. Annual membership dues $2.00 including monthly journal.

COUNCIL OF JEWISH WOMEN—305 W. 98th Street, New York. Miss Rose Brenner, president; Mrs. Harry Sternberger, executive secretary. Promotes civic cooperation, education, religion and social welfare in the United States, Canada, Cuba, Europe.

Department of Immigrant Aid—799 Broadway. Mrs. S. J. Rosensohn, chairman. For the protection and education of immigrant women and girls.

COMMUNITY SERVICE—315 Fourth Ave., New York City. A national civic movement for promoting citizenship through right use of leisure. It will, on request, help local communities work out leisure time programs. H. S. Braucher, secretary.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA—Constituted by 30 Protestant denominations. Rev. Chas. S. Macfarland, Rev. S. M. Cavert, general secretaries; 105 East 22nd Street, New York.

Commission on the Church and Social Service—Rev. Worth M. Tippy, executive secretary; Rev. F. Ernest Johnson, research secretary; Agnes H. Campbell, research assistant; Inez M. Cavert, librarian.

HAMPTON INSTITUTE—Trains Negro and Indian youth for community service. Advanced courses: agriculture, builders, business, home-economics, normal. Publishes "Southern Workman" and free material on Negro problems. J. E. Gregg, principal.

INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS—First appointed 1854, located New York City 1866, incorporated 1883. Headquarters office, 347 Madison Avenue, New York City, N. Y. Tel., Vanderbilt 1200. Branch offices, Chicago, Atlanta, Denver. Chairman, James M. Speers; treasurer, B. H. Fancher; general secretary, John R. Mott. The Committee maintains a staff of executive and traveling secretaries for service in the interests of the Young Men's Christian Associations at home and abroad.

JOINT COMMITTEE ON METHODS OF PREVENTING DELINQUENCY—Graham Romeyn Taylor, executive director, 50 East 42nd Street, New York. To promote the adoption of sound methods in this field, with particular reference to psychiatric clinics, visiting teacher work, and training for these and similar services; to conduct related studies, education and publication; and to interpret the work of the Commonwealth Fund Program for the Prevention of Delinquency.

NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS—Mrs. Robert E. Speer, president; Miss Mabel Cratty, general secretary, 600 Lexington Avenue, New York City. This organization maintains a staff of executive and traveling secretaries to cover work in the United States in 1,034 local Y. W. C. A.'s on behalf of the industrial, business, student, foreign born, Indian, Colored and younger girls. It has 159 American secretaries at work in 49 centers in the Orient, Latin America and Europe.

NATIONAL CHILD LABOR COMMITTEE—Owen R. Lovejoy, secretary, 1 East 104th Street, New York. Industrial, agricultural investigations. Works for improved laws and administration, children's codes. Studies health, schools, recreation, dependency, delinquency, etc. Annual membership, $2, $5, $10, $25 and $100 includes monthly bulletin, "The American Child."

NATIONAL CHILD WELFARE ASSOCIATION, INC.—Charles F. Powlison, general secretary, 70 Fifth Avenue, New York. Originates and publishes exhibit material which visualizes the principles and conditions affecting the health, well-being and education of children. Cooperates with educators, public health agencies, and all child welfare groups in community, city or state-wide service through exhibits, child welfare campaigns, etc.

THE NATIONAL COMMITTEE FOR MENTAL HYGIENE—Dr. William H. Welch, president; Dr. Frankwood E. Williams, med. dir.; Dr. Clarence J. D'Alton, executive assistant; Clifford W. Beers, secretary; 370 Seventh Avenue, New York City. Pamphlets on mental hygiene, nervous and mental disorders, feeble-mindedness, epilepsy, inebriety, criminology, psychiatric social service, backward children, surveys, state societies. "Mental Hygiene," quarterly, $3.00 a year; "Mental Hygiene Bulletin," monthly, $ .25 a year.

NATIONAL COMMITTEE FOR THE PREVENTION OF BLINDNESS—Lewis H. Carris, managing director; Mrs. Winifred Hathaway, secretary; 130 East 22nd Street, New York. Objects: To furnish information, exhibits, lantern slides, lectures, personal service for local organizations and legislation, publish literature of movement—samples free, quantities at cost. Includes New York State Committee.

NATIONAL CONFERENCE OF SOCIAL WORK—Grace Abbott, president, Washington, D. C.; W. H. Parker, secretary, 25 East Ninth Street, Cincinnati, Ohio. The Conference is an organization to discuss the principles of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the Proceedings of the meeting, and issues a quarterly Bulletin. The fifty-first annual meeting of the Conference will be held in Toronto, Canada, June 25th to July 2nd, 1924. Proceedings are sent free of charge to all members upon payment of a membership fee of five dollars.

NATIONAL CONGRESS OF MOTHERS AND PARENT-TEACHER ASSOCIATIONS—Executive office: Mrs. A. H. Reeve, president, Chestnut Hill, Philadelphia, Pa.; national headquarters: Mrs. Arthur C. Watkins, executive secretary, 1201 Sixteenth Street, N.W., Washington, D. C. An organization interested in the promotion of child welfare, adequate legislation for women and children, closer relation between home and school.

NATIONAL CONSUMERS' LEAGUE—156 Fifth Avenue, New York. Mrs. Florence Kelley, general secretary. Promotes legislation for enlightened standards for women and minors in industry and for honest products; minimum wage commissions, eight hour day, no night work, federal regulation food and packing industries; "honest cloth" legislation. Publications available.

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NATIONAL ORGANIZATION FOR PUBLIC HEALTH NURSING—Member, National Health Council—Anne A. Stevens, R.N., director, 370 Seventh Avenue, New York. For development and standardization of public health nursing. Maintains library and educational service. Official Magazine, "Public Health Nurse."

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THE SURVEY'S DIRECTORY

NATIONAL WOMEN'S TRADE UNION LEAGUE—Mrs. Raymond Robins, honorary president; Mrs. Maud Swartz, president; 311 South Ashland Blvd., Chicago, Ill. Stands for self-government in the work shop through organization and also for the enactment of protective legislation. Information given.

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GIANT POWER

Survey Graphic for March, a special double number on Giant Power, has been called "news five years before it is known as news"—"a sure-footed prophecy of a new industrial revolution." Sent postpaid for 50 cents; 10 or more copies 40 cents each. Survey Graphic, 112 East 19 Street, New York City.

RUBBING SHOULDERS ON THE BORDER

(*Continued from page* 185)

which life is made. As a consequence, the American has much to say about the "mañana" propensities of his Mexican neighbor, while the alien from the south feels sure he is dealing with a manicured savage, whom for some inexplicable reason, the gods of fortune have peculiarly blessed. While recognizing the superior genius of the American as a builder, in his heart of hearts he is consciously superior in the graces which he feels are really worth while. And let it not be imagined that these artistic virtues are confined to that small group who make up the social aristocracy among the Mexicans. I have seen Mexican laborers listen for hours to classical music of the most technical kind, understanding only by that genius which is the gift of God rather than the result of training. The humblest section house or slum *jacal* built of old piano boxes, has its flowers or potted plants.

But just as he is more blunt by nature, so the American is more blunt in revealing the fact that he feels himself superior. He wants the Mexican to "get it straight," to "keep his place," to "know where he gets off." On the other hand, the Mexican by nature hides his sense of superiority. Borrowing his own phrase, he knows how "to throw flowers." Unless he is at bay, it offends his sense of the artistic to be rude; not that he is thoughtful of the American, but that he is more mindful of himself. If the Mexican has really earned the reputation of being mendacious, it is because to lie is less offensive to his artistic nature than to be discourteous.

NOW the presence of a large group of aliens within the territorial boundaries of the United States always stirs us Americans. We think something ought to be done about it, and the thing we want to do is described by that post-wartime word "Americanization." We do not know exactly what it means, but we are all for it. And so we organize our classes and our clubs, with the idea that as soon as possible we shall run the alien through the naturalization mill, and make him an American citizen. Our first error lies in the apparent belief that nominal allegiance is valuable, without a change of nature on the part of the alien. You cannot make Christians by baptizing a crowd with a hose, nor can you make Americans out of alien groups by putting them through certain formal processes. In fact, until his heart is changed, the foreigner is better off maintaining his old allegiance. After all, my brother-in-law of Miraminas, with his love for America and American ideals, and his purpose to remain in this country, is probably a better American than the alien who, for business or social purposes hurriedly takes out citizenship papers. The former does not, only because he is afraid his throat will be cut if he does; the latter does, only because he is afraid his throat will be cut if he does not.

Our second mistake, at least as it concerns the Mexican, lies in the fact that we believe Americanization is a dose to be administered entirely to the alien. We look at him en masse, and wonder what ought to be done to him, little realizing that for intelligent solution of the problem, we might well be wondering also what we ought to do to ourselves.

(*Continued on page* 204)

CLASSIFIED ADVERTISEMENTS

RATES: Display advertisements, 25 cents per agate line, 14 lines to the inch. Want advertisements, 8 cents per word or initial, including the address or box number, for each insertion, minimum charge, $1.50. Discounts on three or more consecutive insertions. Cash with orders. Copy for the next issue should be in by May 2nd.

Address Advertising Department — **THE SURVEY** — New York City 112 East 19th Street

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CASE Work supervisor of Family Welfare Society in Florida city of one hundred thousand. Must have several years' experience in family case work and capable of training the inexperienced visitor. Preferably a Southern woman of experience in Southern field. Give age, experience, religion, minimum salary, references. 4810 SURVEY.

WANTED: In Eastern city, Jewish case work supervisor, capable of training workers and able to make effective community contacts. 4694 SURVEY.

WANTED: Educated, experienced, resident director for Friends' Neighborhood Guild. Married couple will be considered. Apply in writing to Miss Elizabeth A. Atkinson, 4106 Locust Street, Philadelphia. State age, education, interests, experience and salary expected.

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JEWISH woman between thirty and forty with strong personality, well educated and good household manager, as house mother to twenty-five interesting children. No cooking, maid service. Apply, Superintendent, Jewish Children's Society, Station E, Baltimore, Md.

WORKER capable of directing girls' department of Philadelphia Settlement. State age, education and experience. 4773 SURVEY.

WANTED in a Philadelphia Hospital a Hospital Social Service Worker. Must be a college graduate with at least one year family case work experience. 4787 SURVEY.

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RESIDENT, men or women, New York East Side Settlement. $45 monthly. Six hours weekly duty requested. 4811 SURVEY.

WANTED at once trained social case worker as assistant; prefer one with psychiatric training and experience. 4814 SURVEY.

WORKERS WANTED

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EXECUTIVE DIRECTOR wanted in a Community Center connected with a Jewish congregation. Answer giving references. 4812 SURVEY.

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TEACHERS WANTED for colleges and universities. American College Bureau, Chicago Temple, Chicago; 1254 Amsterdam Ave., New York.

SITUATIONS WANTED

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SUPERINTENDENT (Jewish), ten years' experience in all phases of Child Welfare, expert institutional man, fully qualified, would consider executive position in any branch of Child Welfare. Available June first. 4803 SURVEY.

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RUBBING SHOULDERS ON THE BORDER

(*Continued from page* 201)

Americanization is the process of imparting to aliens that which is best in our own culture, while assimilating from them that which is best in their own. Thinking thus, the problem has as much to do with some people who have Mayflower ancestors on their walls, and spinning wheels in their parlors, as it has to do with section gang workers from Chihuahua. If there is any one principle which is basilar in our Americanism, it is that of the square deal; and he who is guilty of foul play to the alien, taking advantage of his ignorance, needs Americanization just as much as the man who because of a prior alien residence is lacking in other essential American ideals.

Of course there is the ever present problem of ignorance, but with this the public schools can be counted upon to deal. Already in many a Mexican home, the child is father of the man, interpreting for the family, and solving many of the problems of household arithmetic. Already the children are expressing a marked preference for English, simply because the bulk of their mental increment is coming by way of English channels. It will take a couple of decades, but the schools as always can be counted upon.

And at the same time, the schools are doing much to break down prejudice, and to dissolve distrust. In mixed communities, Juan plays baseball with John, and does it just about as well; and incidentally the two are getting to know each other, and are settling all the little differences that naturally arise, while they are still boys. Another decidedly helpful influence is the increasing interest in the study of Spanish in our schools and colleges along the border.

The Mexican minister of education is making a most helpful contribution also in the program at the National University. For the past two summers, six weeks courses have been offered teachers of Spanish from this country, and large numbers have taken advantage of the opportunity thus given for residence and study in Mexico City. Impressions gained from daily contact with Mexican peons in this country, thus give place to surprised appreciation of the art and culture of one of the greatest capitals in the world.

After all, we Americans, boasting of our spirit of fair play, are very unreasonable in our attitude toward the Mexican along our border. We need him; our very industrial life demands his presence. Then, when he comes and makes his abode near us, we are irritated because his home is not like ours; and he has probably never seen the inside of an American home. We are displeased because he is unlike ourselves; and when we meet him, we show him our most unlovely side, making ourselves what an intelligent Mexican would not want to imitate. With our native love for organization, we want to solve the problem with machinery, failing to realize that the irritation has arisen from individual contacts, and by friendly individual contacts it must be overcome.

For the most part, we touch the Mexican at but a single point of contact—the industrial. And it is just there all the hatreds and the misunderstandings and the wars have arisen since time began. Less isolation and more understanding will do much to solve the problem.

How shall we remove the friction that comes from rubbing shoulders along the border?

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THE SURVEY

MIDMONTHLY

MAY 15, 1924

Immigration
A Look Ahead

Toward Europe — *Edith Terry Bremer*
Toward Japan — *Galen M. Fisher*

Spring Books

The Country Community — *E. C. Lindeman*
British Labor Leaders — *Paul U. Kellogg*
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A Glimpse Ahead

"SHOULD Young People Study Themselves?" Students—the term is, of course, merely academic jargon for young people, your young sons and daughters and friends who are going through high school and college. They study everything listed in the catalog, but the most important thing is not listed—themselves. How personalizing education got some of the kinks and handicaps out of a group of young college men and women, how it holds out hope of forefending some of the all-too-frequent student catastrophes in the way of nervous break-downs and mental disorders is Professor Donald A. Laird's story. The author is a member of the faculty of Yale University and will tell of his suggestive experience with a group of young men and women who read their texts in the third person—for that is the way texts are written—but discussed them in the first. "Is it an exaggeration," he asks, "to say that your education is successful in proportion to the understanding it gives you of yourself; or, that life is rich and of most fruitfulness in proportion to the personal knowledge of those who live it?"

"TO play in the band as drummer-boy for the army of social workers, that is one thing I should like to do."—A sentence this from a recent letter by Dr. Samuel McChord Crothers, who is writing an engaging essay for us in support of just that text. Back of the essay is an interesting personal experience which we must keep a secret among the Survey family.

Dr. Crothers had been reading all sorts of novels of American life when he fell upon Alexander Johnson's Adventures in Social Welfare. And the contrast set Dr. Crother's feelings and ideas tumbling over themselves in an eager flood of warmth and fellowship—so much so that he took his pen in hand and wrote a letter of appreciation to Uncle Alec—so much so that we have persuaded him to put his feelings and ideas on paper and play the drum at the head of our June Graphic.

S. K. RATCLIFFE sailed last week for England after his annual swing around the circle. It is not too much to say that no lecturer from over seas is on such rattling good terms with his hearers. There is a clarity, a charm, a penetration, a deep friendly bond of understanding between him and those who turn out so surely as he comes to town. This year Mr. Ratcliffe has been talking about Ramsay MacDonald and His Government, and whether it was to the business men of the Hungry Club of Pittsburgh, a university group at Madison, or the Canadian Club in Toronto, the response was electrical. The month Mr. Ratcliffe reached America the Labor Government had come into power and he introduced its personnel to us in an article in The Survey. "Ramsay MacDonald's Goverment" will have been in power five months on Mr. Ratcliffe's return, and in a series of three articles to appear in the July, August and September Survey Graphics, he will size up "The Labor Government in Action."

The first of these articles will deal with the British labor policy towards India—the release of Gandhi, the entrance of his followers into political action, and the foreshadowings of dominion status.

A VISITING day at school in which there is no embarrassment, either for pupil or teacher or visitor; where a class of twelve and thirteen-year-olds say what is in their minds, where the teacher enjoys the comments—and where the visitor is not present. That is Dr. Goldenweiser's "Civilization as Children See It," to appear in the June Graphic. It is a frankly stenographic report of a class in anthropology at the Walden School, in which the young inheritors of our culture discuss what civilization is—and it is also, incidentally, a picture of a "new" school in action.

WHO said childhood was the happiest time of life? Some crabbed grown-up who wished he were young again because age was too much for him. As a matter of fact, childhood is a time of hair-trigger emotion, of passionate ups and downs, of uneasy balance between happiness and gloom. Dr. Ira S. Wile continues his sketches of Children and This Clumsy World by discussing the emotional life of boys and girls, under the title, The Volcanic Years.

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THE SURVEY

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The Gist of It

IT IS THE CUSTOM of not a few primitive peoples to burst into wild ritual dances at the time of spring planting. The Senate, confronted with an immigration bill and a murmur from the Japanese ambassador, seems to have been seized with a like seasonal fury. But instead of cherishing the young and tender shoots of international friendliness which might be discerned here and there, it methodically pranced on them, beating meanwhile the tom-toms of "national honor."

AFTER which exhibition of maturity and civilization, it becomes the painful duty of the onlooker to discover what is likely to happen next. What, in human terms, would be the consequences of the new quota bill which so sweepingly vindicates our inalienable right to mind our business and let the world go hang?

THOUGH the Japanese aspects of the pending legislation have engaged nearly all the attention of the daily press, the lives of many more people would be affected—at least in the immediate future—by the new European quotas. This phase is explored by Mrs. Bremer (p. 207), who has been working in the field of immigration and foreign community service for more than fifteen years—with the United States Immigration Commission and the National Board of the Y. W. C. A., where she now holds the office of executive secretary of the department for work with foreign-born women.

TO INTERPRET the Japanese situation, The Survey called on the Rev. Galen Fisher, executive secretary of the Institute for Social and Religious Research, who brings to this problem the perspective gained in 21 years residence in Japan as senior secretary of the Y. M. C. A. (p. 209)

WE NEED hardly introduce Mr. Lindeman (pp. 222, 240), or Mr. Galpin, economist in charge of rural life studies for the Department of Agriculture (p. 224), or Allen T. Burns, director of the National Information Bureau and an ex-president of the National Conference of Social Work (p. 225).

TWO interesting questions are raised by Dr. Emmons (p. 227). Who is responsible for the present health of the "saleslady"? What can we do about it? Dr. Emmons is director of the Harvard Mercantile Health Work.

THE LIVELY discussion of rural health problems in Arkansas which The Survey printed under the heading Save the Country Baby, in the issue of December 15, 1923, was the first contribution from Dr. Frances Sage Bradley. A second follows in this issue (p. 229); we hope there will be many more; there are few leaders in country health work and many who are anxious for leadership.

HERBERT C. PARSONS, deputy commissioner of probation for the state of Massachusetts, has assembled some of the long-range case histories of which social workers stand always in need as a check on the activities of the movement (p. 231).

A SHEAF of comments on Dr. Cabot's stimulating article Veracity in Social Work and a rejoinder from the author (p. 254).

MISS ROBINSON, who approaches psychiatric social work from the angle of a thoughtful caseworker (p. 233), is associate director and supervisor of the department of case work in the Pennsylvania School of Social and Health Work.

ANOTHER Philadelphian, Dr. Rubinow (p. 234) has but recently contributed to The Survey a painstaking analysis of Medical Factors in Family Case Work (March 15, 1924). The comment here is part of a paper read at the All-Philadelphia Conference.

APPALACHIAN culture is almost the oldest unmixed element in our American civilization. Mr. Estabrook, who records (p. 238) some discussion of ways to preserve and enrich it, is connected with the Eugenics Record Office of the Carnegie Institute of Washington.

Hendrik Willem Van Loon

MAY MADNESS: A DIALOGUE ON MARS

What are all those people on earth doing?
They are going!
Where?
Nowhere. Just going!

THE SURVEY

MIDMONTHLY

May 15
1924

Volume LII
No. 4

Immigration: A Look Ahead

I. Some Human Consequences of the Pending Bill

By Edith Terry Bremer

ON the same day we read that the immigration bill is likely to reach successful adjustment, "if a way can be found to exclude Japanese while maintaining the ordinarily courteous conduct which ought to characterize all the actions of the United States government," we also read that a proposal to establish a graduate school of international relations at Johns Hopkins University is near attainment. The school would "promote" "greater understanding and knowledge of all the branches of international life of a world fellowship, where scientific and economic facts are bringing nations to many forms of interdependency."

American thought is coming to realize the inescapable economic interdependencies. And the day would seem to be drawing nearer when the nation will turn about and embrace the equally inescapable relations of the political realms. But if the Immigration Bill becomes law, we shall have a clear indication of how far we are from perceiving the international character of a great many of our serious human problems.

Immigration and emigration are inherently an international business. No set of immigration laws can be smoothly, justly, and humanely administered, which are not built upon an international philosophy in regard to this vast human phenomenon. The Immigration Bill has no discernible social philosophy. If it becomes law, in spite of its rigidly mechanical devices for execution and its laudable intent to prevent unnecessary distress to immigrants in certain instances, it is bound to increase the exploitation of immigrants, to create new strife among groups already domiciled here, to bring disaster to individuals, and to be as irritatingly difficult to administer exactly as our immigration laws have ever been.

To date of going to press, there is still hope that a courageous President will veto this bill, as on three separate occasions before, other courageous Presidents vetoed the literacy test bill on the ground that a proposal to reduce the number of immigrants to be admitted each year should not, in method, act as a public contradiction of cherished American principles. On every fundamental premise, quite apart from the unnecessary hurt to the sensibilities of the people of Japan, this new bill strikes at important social attitudes upon which our democratic thought and our social institutions have been built. If passed, it will stand before the world as the expression of responsible thought in America upon the controversial theories as to the relative worth of nationalities. It is claimed that the assumptions of the bill are justified by sociological and biological considerations. But upon these premises competent scientists vigorously disagree. The "Nordic superiority" myth which has been floating about the halls of Congress for a long time, for which many congressmen have felt a sneaking friendliness while reluctant to recognize it in public, has suddenly be-

Courtesy of the New York Times

THE PROPOSED EUROPEAN QUOTAS (HOUSE BILL)

come the basis of the immigration policy of what is still the greatest "receiving country" in the world.

What has happened in Washington, what hitherto opposing views have mysteriously reached a compromise, it is not the purpose of this article to discuss. Nor is it intended to give any detailed analysis of the provisions of the bill. Its diplomatic, political and economic consequences have been widely discussed by the newspapers. The purpose of this article is to show how a law based on assumptions both unscientific and unsocial would also carry vital human consequences. The proposal to admit annually, from each nationality, a number equalling 2 per cent of the number resident in the United States in 1890 would halt the migration from many countries in a mid-way stage. With these, as with all other nationalities for a hundred years, immigration follows a slow process: first the breadwinners come, then the young women, then young families, and finally the older people.

THE most serious effect of the bill will not be felt immediately, because it runs back of visible things into men's minds. The ultimate effect upon the structure of international comity, which is held together by what good will and understanding there is between the "bread and butter" people of the nations, will be positive and deep. The change of feeling will be as vital in Europe as it could possibly be in the Orient, and will be translated into behavior in a greater variety of ways.

It is not from the desire of a country like the United States to reduce the volume of its annual human intake, that disillusionment and lasting bitterness will result. Every nation understands that, and more or less sympathizes with it. Representatives of the very countries which the bill now proposes to cut off have repeatedly expressed an understanding of America's rising alarm over the number of immigrants. The resentment—for which, probably, no adequate release will for a long period be found—rises from the thinly veiled discrimination, which fastens the stigma of social incompetence, of cultural inferiority, upon the object of the average individual's most cherished social loyalty: his nationality.

We of the "native American stock" (the white American stock, at least) have never suffered such an attack; most of us have not the sensitive perception to realize what that means. Discrimination—social, economic and political—has been one of the social diseases of Europe. The influence of its adoption into American policy can hardly help working new harm in Europe, and will spread swiftly throughout the several million Europeans domiciled here.

THE International Labor Office estimates that the migration of people at the outbreak of the world war amounted to 5,250,000 a year. Two million at least could be said to be leaving home for the first time. The static character of great populations, holding them in traditional localities for centuries, is broken up. The development of great business whose continued profit depends upon getting people to move about, together with profound changes in the economic life of nations, with the spread of industrialism, the contagion of new social ideas, changes in the relative political positions of various nationalities—all have brought the will to venture, and the facilities for doing so, within reach of the humblest folk. In the face of such stupendous social forces, changes in immigration legislation in a single country will neither stop the movements nor for a long period materially hinder them. The recurring springs of emigration will flow in other directions.

Those for whom strong human ties have already been established in America will not, in the main, go elsewhere. It is within this group that the most acute problems of adjustment will arise. That group is relatively large for each of the countries whose emigration has been established since 1890, since it is still in the pioneer or "single immigrant" stage, and has not fully become a migration of families and dependents. The House bill, by providing a non-quota class which would eventually admit wives, minor children and elderly parents of citizens, does offer an ultimate amelioration of this problem, and the conferees wrote this provision into the final draft of the bill.

The fresh emigration of Europe—those groups who have not yet begun migration to the United States—will undoubtedly turn toward South and Central America. Lacking the romantic tradition about these countries which has so long enhanced the lure of America in his mind, the emigrant will probably proceed with greater caution. But if the causes which drive them out of their own homeland continue Italians, Greeks, Armenians, Syrians, Hungarians, Russians and also Germans, will go in increasing numbers to Brazil, the Argentine, Chile, Peru, Uruguay and Paraguay. Colonies of these nationalities are already there, for, in the main, the South American countries are inviting Europeans to come, though each has its own methods for regulation.

Other movements will probably be directed through additional "labor treaties" between European governments themselves, such as those between Italy and France, France and Poland, Czecho-Slovakia and Poland. These are not true "immigration" as the term has been understood in America, but have more of the character of a "contract labor" system, to which American thought is opposed as an antisocial arrangement bound to work against the common welfare of all concerned.

The human consequences of a sudden stoppage in any established movement are serious. It is likely to result in personal disaster to the individuals whose lives have been shaped by the expectation of the continuance of the movement. The tragic plight of the half-a-million people caught in mid-migration on August 1, 1914, is an example. They could not go forward, they could not go back, and they had no legal claim to domicile or protection where they were. Exactly that situation, it may be hoped, will never happen again. And yet in the mental confusion and anxiety attendant on being thrown out of normal relations, the stoppage proposed for July 1, 1924, will have comparable results in the lives of a very great number of people. The difficulties created for individuals, even so many, cannot be put forward as a valid argument against restrictive legislation. But there is something wrong in the method and speed by which it is proposed to achieve that restriction.

The absurdly small quotas practically cut away from beneath their feet the foundation for the entire future of thousands of recent immigrants. Their original purpose in coming to America will have been made futile when their right to send home for their relatives is cut off. What will they do?

Even if the non-quota section of the House bill prevails, so that citizens are ultimately provided for, the problem of ruined hopes, defeated expectations, and permanently separated families, will not be greatly helped. A man not now a citizen must wait from three to five years before bringing

over his wife. And what assurance has he that the law will not be changed again before that date, once more making all his expectations futile? The single man will, in most cases, have to go back to marry the girl before he can claim the citizen's right to have her admitted. The enormous expense will often prove prohibitive. Too often a girl's best chance to get into America will rest upon marriage with an American citizen; there may be a growing number of "citizens" who make a business of offering themselves for marriage at a good sum to a young woman whose parents try to solve her future by getting her to America where work can be found.

TAKE a single example. There are about 40,000 Latvians in this country, the majority being young men, for the immigration is comparatively new. How many of them are married and have families in Latvia is not known. A conservative estimate would fix the number of young men as 25,000. Outside of a group of 6,000 in New York, there are no established Latvian communities. The 25,000 are scattered over many states where work can be found. The Latvian quota would be 317 souls a year. Among the 25,000 residents, are several thousand citizens. According to the provision for preferential consular visé, the wives of those citizens would be given first place in the quota even under the Senate plan. How long will it take the 25,000 young men to establish themselves and to form homes here at the rate of 317 women from the old country each year?

Will these men, then, return home? They tell you they would if there was work to be had. Theirs is a new and ambitious country, but there is not enough work for all. Their problem, therefore, resolves itself into this: they cannot get work where their homes could be, and they cannot have homes where their work is. A few may move on to South America. But the world currents have swept this way for a long time, and it is not likely that the young men who have once tried the United States will go elsewhere.

There are three possible solutions for these men: to swell the army of permanently disestablished men; to take out citizenship papers as soon as possible, and become a floating citizenry with ties in two countries, keeping a working residence in the United States while supporting dependents in Latvia and departing on certificated leaves once or twice a year; or to let family ties slip, fall out of the habit of sending money home, save here for a new start, and marry a new wife when and where she can be found. As the line of least resistance, the third choice will probably be the way out for the majority.

A mass of inter-country social problems will develop. In Latvia, there will be deserted families, and non-support, serious enough in a country where the major cause of emigration is economic; a more acute poverty and the psychological ills that attend desertion will follow. In America, there will be the moral collapse of men who meant to be honest and loyal, together with a prevalence of that inner conflict that pursues a mind not at peace with itself, and creates a haunting sense of the insecurity for the future.

A practical difficulty, however, presents itself even here. Where will the young men find these hypothetical "new" wives? All the nationalities of recent immigration are represented here by far more men than women. Successive years of the migration process, following its usual course, would even this up. But those nationalities for whom that natural process is cut short by the new bill have not brought their young women here yet. The Latvian will probably marry German girls, as many speak the German language and the two peoples have a friendly tradition. But what can the Roumanian, the Greek, the Armenian youth do? Will they be able to marry girls of the "second generation?" The girl born and reared in America holds very different ideas from those of the old-country man. And more than that, her social views, bred by "Americanization," lead her to regard such an alliance as a step down. She would rather marry a "smart American fellah" than an old-country man though he may be the more honest and stable.

In the great industrial towns where the work is all man's work, such as in the steel cities; where the foreign unskilled worker comes—and moves on as fast as he can; where the immigrant population is fluid, and where the "industry" of the women in the permanently established communities is "keeping boarders," the moral conditions likely to develop will be exceedingly serious. One hesitates to brand any nationality, made up as each is of every variety of character, as more likely to fall into immoral ways than another. But it seems almost certain that those groups most affected by the limitation of immigration, will be forced into situations more unwholesome than those which naturally develop in frontier communities. And, it might be added, this very result of conditions created by American law will ultimately be laid up against the foreigner and his race.

Another social problem arbitrarily created is that of the growing community. The settled foreign community, resulting from an immigration which has long since left its early stages behind, will probably not be disturbed. But those aggregations which are about to take on the characteristics of a community will have their development checked, if not permanently prevented. The Latvians, in another five years, would probably have come together in a number of little nascent communities with a stable group life and interest—thrifty and anxious to get on to that universally desired goal of owning property. How can that happen now?

Industries know well the restlessness of the "single" immigrant. A high labor turnover decreases as a community grows. Cities which have seen foreigners coming in, at the call of some new factory, view with alarm the crowds of foreign men who don't know what to do with themselves on Sunday. A few months pass and the population mysteriously increases. Women of the new nationality are now and then noticed in the stores. Before Americans realize what has happened a new community has begun, self-respecting, hard-working, buying generous quantities of American furniture, glassware, pots and pans and shoes. There is an agreeable stimulus to local trade. Such processes can no longer come to pass, and American communities will not only be denied real assets of growth and trade, but will face a new problem of continuously unsettled, unsocialized "colonies" of foreign men.

WE must not overlook increases in the exploitation to which immigrants are always more or less subject. The bill aims to render the new law more enforceable than the old quota law, by making it rigid. But even a mechanically perfect system cannot nullify the forces that drive people out of their homelands. Efforts at illegal entry will inevitably multiply. Buying up passports (which is known to be going on as a regular business now) to be sold abroad to credulous and anxious immigrants, will be extended to

include buying up certificates for temporary absence. The chances are that every sort of paper which an immigrant may need will be offered for sale.

A severe penalty is provided in the bill both for the perpetration of fraud, and for the alien found with fraudulent papers in his possession. Just how the immigrant is to be brought under a sentence of possibly ten thousand dollars or five years in prison before he actually becomes a resident of the United States is not clear. Would he be arrested at the consulate—or imprisoned at Ellis Island instead of being deported?

Perhaps the severest result to America itself will come from the reversal of normal assimilation processes. Assimilation is at bottom a purely psychological thing. Change the attitude of the alien, his desire to become assimilated, and these processes—so long familiar to us that we have failed to value them at their great worth—stop automatically. Among those of French Canadian descent in northern New England, and in the Spanish-speaking stock of Texas, we have a permanently unassimilated, bi-lingual society. Let the feeling of our European stock undergo a severe change, and we may have such groups everywhere.

Freedom leads groups as well as individuals to throw off self-consciousness. Heretofore foreign-language groups have slowly emerged from their intense consciousness of self into the realization that nationality does not matter in America. It neither helps nor hinders. That becomes, in fact, one of the miraculous things to them about America. In so many countries of Europe, no one goes about without carefully wearing his nationality. This immigration bill would throw the wholesome social evolution in America into violent reverse. The United States is made to declare for discrimination. Sensitiveness, rivalry, suspicion are bred by it. And that international good-will which experience in America has, in spite of individual discouragements, stored up for the immigrant—and which he has in turn spread abroad—is also jeopardized.

One wonders whether after all it is worth while to "save the country for posterity"—at the price of making it, for this generation, a much more difficult place to live in. The need of the past, and the hope of the future, is understanding and good-will between the people of the nations. It is the only foundation on which can be built a structure of cooperation for the good of all. This anti-social immigration philosophy will weaken that foundation for a long time to come. This nation may be "saved for posterity," but the rest of the world will go right on having a "posterity" too. It may be that our children will view matters in a different light. Perhaps posterity will not thank us after all.

II. The Possible Recoil in Asia

By Galen M. Fisher

WHEN The Survey asked me to write about the Immigration Bill and the Japanese reaction to it, I at once said that if I wrote at all it could not be as an advocate but simply as an expositor. The chief reason for this is because I believe increasingly that "reasoning together" is better than thrusting even a reasonable argument down the other man's throat.

As to the new Immigration Bill (H. R. 7995), and its effects on the Japanese and on America's relations with Japan, let me boil down the salient facts.

The bill provides that: "An immigrant not eligible to citizenship shall not be admitted to the United States unless such immigrant is a non-quota immigrant." Since the Japanese have been adjudged by the Supreme Court ineligible to citizenship unless born here, this clause amounts to an exclusion act against all Japanese except diplomats, students and transients.

It nullifies without warning the Gentleman's Agreement of 1908, by which Japan bound herself to give no more passports to laborers coming to the United States, and also to refrain from allowing many laborers to go to Mexico, lest they slip over the border.

The chief arguments offered in support of the clause are these:

1. The letter of Ambassador Hanihara protesting against the clause and referring to "grave consequences" was an insulting effort to intimidate America and dictate legislation on a domestic matter.

2. The Gentleman's Agreement is not a public enactment and it leaves to Japan the selection of immigrants to our territory; furthermore, it has not been strictly kept.

3. The anxiety of the Pacific Coast states can be allayed only by complete exclusion of Orientals.

4. If the problem were left to a diplomatic settlement, there would certainly be delay and compromise.

The chief arguments against the clause are these:

1. Sudden denunciation of agreements is un-American and a breach of good international manners.

2. Japan is perfectly willing to cooperate in excluding from the United States of America any or all of her nationals, if desired, but she asks that it be arranged either by agreement or by a law which puts Japan on a par with other nations, instead of by one expressly discriminating against her.

3. The Gentleman's Agreement ensures Japan's cooperation and it has been faithfully observed. If, as advocates of the objectionable clause hold, many Japanese steal across the border from Mexico even while Japan is cooperating by issuing few passports, is it not obvious that many more would steal across when Japan was piqued and not trying to cooperate?

4. The same end—virtual exclusion—could be attained, as Secretary Hughes has suggested, by making the 2 per cent quota provision apply to Japan as to all European nations. This would allow about 250 Japanese to enter annually.

5. The positive good will engendered by America's philanthropy after the earthquake and by decades of generous diplomacy, culminating in the Washington Conference, has been rudely shattered and is being replaced by distrust and ill-will and by contempt of our professions of fair-play and honorable dealing. American missionary enterprise, commerce and general influence in the Far East will all suffer.

Fat volumes of argument and slim pamphlets of fact have been published to uphold or demolish these arguments. From the facts a selected few will be pertinent here.

As to Japanese observance of the Agreement, it may be pointed out that between 1909, the year after the Agreement became operative, and 1923, the number of Japanese males leaving America (including Hawaii) was greater by 22,737 than the number entering, whereas the number of Japanese females entering was 38,883 more than the number

leaving. The net increase in continental United States was 8,681, or 578 a year, and the increase in Hawaii was 7,415. Furthermore, despite the youth of many of the immigrant women and their consequent maximum fertility, the total Japanese population in Continental United States increased only from 72,157 in 1910 to 111,010 in 1920. The excess of departures over arrivals during the three and a half years ending last December 31st was 4,207. It is hard to see how these figures indicate laxity by Japan in observing the Agreement.

It is, however, urged by some, that the thing to be feared is the rapid increase of Japanese by birth in this country. The rejoinder is that the influx of "picture" brides was stopped some time ago, and that there are few unmarried Japanese over 25 left to be supplied with brides from the old country: they will find their wives among American-born Japanese. And as to their reputed rapidity of child-bearing, it is well known that the birth-rate of every new immigrant stock tends to fall toward the American level.

Hendrik Willem Van Loon
TURN ABOUT IS FAIR PLAY

HOW are the Japanese people taking the action of Congress? They were painfully surprised when the House passed the offensive clause by such a majority, but they never doubted the Senate would dispassionately cut it out. Hence they have been dazed, incredulous and grieved. Japanese papers and publicists have shown unusual restraint in their comments, but both public and private cablegrams received from Tokyo indicate that a deep and ugly wound has been inflicted.

At first the indignation meetings were limited to Tokyo and Osaka, but late dispatches report that similar meetings have been held in many of the provincial centers. Our overwhelming gifts for earthquake relief had left the whole Japanese people almost oppressed by a sense of obligation too great to repay. Hence only the conviction of being positively wronged could drive them or any Orientals to protest against an act of their late benefactors. Not unnaturally some of them suspect that our Congress dared to spring its action because American gifts would probably make the Japanese ashamed to protest. On the contrary, the Japanese say they are merely counting on America's boasted loyalty to the square deal when they ask that the Gentleman's Agreement be terminated or substituted in gentlemanly fashion.

HOW far will the ripples spread from this stone thrown so jauntily by Congress into the Pacific? Farther than the thoughtless, insular American thinks, if he thinks at all about it. At the very least it will accentuate the slogan of "Asia for the Asiatics." That slogan has been heard in India, in China, and in the Philippines as well as in Japan. But they have been separate cries. There has been no united chorus of opposition to white intolerance and domination except by a few intellectuals. America's record toward the Far East has on the whole exempted her hitherto from their denunciation. But it is quite possible to exaggerate the sinister effects of this one act toward Japan, however discourteous. After making this reservation, the fact remains that it gives impetus to that consolidation of the darker races against the white nations which looms so ominously upon the world's horizon.

SHOULD anything still be done about the Immigration Bill? It will perhaps be out of conference between the committees of the Senate and the House and in the President's hands when this appears. Those who wish the President to sign the bill without change may deem it unnecessary to do anything. Those who oppose it but wish to see some alternative method of virtual exclusion adopted should let their senators and representatives know their mind and should also wire or write asking the President to veto the bill or secure its modification before signing.

The possible modifications suggested are that Japan be included under the 2 per cent quota system; or that Congress pass a joint resolution calling on the President to negotiate a stiffened Gentlemen's Agreement or an exclusion treaty; or that a provision be added authorizing the President to see if some method of exclusion satisfactory to Japan can be devised, leaving it to the President to put the bill into force only if his efforts in this direction prove futile.

A SURVEY of Race Relations on the Pacific Coast has been under way for several months, but it cannot be expected yet to throw light on either the immigration or the assimilation of Orientals. It was undertaken not to settle any problems over night, but to help the residents of the coast get at all the facts and examine their opinions and policies and relationships in the unveiled light of the sifted facts.

The best thing about this survey is that people of the coast are sponsoring it and are doing most of the work. Nor are the dice loaded. The five regional survey committees in the three states and British Columbia are made up of men and women of all sorts of viewpoints on racial, economic and political matters. The central executive committee is headed by President Ray Lyman Wilbur of Stanford. Labor and capital, church and college, women's club and farm bureau, pros and antis, are all represented and heartily back of the enterprise. The leaders on the Pacific Coast were eager to secure the cooperation of an unprejudiced scientific body and struck hands across the country with the Institute of Social and Religious Research. The institute fortunately secured Professor Robert E. Park as research director and J. Merle Davis as administrative director. From the outset Pro-

fessor Park has made a point of getting specialists in the various universities of the coast to take specific pieces of research. In some cases they are setting their graduate students in sociology at the job, recognizing in it a rare chance to deal with living data. It is too early to say what may come of this survey, and Professor Park will be the only man capable at a later date of doing justice to it in all its ramifications, but even now discerning men on the coast believe it will throw real light on the permanent problems of race relations and will perfect the technique and create the desire for continuing the study of racial matters by the universities and other agencies in that part of the country most acutely sensitive to Japanese immigration.

Dental Clinics in Schools

FOR twenty years there have been dental clinics in the public schools of New York City. Compared to the problem which confronted them, their actual accomplishment is slight, since they are held in only 19 of 557 schools and reach a total of only some 15,000 children a year in an elementary school population close to a million. But the principle that there should be dental clinics in at least some of the public schools seemed as established a fact as that under ideal conditions, there should be in those same class rooms no children suffering from contagious diseases. Imagine, then, the surprise and consternation involved in a simple news item which appeared in the papers of February 13, to the effect that the Board of Education had abolished the clinics at its meeting the previous day. The motion was made by Dr. John A. Ferguson, the personal physician to the mayor, in the absence of several members of the board, and passed, with only one dissenting vote.

Investigation disclosed the fact that the abolition of school dental clinics was not a new fancy of Dr. Ferguson's. In May 1922, the Board of Education referred to him a recommendation of the Board of Superintendents that more clinics be installed, and in his report, presented the following October, he urged that the school clinics be abolished and that the school nurses refer children in need to dental treatment to their own dentists, or, if they were unable to pay private practitioners, to clinics of the Department of Health which should be re-located so as to serve the poor pupils of a group of schools.

"Are we not drifting into the idea of paternalism too deeply for our own good," he questioned in the report, "and destroying the obligations and responsibilities that parents owe to their children by lifting them onto the City and State?"

The Board of Education suspended action on this report, pending an opinion by the Oral Hygiene Committee of Greater New York, which comprises delegates from all the recognized dental societies of New York, with an aggregate membership of about 4,000. That committee, citing many medical authorities as to the importance of dental work to health and to the ability of children to profit by education, concluded that the only sound method of abolishing dental clinics would be to abolish the present pressing need for even more than the existing dental facilities, and urged that as rapidly as possible a system of dental inspection be adopted to inform parents of the actual conditions of their children's teeth and educate them to the point of effective action—maintaining the existing clinics until they should have been proved useless. After receiving this report the Board of Education declined to accept Dr. Ferguson's view until, suddenly presented again, it was passed in February, a year later, with little discussion.

The story is of importance outside New York as it illustrates the speed with which a political maneuver can upset overnight a system which has been built up with years of experience. It was also interesting in showing how firmly intrenched the movement for better child health had become. The announcement that the clinics were to be abolished brought speedy and vigorous protest from both educators and the medical profession—from the Public Education Association, the Public Health Committee of the New York Academy of Medicine, the United Parents Association, and the Oral Hygiene Committee. Under the weight of it and of numerous newspaper comments and of the active disapproval of several members who had not been present, the board re-considered.

TO the chorus of diverse sentiments brought in favor of dental clinics in schools, the Committee on Dispensary Development of the United Hospital Fund of New York City brought the firmly based testimony of a survey just completed on the dental facilities of the city. There are actually in New York less than half as many dentists as would be necessary to provide per capita treatment of four hours a year for all of the population. Between 75 per cent and 95 per cent of the school children have carious teeth. There are some 104 dental clinics, about half of which are under non-medical auspices, i. e., of settlements, churches, and the like, with a wide variety of scope and function. Aside from the 19 dental clinics actually in operation in the schools, where the jurisdictions of the board of education and health overlap, fifty complete dental units, which have been provided through the Board of Education by parent-teacher associations and other organizations, and which represent an investment of $100,000, stand unused waiting for appropriations from the city to provide the personnel to operate them.

A community dental program probably would place the center of prophylactic dental work in the schools, and of curative work in the hospitals. In connection with the latter category, the survey cites a remarkable plan in effect at the Presbyterian Hospital in New York City, which provides an oral examination and complete prophylaxis for each ward patient whose condition permits and an oral diagnostic service for all the departments and clinics of the hospital, with provision for any reparative or surgical work necessary to clear up disabilities at no additional cost to the patient except for x-rays and the use of the operating room.

These conditions may be compared with the recommendations of a survey of community dental service made by Michael M. Davis, Jr., and published in 1922 by Mr. Julius Rosenwald at whose request the study was made. This survey concluded that preventive dentistry cannot be expected to develop as an adjunct of private practice except for that small proportion of the population who have ample means. Preventive dentistry must be dealt with by public and semi-public facilities in dental institutions or in local or school clinics. A dental program must be considered as a part of a general child hygiene program. If facilities must be limited, it should be extended to the younger children first; it should assume the functions of general prophylaxis and hygienic instruction before cure. (*Continued on page* 258)

The Common Welfare

G. STANLEY HALL died at his home in Worcester on April 24. He was 78 years old, and save for his writing, had lived in retirement since leaving the presidency of Clark University in 1920.

President Hall was a pioneer in many lines. He introduced the experimental study of psychology to America, opening the first psychological laboratory, at Johns Hopkins University. He founded the American Psychological Association; and was founder and editor of the American Journal of Psychology. He was a pioneer also in the introduction of various psychological movements to American students, notably the work of Freud and Jung. Unfortunately, he too frequently met the fortune of the pioneer, winning the disapproval of many who profited by his eager explorations. He was the virtual founder of the child-study movement in this country; and students of his have been at the forefront of this movement wherever it has taken on any serious form.

Dr. Hall's writings lay for the most part quite within the fields of his professional interests. He made large and permanent contributions to child study, education, psychology and the philosophy of education. A review of these writings and some comments upon his career will be found on pp. 181-183 of The Survey of November 1, 1923.

If we may divide constructive scientists into two general groups, namely, those who have incisive minds and who mark off some definite part of the frontier for their own intensive investigation, and those who have adventuresome, exploratory minds and go surveying considerable areas of the frontier, making many interesting discoveries by the way, then we shall have to put President Hall in the second group. He "ran on ahead." He had a tendency toward attempting more work than he could get done. He was often vague in his writings, and not infrequently more or less opaque. There are those who say, and others who will say, that his work brought no permanent results.

But they are, and they will be, mistaken. The future, alone, will reveal whether his name will be remembered in connection with any specific movement or bit of scientific discussion. But something of his spirit, and much of his adventuresomeness have already found place in our world; and the many interests that he helped to develop will remain as permanent elements in our intellectual and spiritual life. His recent autobiography, Life and Confessions of a Psychologist, is a lasting contribution to these interests.

WHILE the presses turn out this issue of The Survey delegates from more than thirty countries are talking peace at the fourth biennial conference of the Women's International League for Peace and Freedom. Some of these women on their way to Washington were welcomed at a public meeting in New York. There was eloquent evidence in what they had to say, and the way in which they said it, of the temperamental differences which make the task of establishing a new international order delicate as well as fruitful. But with all the differences between them, one thought broke through their halting English or French: It shall not happen again. Marcelle Capy (France) and Lucille du Jardin (Belgium) pled for American cooperation in the building of the new order: "It is not your money we ask for, it is your help in peace." The spirit of idealism in Germany spoke through Frau Heymann: "Though all the world should say peace is impossible I would still work and believe in peace." Efsaish Yussouf, from Turkey, dwelt on the conflict of civilizations rather than that of nations, and when she said that Turkey had her own civilization and did not want ours, but was forced to imitate it or cease to exist, one felt strangely the kinship among all the nationalities there present: a kinship based on a common love for the ways of the homeland, widely as those ways differed one from the other.

AMONG the many bills introduced, and lost, in the recent session of the New York Legislature was one which, its supporters believe, should be the next development of the laws for the suppression of commercialized prostitution. In 1915, New York made prostitution an offense, regardless of where it might be committed. The amendment now proposed to the same statute would declare to be a vagrant, both a person "who commits or offers or agrees to commit prostitution or sexual intercourse or other lewd or indecent act for hire," and a person "who pays or offers or agrees to pay, any money to another person as compensation for an act of sexual intercourse or other lewd or indecent act." Bringing the customer under the law is logical, for if an evil is to be suppressed, the law should be broad enough to include all those who participate in it. Few of the present statutes against existing evils—gambling, for instance—are so broad, and, partly perhaps for that reason, their suppression has not been accomplished.

Hearings on the proposed amendment disclosed one important body of recruits among its supporters. It was strongly advocated by various Woman's Party groups, who find in the existing law one of the numerous discriminations against their sex which they are anxious should be removed.

The Committee of Fourteen and other interested agencies argued that the amendment would further reduce commercialized vice, would bring many men suffering from venereal disease under the control of the Health Department and thus reduce the spread of those diseases, would reduce temptation to women and would remove the existing sex discrimination. Its opponents, including many officials whose duty it would be to enforce the proposed law, declared it to be unenforceable. This argument is one which has been raised against every similar law in the years past, but experience has proved

that when public opinion has been sufficiently aroused to demand enforcement, ways and means have been found.

Two decades ago it was the general belief that prostitution was not only a necessary evil but one which could not be suppressed. The findings of the Chicago Vice Commission of 1910, and Dr. Flexner's Study of Prostitution in Europe, in 1914, mark the changing of public opinion. While prostitution has not been suppressed, it has, in most American cities, been repressed far more than was generally thought possible even by the optimists of the earlier days.

AFTER thirty-six years in the New York City schools, including six years as city superintendent, William L. Ettinger has been dropped from his position, by a six to one vote of the school board. Civic and educational organizations petitioned the board to retain him; the governor is said to have intervened; but the result was foreordained.

The issue was only remotely educational. The new superintendent is quite as much a schoolman as the retiring one. The issue was, first, political. Mayor John F. Hylan is reported to have said: "I would rather lose my right hand than have Ettinger stay." There had been ever so slight a disposition to question the divine right of the machine: that is now allayed. The schools will now rally to the support of the machine and of the Chief Machinists. Secondarily, that is, fundamentally, the issue was rooted in the industrial and business situation. Says one city newspaper: "Tammany is permitted to run New York City because, on the whole, its work is satisfactory to the business interests." Deeper than all else is the determination, shown in Lusk laws, Hirshfield "investigations," elimination of teachers with ideas and the use of informers in the schools, to keep all independent intelligence out of the system. This is the permanent problem in all our American schools. We become articulate over personal issues—as in the New York City situation: we show little interest in the permanent, underlying issue.

THE Manchester Guardian praises the Senate for showing "an excellent impatience to get on with the business of making civilization rather less a matter of sitting on a powder barrel than it is." Is the Guardian spoofing Mr. Lodge? Or is this an indication that the process of passing the buck on foreign affairs looks more impressive across the water than it does at home? This "excellent impatience" has sequestered for almost fourteen months two presidential proposals for adherence to the World Court and has weathered a flood of petitions. Fortunately for those who are willing to avoid responsibility the calling of conferences is a prerogative of the executive office, but adherence to international courts must receive the senatorial sanction. Late in March the House passed unanimously an amendment to the Naval Appropriation Bill which requested the President "to enter into negotiations with the Governments of Great Britain, France, Italy and Japan with the view of reaching an understanding or agreement relative to limiting the construction of all types and sizes of subsurface and surface craft of 10,000 tons standard displacement or less, and of aircraft." About the same time Senator Borah introduced in the Senate a resolution requesting the President to call a conference to consider the "economic problems now obtaining throughout the world, and also the further limitation of armament." This was followed on April 7 by a more elaborate resolution introduced by Senator Pepper advising the President to call a conference for the consideration of armaments, the codifying of international law, and "of plans for a world court, either through a further development of the present Permanent Court of Arbitration at The Hague or through the disassociation of the present Permanent Court of International Justice at The Hague from the League of Nations."

In his speech before The Associated Press, April 22, President Coolidge said, "I should favor the calling of a similar conference to achieve such limitations of armaments and initiate plans for a codification of international law, should preliminary inquiries disclose that such a proposal would meet with a sympathetic response." Presumably President Coolidge is now making those inquiries. The Senate also is inquiring and in special hearings before the Foreign Relations Sub-Committee, leaders in many of the nation's activities are urging American entry into the World Court. Will they lead to action? Or are these merely trial balloons to indicate how large a part peace should be given in the presidential campaign?

JOHN JOSEPH EAGAN was a business man in Atlanta, Georgia, and president of the American Cast Iron Pipe Company in Birmingham, Alabama. When he assumed the executive direction of that great manufacturing establishment he announced that his business policy would be based upon a literal interpretation of the teachings of Jesus. That announcement provoked a great deal of newspaper comment. He became suspect among his business acquaintences. This reaction surprised and perplexed him. He had made the announcement with characteristic simplicity. For him it was merely a reaffirmation of the discipleship to which from their youth most of his neighbors, like himself, were pledged. Although he made a financial success of his business through the application of his announced policy, he continued to the time of his death on March 30 to be regarded as eccentric. In its obituary review of his life, the Atlanta Constitution comments at length upon his "unique business ideals."

Oddly enough, since he was a member of a professedly Christian community, many of his activities, if not altogether unique, were so exceptional as to make them disquietingly conspicuous, though he was the shyest and most modest of men. His philanthropic support of education, as in the case of the Martha Berry school which he established, his gifts to the Y. M. C. A. and to his church were readily understood. But when at the outbreak of the war he said, "I don't want to come out of this war with money while other men have been dying in battle," when he voluntarily reduced rents on all of his large real estate holdings when rents throughout the country were soaring, men began to look upon him as a dangerous radical. This feeling was intensified by his persistently brotherly attitude toward his

negro neighbors which led him to share in organizing the Commission on Inter-racial Cooperation, and his advocacy of the public ownership and development of the vast hydro-electric resources of Georgia, which he regarded as God's greatest material gift to the people of his state. At his direction, the first water-power map of Georgia was prepared by a firm of engineers. He was distressed to find that three-fourths of the population lived in sections where electricity was unobtainable at any price. He believed that the two million horsepower of electrical energy that was running to waste should be harnessed by the state to light the homes of the people and to lift the burden of unnecessary drudgery from their shoulders. To make individual profits out of this unique "gift of God" seemed to him altogether wrong.

INDEED, Mr. Eagan believed that the modern industrial system was un-Christian. During the war he devoted a great part of his energy to the conscripts as vice-chairman of the National War Camp Community Service. When the war was over, he was disposed to withdraw from business entirely. But he decided that this would be an evasion of duty. He felt called to make his relation to the cast iron pipe factory a demonstration of the meaning of Christianity in industry. He made himself in a very literal sense the servant of the management and men. The depth of his faith in the workability of his ideals is revealed in the codicil to his will which was executed a short time before his death.

I hereby give, bequeath and devise [it begins] ten hundred and eighty-five (1,085) shares of the common stock of he American Cast Iron Pipe Company, being all of my holdings of said common stock of said company to the members of the Board of Management and the members of the Board of Operatives of said American Cast Iron Pipe Company, jointly, and their successors in office in said boards, as trustees. [And it ends] It is my will and desire that said trustees in the control of said company, through the control of said common stock, shall be guided by the sole purpose of so managing said company as to enable said American Cast Iron Pipe Company to deliver the company's product to the persons, requiring it, at actual cost, which shall be considered the lowest possible price consistent with the maintenance and extension of the company's plant or plants and business and the payment of reasonable salaries and wages to all the employees of said company, my object being to insure "service" both to the purchasing public and to labor on the basis of the Golden Rule given by our Lord and Saviour Jesus Christ.

To John Joseph Eagan, the Golden Rule was not an advertising slogan; it was the rule by which he walked humbly before the Lord and in self-effacing service to his fellow men.

IN two successive administrations, the Kentucky State Board of Charities has been under fire from the politicians. The fight under the present Democratic regime has been rather more bitter than that under the Republicans before them; the state legislature in both instances tried to throw the patronage of the board into political hands. The last Republican governor stood by the board, and it is hoped that the present Democratic incumbent will do likewise.

The present board was created four years ago to have charge of the state's charitable and penal institutions, and was given power to choose an executive agent on a non-political basis. For membership on the board some of the ablest and most public-spirited men and women in the state were chosen, and they have given service without stint. As executive agent, they selected Joseph P. Byers, whose social work experience had been gained in other states. His work won the commendation of impartial citizens, but certain political leaders who saw offices and positions slipping away from them raised the slogan "Kentucky for Kentuckians" and tried to dislodge Mr. Byers and regain control of appointments by bills making birth or long residence in Kentucky a requirement for holding office under the board. "The best for Kentucky" was the answer of the women's clubs and other socially minded groups who fought enthusiastically for the board and non-partisan appointment.

In one house of the legislature the board lost out; it was saved in the other by only a narrow margin. But the attack was repulsed; the board has greater strength and prestige than before, and is now to continue its useful work. It has without doubt been handicapped by the necessity of fighting repeatedly for its existence and integrity. It will not be able to accomplish all it should till it has a free field. There is, for instance, a proposed bond issue, $5,000,000 of which would be used for needed work on state institutions, which is meeting opposition based on the fear that the administration intends to use the money under an out-and-out spoils system. Many good citizens would vote for it if they were assured that the present board of charities would remain undisturbed.

SHALL we pay half a cent apiece for parks in Washington? That is suggested in the Park Bill offered in Congress at the suggestion of the Washington Committee of One Hundred on the Federal City—a body headed by Frederic A. Delano and sponsored by the American Civic Association. Working through nine well qualified sub-committees dealing with architecture, school sites, housing, transit, parks, and the like, this group has studied the present physical needs of Washington and the opportunities, still within reach, of making it increasingly beautiful and livable. Enough ground has already been lost through public indifference to the original plan of l'Enfant and the recommendations of the McMillan Commission in 1901 to emphasize sharply the need for prompt and persistent action.

The preliminary report of the committee, presented to a general conference in Washington last month deals with a wide range of recommendations. The committee unites, however, in urging that the park bill be the first point of attack. This would create a permanent park commission, composed of federal and district officials, with authority to purchase or condemn for park uses land both within and without the District (with suitable provisions for cooperation on the part of Virginia and Maryland). This obviously offers much more hope of consistent and adequate development than the present haphazard arrangement by which

every individual park proposal has to run the gamut of separate action by Congress. The bill would authorize Congress to appropriate annually, for the commission's use, a sum not greater than one cent for each inhabitant of the continental United States.

Pilgrims to Washington from the said continental United States can at present get mighty little satisfaction out of the human exhibits at their capital city; it seems fair enough that they should at least have something really good in marble and greensward to show for their taxes.

THE Women's National Committee for Law Enforcement composed of the large women's organizations of the nation, meeting in convention in Washington in early April, ignored the earnest protestations of their husbands and brothers and went straight as a die for the political nub of the situation—law enforcement of prohibition. They decided to send to all political party conventions not only a request that law enforcement be included in the platforms of the parties, but to inform the platform makers that if their opinions are to be reckoned with, there will be "no change" in the definition of what constitutes intoxicating liquor. One half of one per cent is to remain the definition;—that was the mandate of the thousand women convening from California to Maine.

A politician noting this mandate declared that Lord Bryce had always said he feared the logical minds of women. "Charge against the Light Beer Brigade" was one of the slogans—"Law-Enforcement, mere lip-service won't do!" was another. Again and again it was declared that law enforcement was so basic that the women must go to the polls, and vote out and vote in parties on the issue. In short, this was a moral-political convention, of woman-covenanters with scant patience for any turnings back or compromises. The meeting was significant not only for its flat-footed declarations, but in its demonstration that here were not merely a few reformers kicking against the pricks but very evidently the great national formations of organized women putting their feet down.

ONCE in a distant heathen land it was decreed that in time of famine all apples should belong to the state. Whosoever should be caught taking an apple, be it from his own orchard, must pay the price with his head. The famine passed and the decree was almost forgotten. But one winter day two guards of the king saw a man in his own orchard stoop to pick something up from off the ground, and they seized him and carried him before the magistrate.

"He must have stolen an apple, your honor," they complained. "To be sure, we could not find it upon him—but surely he took something from the ground in his orchard."

"We must make an example of him," cried the magistrate. "Off with his head!"

In vain did the man protest that it was only a handful of snow that he had taken, which had melted in his hand; that it was winter and there were no apples on the ground in his orchard; that there was no famine in the land, and it would have been no crime for him to take his own apple, had one been there.

"Off with his head," repeated the magistrate. "We must make an example of him."

BY some such parable might one state the case of Joseph Baltrusaitis, a Lithuanian bartender of St. Louis, who went to Leavenworth on March 12 under sentence of two years' imprisonment for violation of the Espionage Act. It is alleged that in November 1920, Baltrusaitis gave a Communist pamphlet to an agent of the Department of Justice who came to him dressed in the clothes of a laborer, and engaged in a friendly conversation. This was interpreted as an act which violated the law by discouraging "the recruiting and enlistment of soldiers." But November 1920 was a whole year after the Armistice; no soldiers were being recruited; and Baltrusaitis, who neither reads nor speaks English claims that he was ignorant of the contents of the pamphlets, which were left with him by a Russian friend. The case has dragged through the courts till now, six years after the war, he enters Leavenworth long after the Espionage Act has been suspended, and some months after the last of those serving sentences under it have been freed by executive clemency. It seems reasonable to expect that President Coolidge will act promptly and favorably on the application for pardon which the American Civil Liberties Union has entered on his behalf, clearing the records of a case which illustrates with tragic absurdity the dangers of a stupid and anachronistic emotional gesture.

HIGH TEA will be served Toronto's guests at the National Conference of Social Work on the mid-conference Saturday: a pleasant reminder that the company will meet within His Brittanic Majesty's purlieus. Nor will such robust and gracious fare be found only at the more informal events of the week. The evening programs, for example, have that rightness of flavor and soundness of substance which one associates with damson jam and toad-in-the-hole. Grace Abbott on public protection of children; the Right Honourable Sir George E. Fisher, G. C. M. G., D. C. L., LL.D., on The Urge Forward; Jane Addams and Dr. René Sand on international cooperation for social welfare; Aaron Sapiro, Rev. Edwin V. O'Hare and E. C. Lindeman on the farmer and his ways; Dr. George E. Haynes and Major Moton on migrant negroes; Commissioner W. W. Husband and Deputy Minister W. J. Egan on immigration and assimilation; C. M. Bookman on the interrelation of social agencies; Mrs. Mabel Walker Willebrandt on prohibition enforcement—these may be trusted to strike a nice balance between the too-too-solid nourishment of a kaffeeklatsch in Allentown and the over-stimulating trifles of a thé dansant on Park Avenue.

The Law Factory

WHEN in the course of human events laws and customs become established; what so important in a democracy as to keep them as they are? Evidently our revered colonial ancestors thought so. Having personally participated in a revolution they knew how dread a thing sudden change could be. Was it out of their experience that they guarded us against it?

Our system of elections with its two parties pitted against each other: our federal government, in which measures passed by the relatively transitory and irresponsible legislature must run the gauntlet of the more conservative and stable senate, then tremblingly appear before a President empowered to affirm or reject them, is a powerful instrument for immobility. State governments, modelled conscientiously after the same pattern, are efficient sub-stations of that round road which ends where it began.

Perhaps the most perfect example of how this works in little is the 1924 session of the New York State Legislature. As an achievement in the elimination of all change, either backward or forward, it makes a clear case for itself. This is the smooth path which has been prudently prepared for all proposed measures. A bill introduced into either the assembly or the senate receives its first check when it is referred to a committee; its second, when it is ordered back to be read before our representatives and referred to the committee on revision. If, after that, it is passed, it must go to the legislative body into which it was not originally introduced and the process of its original introduction is repeated there. If it also survives this ordeal it is given to the governor for his signature or veto; or if it is a city bill, to the mayor of the city which it concerns. There are in the senate 26 standing committees, and in the assembly 31; that is 57 committees in all. And each bill must face at least two of them, one in each house. Only on a message of necessity from the governor, or a vote to discharge the committee, can a bill escape from a committee unwilling to let it go.

The mortality of bills in committee is frightful! They die like flies! There is a legend that long ago 99 per cent of the foundlings committed to one of the New York City institutions died, and that this so harassed the nerves of those who had charge of them that a reform almost automatically set in. But nothing gets on the nerves of committee members. They revel in the slaughter of young and tender bills. The 1924 mortality was exceedingly high; for the Republican and Democratic voters of the state elected a senate of 51 members, 26 of whom were Democrats and 25 Republicans; and an assembly of 150 members, 87 of whom were Republicans and 63 Democrats, and a Democratic governor. Since the ousting of the Socialists a few years back, no third party has had any representation and all measures must be presented to the legislature by a member of one of the two parties. If a Republican introduced a bill into the Democratic senate, and it was seen as a party measure, it was inevitably defeated by the Democratic majority; whereas if it was introduced by a Democrat it almost certainly passed. But a Democratic measure that passed the senate must be sent to the Republican assembly, and there it met certain defeat, just as Republican bills passed originally by the assembly were defeated by the Democratic senate. In 1924 no distinctly party measure had a chance of passing both houses and going to the governor for signature. If the governor had acted always along strict party lines no Republican bill that might have slipped through the Democratic senate could have become a law except over his veto, which was quite impossible in 1924.

As an example Mr. Walker—the Democratic leader of the senate—introduced twenty-two bills all but three of which passed the Democratic senate; for one of them a duplicate bill from the assembly was substituted. When the session was over two of them—bills so popular that neither party would take the responsibility of going against them—had become law; four of them had reached the governor for his signature and eleven had been lost in the Republican assembly. With possibly three exceptions these were the most important bills, from the standpoint of social welfare, that were introduced during the session.

Now all important bills tend to become party measures because both parties are anxious for the particular backing which important bills provoke. So the only bills that have a fair chance to pass are those unimportant ones about which neither party cares much either way: those bills concerning property which an important minority in both parties back; those party measures on which a dicker is made, so many Republican votes on one bill being inconspicuously exchanged for so many Democratic votes on another; and those rare bills on which an informed public feeling runs so high that neither party dares go against it.

The Slaughter of the Innocents

And yet when you think of it every measure introduced is dear to somebody; each bill was framed because somebody thought New York State would be brighter and better for such a law! Three thousand four hundred and sixty-seven of these innocents were fed into the legislative hopper in the first quarter of 1924: 1,633 to the senate; and 1,834 to the assembly. To be sure some of these bills in the senate and the assembly were duplicates. But they were considered separately by each house. What has happened to them? From the standpoint of industry especially how much better off are the people—particularly the wage-makers who constitute the majority of them—for the expense of electing their 201 legislators and maintaining them at Albany together with the heavy overhead of the legislative session?

Take the senate as typical—merely because it considered fewer bills and was nominally of the governor's party.

On the second of January, Mr. Dunnigan, a Democrat, introduced the first bill, a popular measure to continue such easement of the tenants' hard lot as had been afforded them since 1920. Like a dove of peace this beloved bill was passed by the senate, flew to the assembly and lit upon the governor's desk, where it was signed and promptly became a law on February thirteenth, for this was one of those rare bills so well known to the public that no one dared to make it a party measure. And then Mr. Reiburn, a Democrat, rapidly introduced 16 more bills, apparently of little vigor, since they died in the hands of the various committees to which they were referred. Then Mr. Dick, a Republican, followed with two unimportant bills regarding property and civil practice, which, since nobody cared about them either way, ultimately became law. Then Mr. Sheriden, a Democrat, introduced a bill to control the bank tax, which, backed by bankers of both parties, also became a law. Mr. Dunnigan made a second offering regarding buildings and repairs for public institutions, which failed to pass. Mr. Walker introduced the first of the Home Rule amendment bills, which ultimately became a law. Then Mr. Downing,, another Democrat, strove to amend nine sections of the Workmen's Compensation Law, an important measure in an industrial civilization which is trying to become a democracy, and failed in the attempt. Mr. Love, a Democrat, vainly desired action regarding the incorporation of the Ministers' Fund of the Reformed Church of America. And then Mr. Sheriden again came to the fore with another important bill, one designed to free the labor unions from the prohibition against monopoly. But this too went to its death in a committee in the assembly. And so ended the first day: 25 bills introduced of which five ultimately became law, an abnormally high average. Except the first bill, nothing important to the workers became law.

At the second sitting 28 more bills were introduced of which two, one concerning the technique of elections, and another—as popular and non-partisan as the rent control law—reducing the state income tax by 25 per cent became a law. This was not specially important to the wage-makers anyway since their incomes tend to be below the taxable minimum. Most of the bills of this session died in committees. One of them was an attempt to meet the housing shortage by the public provision of housing.

They Died a-Bornin'

The next session on January 8th was a slack day. Only 16 bills were introduced of which one, releasing some land in Dutchess County, ever became law. Among the dead were six bills introduced by Mr. Fearon, a Republican, which attempted to control motor-car accidents; one by Mr. Lacey, a Democrat, attempting to curb the use of the injunction in industrial disputes, as popular a bill with organized labor as could be drafted; and one by Mr. Reiburn and two by Mr. Sheriden to strengthen the Workmen's Compensation Law.

By January 9th the senate was getting into its stride: 29 bills were introduced, only one of which, that abolishing the office of Miscellaneous Reporter, ever reached the governor. Among the lost were Mr. Reiburn's bill for a Minimum Wage Board, and Mr. Straus' bill establishing a 48-hour week for working women,—two immensely important bills backed by social organizations throughout the state, passed by the Democratic senate, favored by the governor and killed in the assembly.

January 10 was an off day: 7 bills were introduced not one of which became law. Among the dead were Mr. Sheriden's five bills permitting women to qualify as jurors, and the bill for a Wage and Hours of Labor Conference introduced by Mr. Whitely, Republican, which might properly be laid at rest beside the two dead industrial bills introduced by Democrats the day before.

On January 11th the senate was reduced to one bill.

The Blessings of Obscurity

The 14th was better: 24 bills were introduced. Three reached the governor, one regarding the placing of park signs warning against hunting and fishing, another concerning a mortgage on the trust property of the Society of Friends, one continuing the life of a telegraph company—bills permitted to pass obviously because of their insignificance.

On January 15th they wrestled with 56 bills. One authorizing the Sanitary Commission of Hudson to lay out additional land for cemetery purposes was passed, as was also Mr. Reiburn's bill to reduce the waiting period after accident from 14 to 7 days before compensation was paid. Among the lost bills were those of Mr. Farrell, Democrat, requiring the town and village employes to have one day's rest in seven.

January 16th saw 19 bills introduced, all but two of which died in committee; among them were two further attempts to strengthen the Workmen's Compensation Law. On January 17th there were two stillborn bills. January 18th one bill which reached the governor. On January 21st 52 bills were brought forward: one to permit a town in Suffolk County to establish a park; one regarding the trustees of the Ten Broeck Free Academy; one to issue $45,000,000 worth of bonds to pay bonuses to the World War Veterans became law. There were no industrial measures among them. On January 22nd 49 were introduced: not one important to industry was passed but among the dead were two designed to strengthen the Workmen's Compensation Law.

On the 23rd of January 27 bills were introduced. The one to give the commission more time to examine the city and federal military laws was passed. On the 24th two bills were put in neither of which became law. On the 25th four bills were presented. One, to place the state lands of Beekman County under the control of the State Hospital Commission, was passed. On January 28th 29 bills came up. One, consolidating the Temple Beth-El and the New Synagogue; one incorporating the Federal Council of the Churches of Christ in America; one regulating the use of nets in the Niagara River; one controlling the taking of pickerel and pike, became law. It is interesting to observe our care for and protection of fish in contrast with the fact that the bill establishing an 8-hour day for hospital employes and another attempting to improve the Workmen's Compensation Law were lost.

On January 29th 23 were introduced. One concerning corporations was passed. On the 30th 44 came up. 11 of them, most of which concerned changes in judicial procedure, went to the governor. On the 31st 15 were introduced. One fixing the probable life of a "work or object for which state debt shall be contracted" became a law. The attempt to repeal the motion picture censorship was lost.

So much for January: 462 bills introduced.

February carried on the milling of January and March continued the whirl. Bills concerning compensation, hours, wages, one day's rest in seven and the rest rose and fell, brought in by one party and killed by the other as they had during the first thirty days. But the care of our voteless inhabitants of earth, air and stream which only began in January, swelled and grew during the following months. The needs of deer, bear, racoons, squirrels, waterfowl, rabbits, plover and the rest were almost prayerfully considered. The legislature seemed particularly tender toward fish, and whenever it had smothered some measure for the protection of workers, it turned lovingly to the thought of bass or pickerel.

By the end of the session 1,633 bills had been introduced into the senate. All the bills which passed the senate were sent to the assembly, all those passed by the assembly came to the senate. 211 more were introduced into the assembly than into the senate—bills which were summarily killed in committee and never came to a vote at all or bills which coming to vote were defeated. But the proceeding in the two houses was practically alike and the bills identical.

As the session drew near its latter end the struggling bills so multiplied in the hands of the committees that their carefree neglect was changed to determined slaughter, but in spite of diligent effort some 500 did manage to escape onto the floors of the legislative chambers. It is said that the senate was held to an 80-hour session killing or passing the escaped bills and that a saturnalia equally wild occurred in the assembly. From the standpoint of a citizenship earning its daily bread in the industries characteristic of our stage of civilization, the assembly orgy was the more destructive of the two—and was accomplished by the more disgraceful means. Here the bill restraining the use of the injunction in labor dispute went down to defeat: here the bill for the state conservation and development of water power, perhaps the most important step that could have been taken in the direction of controlling the force that drives industry in the interest of those who operate it, was finally killed; here the bill to establish a 48-hour week for working women, supposed to have been saved by the sacrifice of the bill to create a minimum wage commission was defeated by the old discredited method of getting the last doubtful advocates who were pledged to vote for it, so drunk that they couldn't answer the roll call.

By April 10th—(the legislature came to an end in the first dark hours of the 11th) there were 238 bills in the hands of the governor, and as many more were thrust upon him in the last few hours. As this goes to press many of them still wait to see whether they will be signed or not. 62 bills had actually become law and 32 had been voted down on the floor of the senate or assembly, but something like five-sixths of the bills had been allowed to die in the committees to which they were referred. 'Tis a great game if played by the rules!

Normalcy

And so the 1924 legislature met and deliberated and passed on with even less accomplishment than is usual. The balance between the two parties was so nearly perfect that the ideal of non-vibration was almost attained. What was already established stayed, what was struggling for establishment was properly crushed—the system of checks relentlessly functioning. The only industrial bill of any consequence that became a law was that reducing the waiting period in compensation cases from fourteen to seven days.

Meanwhile let the 48-hour bill, the waterpower bill, the minimum wage bill and the rest, wrap the drapery of their couches around them. But it is a comfort to know that the happy little fish in our rivers and lakes are adequately protected, and that our law makers, though willing that boys should work at night and women most of the time, take thought for the welfare of yellow perch!

When in the course of human events laws and customs become established, what so important in a democracy as to keep them so? MARTHA BENSLEY BRUÈRE

Without Quota

WITH THE HEIGHTENING of the barriers against European immigration and the exclusion of Asiatics, the stream of unskilled labor rises across the Mexican border. Mexican immigration is not subject to quota restrictions. In the copper mining camps of Arizona and the Southwest, Mexican labor is rapidly displacing the earlier European miner. The sons of the Mayas, the Zapotecs, and the Yaquis are filtering into the Pennsylvania steel districts; one sees them along the railroads, following the main highways northward into Canada; as appears in the following article, they are responding to the demands of the Minnesota sugar beet industry by groups of hundreds and thousands. As they come, they arouse the apprehension bordering upon hostility with which we customarily regard the stranger, especially when he differs from us in language and color of skin. This apprehension is reflected in this brief summary of the survey made by the St. Paul Community Chest. If this movement continues Minnesota might well study the experience of the California Housing and Immigration Commission in protecting such migrant groups from economic exploitation and from unsanitary housing. Nor can the needs of the children for schooling be ignored.

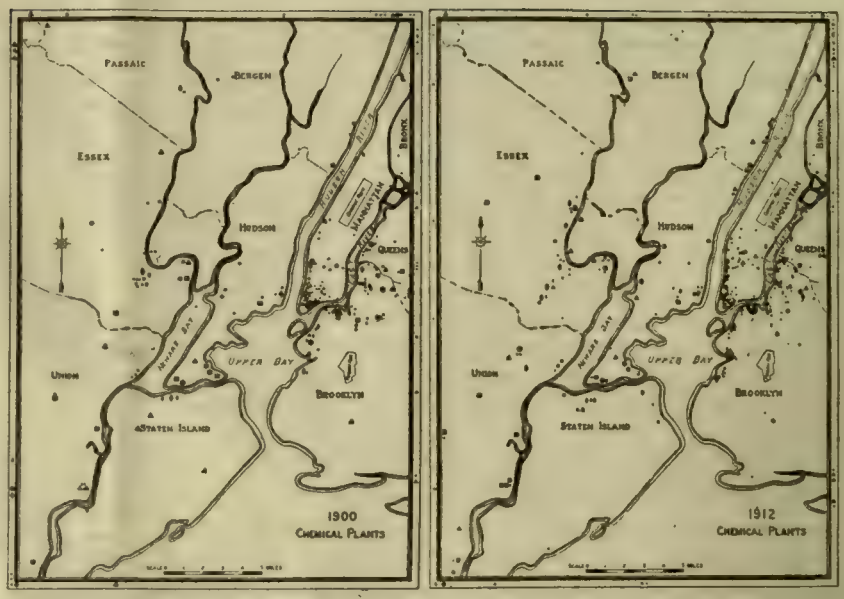
If the socially minded men and women of America could bring themselves to think of these visitors from the south as potential interpreters of America to their people back home, the sense of apprehension might yield to a happier consciousness of opportunity.

THE city of St. Paul is receiving an influx of Mexicans which may result in a few years in a large Mexican district, far from the border as it is. They have been brought from Texas by sugar corporations to work in Minnesota beet fields. Their transportation north is paid, but they are not supplied with return fares. So when the beet season ends, about the first of November, the untrained and unskilled Mexican faces a Minnesota winter without work or the prospect of it. He packs his few belongings, leaves the shack which has served as his home on the farm, and comes to St. Paul in the hope of finding work in the packing plants or some other industry. Often he is too late, as seasonal unemployment has already set in.

The colony in St. Paul and South St. Paul, numbering four hundred men, women and children this past winter, has been studied by the St. Paul Community Chest. Most of them came to St. Paul for the first time last autumn and a number have already been dependent upon charitable agencies. The United Charities has given relief, the Baby Welfare Society has tried to keep their babies well in dark basements and narrow lofts, the Americanization Committee has taught them English, and Neighborhood House, a settlement, has served as their social center.

Fortunately a majority of the Mexican workers are single men, although the sugar companies prefer to bring families north when they can get them, on the ground that married men are steadier—and their wives and children can help them in the beet fields. The farmer, according to the contract, must provide housing for the Mexicans. The corporation guarantees Mexican accounts at local stores. It is in this way that they secure food and clothing during the work season.

The Mexican receives $23 an acre for his summer's work. If he cares for ten acres, an average, he has earned $230 at the end of five months. He is paid in three installments; first, when he completes blocking and thinning the beets; second, when he has finished the hoeing about August 15; and third, when he has cut the tops from the beets and placed them in piles ready to be hauled to the mill. The company deducts his store bills from his pay.



These maps illustrate four stages in twelve years' migration of chemical industries within the New York area

Leaders among the Mexicans admit that their people, while industrious and anxious to prosper, have not acquired the thrift of European nationalities. Many of them have never handled money before coming to the United States. They do not realize its value and spend it foolishly.

"With spendthrift habits and ignorance of the English language," the Community Chest survey reports, "the Mexicans are easy victims for unscrupulous country storekeepers. Mexicans have been sold silk shirts for work shirts and fancy canned goods for the necessities of life."

Representatives of the Minnesota Sugar Corporation, which operates a mill at Chaska, near St. Paul, declare that they have contracted for 15,000 acres of beets during the coming season. They say it will require 1,500 Mexicans to block, weed, hoe and harvest this acreage. The corporation is prepared to bring the necessary labor to the state for this purpose, and predicts that within three years Minnesota farmers will be raising 30,000 acres of beets.

Most of the newcomers can be expected to settle in St. Paul and South St. Paul. They will naturally want to be near those of their own kind so that they can speak their native Spanish. This situation will result in the continued growth of the St. Paul and South St. Paul colonies.

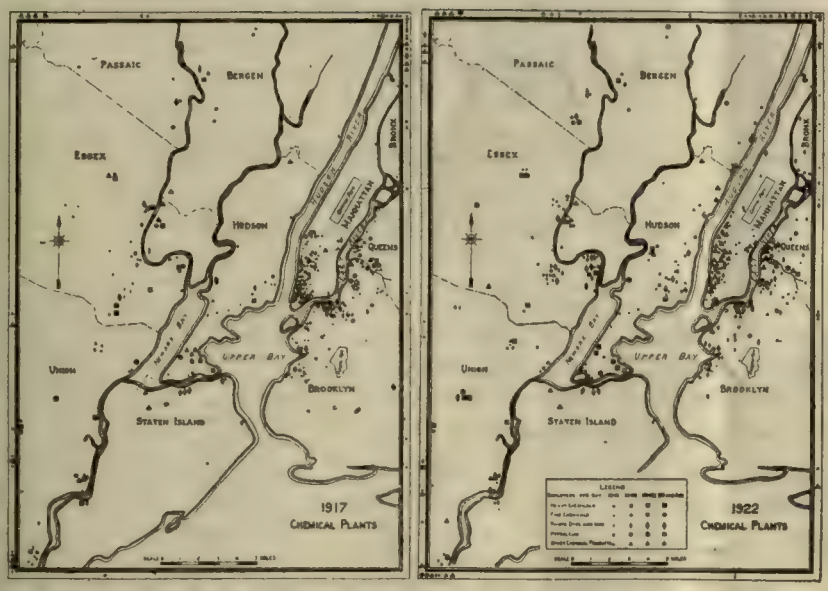
Sugar corporations in Minnesota have been paying their workers $5 an acre more than Michigan companies, but in Michigan the companies return the Mexicans to their homes in Texas when the season is over. This policy prevents the growth of "little Mexicos" within the state and does not place the Mexicans in the position of facing a northern winter without employment and without funds.

The Anatomy of a Metropolis

JAZZ and the powder puff, scurrying taxis and soaring skyscrapers, majestic traffic cops and tugs on the river, Wall Street, Fifth Avenue, Greenwich Village, Rivington Street, the Bowery and Harlem, Brooklyn Bridge and Grant's Tomb—these and a thousand other snapshot impressions blur into the cubistic image that for most men is New York. A strange monster tossed up by the sea, noisy, overwhelming, oppressive; or the thrilling queen of a continent, wearing a crown of towers glistening in the sun, mistress of finance, commerce and industry, and patron of the arts. *Così è, se vi pare.* Yet beneath the surface essentially human and subject to all the ills that flesh is heir to; needing the doctor now and then, and the hygienic advisor. Needing, therefore, to be anatomized and understood like any other corpus so that it may be saved from disease and wisely governed in health. Wherefore New York has been placed on the dissecting table, and, with the skill characteristic of modern surgery, has been opened up and explored, its vital organs examined and charted, without conscious disturbance of its usual life.

For New York is suffering from a kind of pernicious gigantism. It has permitted itself to grow heedlessly, planlessly; it has become congested, internally cluttered, very uncomfortable. Its attending physicians have begun to ask why it is crowded, what is doing the crowding, what is being crowded? In search for answers to these questions, the committee on Regional Plan of New York and Its Environs has undertaken twelve economic and industrial surveys covering the schools, the residence and the retail shopping districts, the wholesale markets, the financial districts, and the nine principal industries of the metropolitan area. These are vital organs of the city. What are they, how are they functioning, are they in fact vital, or merely vestigial like the vermiform appendix? Such questions indicate that the city is coming of age, that it is acquiring adolescent self-consciousness, that it is discovering the necessity of having a plan for its future career. In this sense it is typical of our principal American cities and of the nation generally.

The first diagnostic survey published by the Plan of New York committee deals with the chemical industry whose products range from ammonia and bleaching powder to soap and lip sticks. The survey is very definitely anatomical. Like most attempts of the technical specialist to share his knowledge with the common run of mankind, it hides much of its light under a bushel of bald professional terms and colorless statistical generalizations. What a chemical plant is like, what its organic life is, how it uses the human beings involved in its processes, how its activities affect other in-



Some broad tendencies are obvious from these maps, but there is small evidence of planning with regard to functional needs

dustries and the community life—these "human interest" details are hardly indicated. It revives one's memories of the doctors' bedside consultation on the eve of an operation. Only the student having a special interest in the subject is likely to dig through its pages. But he will have his reward.

How the chemical industry came to select New York as one of its principal abodes is suggested by the fact that soap, and paint, and ink, and cosmetics are among its chief products. In 1919, 38.5 per cent of the country's output of perfumes and cosmetics came from New York. The chemical industry has a very human relationship to the habits and manners of the people. In a very real sense, it has been drawn to this center of population by the social attributes of human nature. And it has been drawn here by the physical characteristics of the island city itself. The immense waterfront of New York harbor has been the chief influence in centering the heavy chemical industry in the metropolitan area. The survey does not make it very clear what the heavy chemicals are, except to explain in general terms that both the raw materials and the finished product are of low value for their weight and bulk, so that cheap water transportation is of great importance in their manufacture and distribution. New York and Its Environs is the largest petroleum refining center in the world. The reasons for this are not obscure. It is easier and cheaper to transport crude oil by tanker and pipe line than the finished product. The principal product of the refineries is gasoline; eighty per cent of the gasoline is used by motor vehicles; nowhere in the world are there so many automobiles in a given area as in the metropolitan district. Obviously, the chemical industry is not a parasite or a vestigial survival; it is a vital organ in the municipal body.

In the matter of crowding and being crowded, however, it is both a victim and an offender. The individual plants which are the cells of the organism no doubt owe their present location in part to their functional relation to the other industries which they serve, but in equal or greater part to the whim of their owners or to accident. The survey does not reveal in any detail what their functional relation is so that it is not possible to make an accurate appraisal. It is the nature of the industry to require large ground space, partly because the machinery it uses can be operated most effectively on a single floor. It also has the characteristic of giving off evil fumes and odors, and abnormal amounts of offensive waste. While a most useful member of the body politic it is not always a desirable neighbor.

For this as well as for reasons of economic expediency it has shown an increasing tendency to redistribute itself. But the redistribution is not taking place in accordance with any carefully considered plan, so that its case may be as dis-easeful tomorrow as it is today. A principal object of the survey has been to follow its migrations, to analyse the causes of its apparently blind movings about, and so to guide its relocation with reference to its own essential requirements and the functions it performs.

The results of this study are graphically presented in the accompanying maps. It has been found, for example, that the manufacture of soap has been moving out of Manhattan. The amount of grease rendering and oil pressing and refining in the old city is decreasing. Fertilizer is still manufactured there in small quantities at the slaughter-houses, but was scheduled for discontinuance before the end of 1923. Since 1900, the manufacture of varnish has altogether disappeared from Manhattan Island. With appropriate irresponsibility and lightmindedness, perfumes and cosmetics have set up a large number of small plants in the heart of the metropolis, in spite of the fact that there is no functional reason why they should be there. When it is seen that there are more than thirteen hundred plants in the industry within New York and Its Environs, that they engage more than seventy thousand workers, and that of these approximately three-quarters are in factories employing 100 or more, it will be obvious that haphazard location is a constant source of irritation and obstruction to the free and healthful life of the city.

And after all the free, healthful life of the citizens is the only good reason for the city's existence. To this the life of individual industries must be subordinated as the life of individual organs in the body is subordinated in the normal life of the whole man. This anatomical study of the chemical and other principal industries is an essential preliminary to the determination of restricted zones, the reservation of open spaces, width of streets, size of blocks, transportation facilities, bridges, tunnels, hospitals, schools. It is to be hoped that the committee on Plan of New York and Its Environs will elaborate its findings into well illustrated books written in a language that laymen can understand. For an understanding of municipal anatomy is an essential part of the equipment of an enlightened democratic citizenship.

The experts tend to lose their original sense of the freshness and significance of the information which in the course of much mulling over they relegate to the pigeon-holes of their minds. Thousands of dollars and much enthusiasm and keen intelligence thus fail of their full educational effect. They should not be tempted by the slowness of the multitude to catch up with them in knowledge and insight to forget that their prime service is to foster this public educational process.

R. W. B.

COMMUNITIES

The Social Worker as Statesman

This is the second of Mr. Lindeman's studies of The Social Worker and His Community, which began in the April Midmonthly. Next month, The Social Worker as Prophet.

EVERY technician and every individual who serves as a representative of human interests is in some degree a statesman. The distinction between a mere politician and a statesman is to be discovered in attitudes, not in functions. The politician by his maneuvers influences the direction of social forces no less than the statesman, albeit his influence may be negative. Both are functioning on behalf of people whom they represent. The differentiation is one of ends rather than means and the former always dictates attitudes. The ends of the politician revolve about himself or other specific persons. The ends of the statesman, on the other hand, are centrifugal, directed at process and concerned with the evolution of means. Both function with and through the same materials.

Social work has its politicians as well as its statesmen. The time has arrived for a sharp discrimination between these two types. The long experience of social work has brought about a partial inter-gearing of its functional machinery with the remaining social machinery of the community. The complete synchronizing cannot take place until many social politicians are transformed into social statesmen. The politicians have attempted to make social work a vested interest and vested interests must forever feed upon rather than intermingle with and cross-fertilize the more natural organized efforts of man.

Manipulator of Community Forces

So much has been said during the past decade concerning community organization that the observer might entertain the reasonable expectation of finding social workers engaged in this activity. Alas, his anticipations are doomed to disappointment. Wherever the community forces appear to be even partially organized to perform some continuous and significant function, this achievement invariably rests upon some specious form of expediency rather than upon skilled social planning. It is only where "community chest" associations transcend their originally conceived functions and enter the sphere of education that anything like real community organization appears. The writer has in mind the evolution of social work coordination as it has proceeded in such communities as Louisville where all of the important by-products are educative in character and where the educational by-products bid fair to assume such proportions as to cause money-raising to become incidental.

On the other hand, there exists a great deal of activity which, for want of a better name, may be called "manipulation of community forces." The writer has often observed social workers thus engaged and it must be admitted that many of them—especially the directing officials—exhibit an unusually skilful technique for this purpose. The process is, indeed, simple; someone decides that the community needs something; a method is determined upon for vocalizing this necessity; the "key" men or women in various organizations are consulted; once this inner cabal has agreed to "put it over," nothing remains to be done save the execution of a few propaganda tricks which any third-rate advertising agent can readily pull from his sleeve. When the community next has a want or can be induced to discover a want, the same process is revised with an occasional variation intended to honor some particular group or person. Nothing is created which enables the community to make known its real needs, and no continuing, evolving organization results. Unfortunately the few experiments in which attempts have been made to provide this continuing mode of expression have been so non-indigenous to the soil in which they were planted that they soon withered and died.

There will probably be a continuation of the loss of dignity on the part of local communities and a corresponding centralization in larger units until social scientists come to some objective understanding of what is meant by the community and its forces. There can be no sound community organization until it is known what is to be organized. There are those who still cling to the notion of a community as a conglomerate or aggregate of individuals; their efforts are directed toward some form of organization which will take account of every individual in the community. The test of such forms of community organization is usually stated as the question: Is it democratic? At least two precedent queries need to be raised, namely: Is it honest? and Will it work? Once these questions are asked, it becomes obvious that no form of community organization can be made to fit the facts unless its promulgators are cognizant of the group nature of modern life. The chief defect of manipulation is its utter incapacity to provide educational incentives. The social worker who becomes proficient in the manipulation of community forces may add to his personal equipment of efficiency, but he does nothing to educate the groups which are controlled by his manipulations. In the end, he undermines the community's capacity for self-organization and self-control.

Pacifier of Conflicts

Conflicts between individuals, between families and between groups constitute the raw material with which the social worker functions. Naturally the more elemental conflicts which acquire skilful adjusting are those in which the individual, the family, or the group is found to be out of harmony with the physical environment. In a broad sense such conflicts may be considered as social problems, but in the more restricted sense social problems arise out of conflicts between persons or groups of persons. In the sweep of abnormal psychology, all conflicts between persons have

come to be regarded as forms of dissociation and the technique of the psychiatrist has in this connection been of tremendous value to the social worker. But there are indications that the new broom has swept too cleanly. When the whole of life is viewed as a continuing series of adjustments to changing situations, it becomes evident that all forms of conflict cannot be regarded as examples of dissociation and further that the technique of the social worker cannot stop with the refinements of psychiatry.

The acute conflicts between races which now form an important phase of social process provide illustrative material for the social worker's technique. The whole procedure was temporarily overshadowed by that modern inquisition called "Americanization" in which all of the characteristic principles of human behavior were negatived. Milder forms of coercion have succeeded this unwholesome experiment but the change has left the social worker suspended in mid-air. He can no longer coerce and he therefore accepts the easier task of pacification, which may be merely the method of peaceful coercion. The problem of assimilating, incorporating, amalgamating or causing the heterogeneous elements of our population to effect a satisfactory infusion is America's chief imperative and the lack of technique in this sphere of social work is astounding. At least one experiment embodying principles of this sort is being conducted but curiously enough social workers have been slow to evaluate and capitalize its technique. The experiment assumes that foreign-born persons have something to contribute to American culture and thence opportunities are provided for expression through the medium of nationality groups. It further assumes that foreign-born groups can best be assisted by methods which save self-respect and do not lead to pauperization. The various nationality groups bear a substantial share of the financial obligations incurred by the experiment. The adjustments which the various activities lead to are achieved by and through groups rather than through individuals, and each nationality group as a consequence is equipped with a trained leader who himself belongs to the various respective nationalities. The pertinent differences between the groups are recognized and dealt with as factors of possible accommodations.

Using Conflict for Higher Ends

Coercion and pacification are equally fruitless. In the one case, the contributions which the immigrant groups might make to our culture are stamped out and in the other case they are lost in the process of superficial adjustments. The pacifier utilizes the common denominators and minimizes all differences and the consequence must inevitably be mediocrity. Life is enriched by its variations, not by its samenesses. Once this principle becomes recognized, the social worker's function as pacifier will pass away. The facile compromiser will come to see the incompatibility between the establishment of a superficial peace where there is no peace and the surer knowledge that one resolved conflict is merely the stepping-stone for reaching upward to the next. There will be no cheap political victories based upon a presumed pacification of opposing factors which have not yet been frankly confronted. But in this place there will arise the more profound program of the statesman for whom the present victory is no more than an illusion. The statesman will tolerate no sham agreement where disagreement is fundamental and vital. The label "Closed" will never again appear on the folder of a "case" because life will then be viewed as a continuous stream in which the adventure of adjustment to a new situation is ever reborn.

As a Normal Personality

The community sees the social worker as a multiple personality. He is at one time regarded simply as a symbol, at another time as a person actually functioning in the sphere of human relations, and again as an individual sharing in that strategic statesmanship which directs the common life of the community. The rôle of the social worker in the community is probably never reflected in the light of any one of these single elements, but rather as a complex in which one aspect or another dominates the picture for any given situation.

One of the common aspirations of most persons is to be regarded and evaluated by others in the light of pure personality. One would like to believe that there is a worth which is independent of symbols and functions—that with these attributes stripped away there would still remain the essential personality with its own values and with its distinct place in the community. The possibilities of so-called pure personality are, of course, not attainable. We are what we do, but the recognition of this fact does not deter us from wishing to be known for what we are independently of what we do. Politicians, denied the laurels of great statesmanship, still content themselves with the knowledge that their personalities have won respect. Preachers and professors frequently make pitiful attempts to act so that they will be regarded as men and not as preachers or professors. On the other hand, there is a well defined and widely-accepted theory that professionals and experts are degraded as the ratio of their normal contacts increases. The social worker is fortunately placed for the achievement of a normal personality status in the community. His contacts bring him into first-hand relation to those significant human events reaching from birth unto death which constitute the summum bonum of life. He knows the experiences of the common man and the common woman—the experiences which count for failure or success, joy or sorrow. If life can be enriched by knowledge of life, the social worker is assuredly in a position to enjoy a very rich life. In the earlier days of social work, and particularly among the pioneers of the settlement movement, personalities which appeared to envisage the common life and experience of man were to be found. They are rare indeed today. Social work has been dehumanized and in the process much of the enthusiasm and spirit which once dominated its leaders has been lost. There has even appeared a social work "jargon," a manner of speech which differentiates the social worker and sets him off as a person apart from the commonalty. And there are observers who insist that the very type has been set so that it becomes possible to discriminate and to designate social workers by the appearance of their countenances. Something of hardness has crept into the personality of social workers. Occasionally this quality manifests itself as a distinct cynicism which is the surest indication of a personality detached from the balanced experiences of normal life.

It was no accident that Jane Addams emerged from the intense conflicts of a heterogeneous neighborhood to become the symbol of a new international statesmanship. Here was a personality which never scorned technique but which never allowed technique to supplant the finer human quali-

ties; a personality which dealt with politicians but never succumbed to the short-time point of view which emasculates their efforts; a personality which exerted a powerful influence over community forces but never conspired to direct those forces for personal ends; in short, a personality embodying the ingredients of true social statesmanship. Jane Addams epitomizes the values which inhere in social work and which combined to make the last generation of social workers the seed-bed for the normal growth of statesmen.

Greater opportunities exist today. Social work no longer rests its appeal upon a mere resentment against the negative factors contributing to misery. Its aims are higher. The community has accepted its earlier function, but with that acceptance has come the danger of allowing the function to become static. Negation is not enough. Social work must adopt a program and a technique which deals with the entire scope of human adjustments. For this task, statesmanship of a high order is needed. Mere technicians will not suffice.

E. C. LINDEMAN

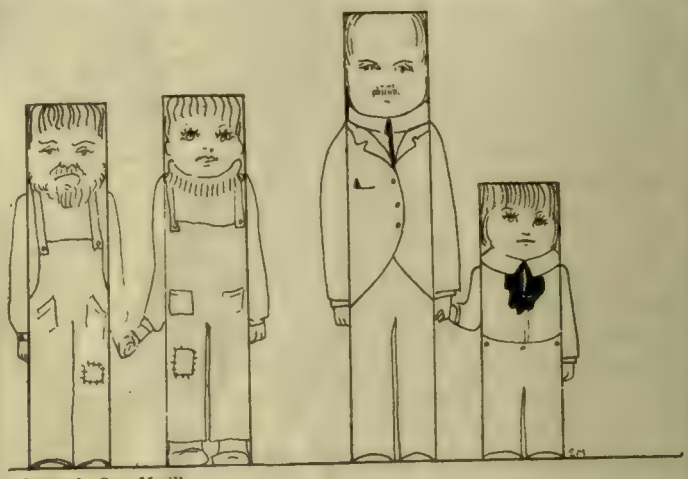
The Child Crop

DOES it ever occur to economists who are worried about the prices of farm products and the prosperity of farmers that there is a human factor in the farm problem which may transcend the bare price problem? How would the list of cities in the United States which range from 2,500 to 100,000 population—a list that totals about thirty millions of people—like to undertake to school and educate an extra 4,000,000 children, to say nothing about nursing, feeding, clothing, housing them? How would they like this extra job, while 4,000,000 of their adults were away,—withdrawn, let us say, for a thirty-year furlough from city life? How would they like to see these children, when once educated and ready for careers, invariably leave and go to the cities of the next higher grade?

That is just what is happening to the farm families of the United States. This statistical discovery is due to the fact that Farm Population was established for the first time as a statistical concept in the United States Census reports for 1920. The adoption of this term marks a scientific advance in the economics of agriculture and in the sociology of farm communities. Farm Population is defined as including "all persons actually living on farms" together with "farm laborers (and their families) who, while not living on a farm, nevertheless live in strictly rural territory, outside the limits of any village or other incorporated place."

Heretofore Rural Population, which enclosed in one and the same statistical package both city people living in incorporated places of less than 2,500 population, and farm people, was supposed to be a good enough classification with which to measure the facts about farmer folks. Now that we possess a separate census package for farm people, we begin to realize how defective the old concept was and how useful the new one is.

For illustration take this one little incontrovertible fact as to the number of children in the farm population in comparison with the number of children in the urban or city population, which is brought into the clear for the first time in the 1920 Census Report. For the whole United States, 19 per cent of the urban population are under 10 years of age; while 25.7 per cent of the farm population are under 10. Likewise 18.5 per cent of the urban population are from 10 to 20 years of age; while 24.7 per cent of the farm population are from 10 to 20. That is, the number of farm children under 10 exceeds the number of city children under 10 by 6.7 per cent and the farm children from 10 to 20 exceed the city children from 10 to 20 by 6.2 per cent. This makes a total excess of 12.9 per cent of children under 21 years of age among the farm population. It turns out, moreover, that only



Drawn by Sara Merill

THE CHILD CROP IN COUNTRY AND TOWN

The new census figures show that a little less than half the people in the open country are adults and a little more than half are children under 21. But in towns and cities five-eighths of the people are grown up and only three-eighths are children. In round numbers, every adult on the farm has one whole child on his back, while in town five grown-ups divide the burden of every three children

49.5 per cent of the farm population are 21 years of age and over; while 62.5 per cent of the urban population are 21 years of age and over. That is, the city has an excess over the farm of 13 per cent of adults, to offset the farm's 12.9 per cent excess of children.

The significance of this discovery becomes more apparent when we turn our per cent figures into actual numbers. For this purpose we may compare the whole farm population, 31,614,269, with an equivalent number of urban population. It appears that in round numbers, the farm families of America have 4,000,000 more children under 21 years than city families; while the farm families have 4,000,000 fewer adults than the city families of an equal total number of persons. These 4,000,000 children in excess, which the farmers of America are carrying along for final city enrichment, comprise as many persons as a small nation; almost as many as the population of Ireland; more than that of Switzerland; more than Chile; more than Denmark; many more than Norway.

When we remember that the 2,000,000 children under 10 are non-producers and the 2,000,000 children from 10 to 20 are only partial producers, while the 4,000,000 excess of adults in cities are in the producing class, we see that the farm people with 4,000,000 fewer producers are feeding, clothing, rearing, and educating 4,000,000 more children than the city people of an equal total population. The anomalous character of this fact is enhanced when it appears, as is undoubtedly the case, that in a constant stream this excess of children is flowing to the city ready-bred, ready-educated, ready-equipped as producers.

C. J. GALPIN

For Broader "Information"

IN its dual role of serving the common interests of national social agencies, and of carrying assurance to the contributing public as to the character and effectiveness of the national social work which they are asked to finance, the National Information Bureau is engaged in three special pieces of investigation.

One, just begun, relates to the financial support of all national social agencies. Its purpose is to gather all the facts on this increasingly difficult question—such facts as the geographical distribution of support, receipts from foundations, community chests, local branches and individuals; the increase or decrease of budgets before, during and since the war; the various forms of quota assessment by which support is sought from individual communities. Facts of this sort will be assembled and compared for national agencies as a whole, for such functional groups as the health, character-building, personal and family welfare agencies, and for groups classified on the basis of organization—such as nationals chartering locals, national federations of locals, and nationals with general advisory and information service.

The study is not for the academic purpose of compiling the facts. When assembled, they are to become the subject of conference between representatives of national social agencies and their contributors. The aim will be to see whether some better working agreements and procedures cannot be found to replace the situation which the Lee and Pettit report on the interrelation of national social agencies termed "chaotic." The most immediate need for such systematizing arises in connection with the rapidly spreading community chest movement. This is an attempt to systematize social finance locally, and such an attempt is manifestly irreconcilable with chaos in national social finance.

The study will be guided by a committee, formed at the bureau's invitation, of 21 representatives of national social agencies, with Philip P. Jacobs of the National Tuberculosis Association as chairman.

A study of the central organization and administration of the Salvation Army is just being completed. This inquiry, conducted by Porter R. Lee and Walter W. Pettit during the last nine months, has been made with the most thorough and hearty cooperation of the Army itself. It should give a deeper insight into both the achievements and the problems of this much discussed agency than social workers have ever had before.

An appraisal of the national social settlement movement is just getting under way. This will aim to discover most exactly the services and accomplishments of the settlement movement. The executive committee of the National Federation of Settlements voted their approval of the study before the bureau would undertake it; Robert A. Woods, chairman; George A. Bellamy, Charles C. Cooper, John L. Elliott, Francis Ingram, Albert J. Kennedy, and Lea D. Taylor form a cooperating committee. The Hudson Guild and its neighborhood on the west side of New York have been selected as the first object of study. The committee and the bureau will determine the method for the country-wide inquiry on the basis of this first local investigation.

To increase its service to national agencies, the bureau is bringing its list of endorsed organizations more emphatically to the attention of prospective givers. The Merchants' Association of New York and the Chamber of Commerce of the State of New York have recently sent the bureau's list to all their members, with resolutions from their boards urging that their members study the list carefully and refrain from giving to any national philanthropic appeal not on the list unless a special report has first been secured from the bureau.

The bureau found that a passive policy of merely answering inquiries about appeals was not effective in what Sherman C. Kingsley calls "eleemosynary birth control." Last year 208 appeals from new supposedly national organizations came to its attention. Only nine could qualify for endorsement on the basis of elementary standards of administration and finance. The inquiries, in each case, came to the bureau *after* the appeals were well under way: there had been a considerable response before the bureau could do anything to check them. The new policy aims to put givers on notice that unendorsed appeals are probably worthless and certainly in need of investigation. Other commercial bodies throughout the country are being invited to follow New York's example, and it is expected before the year is out that large groups of givers throughout the country will be thoroughly informed as to the relatively few worth-while national appeals and the multitude of unworthy ones. Information will be issued at frequent intervals with the purpose of keeping givers alert.

ALLEN T. BURNS

Books Where People Are

THIS is the door of the main building of the Youngstown Public Library, at Youngstown, Ohio. It is four blocks from the Public Square which forms the center of town. The Public Square is where the people are. When the books are four blocks away, fewer people use them; the "per-circulation" cost of running the library goes up and its social usefulness goes down. Exactly this result has been seen in more than one city where millions were invested in a new monumental building which, of necessity, had to be put far from the traffic center. Four blocks is not a big handicap, as such matters go, but it was big enough to dissatisfy Joseph L. Wheeler, the librarian.

So the Youngstown Library moved to the Public Square. Not the main collection, of course, but a compact distributing branch. First it opened a service station in temporary quarters—even using for some months the end of a sheet metal waiting room which stood for a year on the main street. Then it decided to put a branch library building there. There were two difficulties: one group of citizens wished to keep an unimpaired green spot in the center of the town; the other group wished to wipe out park, monuments and everything else and have the whole square paved in the interest of traffic relief. Both policies were respected in building the branch library. It was laid out to occupy the same space as the basin of an old iron fountain which had long been an eyesore, so that no new encroachment was

made on the park. And it was built on a structure of heavy steel beams in such a way that when Youngstown reaches a decision as to what permanent use it will make of the site the whole building can easily be moved away. But it will not be moved far: it is on the Public Square because it belongs there.

The project of bringing books all the way to the people was so favorably received that the branch was built without a penny of cost to the city. Labor unions designated representatives to do the work of building, meeting their wages from an assessment on more than 2,000 building trades workers. Material, utility, insurance and miscellaneous service concerns provided building materials, equipment, heating, lighting and even advertising. Some costly materials were bought with cash contributions from citizens.

The branch is now open every week-day from nine in the morning till nine at night. A rotating collection of about 5000 books is kept on hand, replenished twice a day by deliveries from the main library. Service is given only to adults, or to employed children. While fiction makes up the bulk of the circulation, the three upper shelves all around the room are devoted to non-fiction so as to give it every advantage of display. The Youngstown Advertising Club has a committee to cooperate in attracting public attention to the books. All the details of the building are designed with an eye to publicity. The outside is illuminated at night and has electric signs and show-cases.

The Youngstown Public Library is aggressively trying to get books into the lives of as many people as it can. It does not even rely on the time-honored invitation "Come and get them." It has gone where the people are.

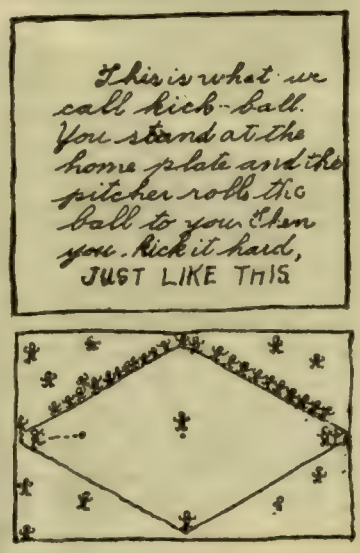
"ADMISSION, ONE EMPLOYER." That will be the rule for social workers at the meetings next year when the All-Philadelphia Welfare Conference discusses social and industrial justice, if the suggestion made this year by Joseph P. Hagedorn is carried out. Mr. Hagedorn, in one of the few bits of discussion from the floor which were heard at this year's sessions, urged social workers not to be content with talking to each other, when the problems they hoped to solve lay in the hands of stockholders and business management. This annual conference—now in its second year—is bringing together in large numbers the diverse elements in Philadelphia social work. There were more than 850 registrants this year, and the program was closely packed with a broad range of subject matter. It was, in fact, a pocket edition of a national conference rather than a neighborhood *conversazione*.

TWO HOURS a day, from March 3 to March 18, the social agencies of Denver surveyed themselves, group by group, meeting at the call of the Denver Community Chest. Aside from general gains in mutual understanding, the conferences pointed the way to definite weaknesses in Denver social work —such as, for example, the failure of the boys' work agencies to do much for boys in discouraging sections of the city, and to the need of more intensive study of child welfare and other fields of work.

WITH A SOBRIETY that would do credit to Boston and a deliberate thoroughness that even Columbus, Ohio, could not surpass, the Windy City has completed a preliminary study of The Financing of Social Agencies. The investigation, financed by the Commercial Club of Chicago, was made by the Council of Social Agencies, with the assistance of John A. Lapp, director of the Social Action Department of the National Catholic Welfare Conference, and others. A book of some 200 pages carries the report; it is full of fact, and severely free from recommendations. Further steps are left to the discretion of the social agencies and contributing public of Chicago. The growth of social effort in Chicago, swinging along from disaster to disaster, the beginnings of various co-operative groups—even the "Federation of Aged and Adult Charities" is discussed without a twinkle,—the wholesome influence of the Subscriptions Investigating Committee of the Association of Commerce, make up an interesting historical chapter. An admirable analysis of the Methods and Cost of Budget Raising by Private Social Agencies; a study of tag days (with a mild complaint that the City Council, which limits tag days by ordinance to three per year, has good-naturedly authorized 156 of them in four years); a suggestive record of Bequests and Trust Gifts; and a conventional and not wholly accurate review of the Financial Federation Movement make up the bulk of the report. It is a striking fact that voluntary contributions amount to only $6,000,000 out of a total annual public and private expenditure, for social welfare, of nearly $48,000,000; another, that one per cent of the voluntary contributors are giving 58 per cent of the total given to all private agencies.

THE CITY of Augusta and Richmond County, Georgia—60,000 population—are now being surveyed under the supervision of the Georgia Council of Social Agencies. Carter Taylor, director of disaster relief for the Southern Division of the American Red Cross, is on leave of absence to direct the study, his expenses being paid by the local community. The state council is putting in workers from state and national agencies to help. But the initiative came from within the community, and a great deal of the work is being done by local volunteers under the guidance of trained investigators. Where technical service is especially necessary, local committees are used in much the same way as volunteer case-committees. The community feels that it is a real self-study in which it is participating, while at the same time it has the concentrated service of many state and national agencies. The state council intends to make Augusta somewhat of a demonstration and will keep closely in touch with the program which results.

NOT THE LEAST of the tasks of organized recreation is to tell folks plainly how to play games. For vigor and graphic adequacy, we commend the brief exposition of the game of kick-ball, prepared by a pupil of the John Muir School, Berkeley, California, for a school album sent to Italy under the auspices of the Junior Red Cross, and reproduced in a recent number of The World's Health, published by the League of Red Cross Societies. In the face of such spontaneity and enthusiasm as the participants show, it would obviously be pedantic to inquire what happens to the ball after you "kick it hard, just like this."


This is what we call kick-ball. You stand at the home plate and the pitcher rolls the ball to you. Then you kick it hard, JUST LIKE THIS

HEALTH

Who Is Responsible for Mary Fallon's Health?

MARY FALLON, aged eighteen, applied for a position as saleslady just before Christmas. After waiting in line some time she was interviewed briefly and accepted. A week later she turned up in the store health department complaining of toothache. On examination the dentist found the whole upper jaw lined with decaying roots; the lower teeth were also seriously affected. Nothing short of complete removal of the upper roots, with a plate eventually, and much repair of the lower teeth would put that mouth in proper shape for mastication and health.

Who failed to prevent? Mary? Mary's school? Mary's parents? Who now should pay the $50 to $100 necessary to put her mouth in condition? The problem which a physician in industry must face has its source in past and present living conditions of the individual employe, which he can modify little or not at all, but must consider, as well as in the conditions of working environment more or less under his control.

Home Environment—16 Hours

The sixteen hours spent outside the store have a large influence on the health of each store worker and consequently on the effectiveness of the whole group. The higher the level of public health in the community where the worker lives the better in general will be the health of the individual. The public school has a growing influence on the physical condition, the health knowledge and health intelligence of its graduates, who come as juniors to work in the stores. The home and the *parents,* however, are chiefly responsible for the health and vigor of the children. The largest opportunity given for endowing the individual with health capital begins with marriage and prenatal care. Preventive dentistry, for example, is pointing to the nutrition during the prenatal period as the means for laying the foundation for sound teeth.

Infancy and childhood are the habit forming periods; often the industrial age is too late. An infant learns health habits under the parents' guidance. Briefly, these include personal hygiene, such as sufficient and regular sleep, personal habits of cleanliness, regular meals of well balanced diet, regulation of bowels, healthful outdoor recreation, suitable clothes and shoes, and good mental health habits. Certainly in health matters the saying is true that "Civilization's greatest responsibility is to produce parents with whom it is safe for children to live."

The *school* may well examine the incoming pupil, supplement home habit-teaching, correct defects, and teach the principles of health as they apply to the individual pupil and the group. Organized play and games which will provide pleasure in later years might well be included in the school's preparation for life. Mental health and a training in how to get along with folks come naturally in this formative period to ensure good citizenship and reasonable adjustment to the individual's life situation. Here also lies an opportunity for intelligent sympathetic vocational guidance. A wise choice of occupation may result not only in the earning of a living wage, but may also satisfy the individual's urge for self-expression, so essential for happiness and contentment.

The effect of these various early influences is strikingly illustrated by studies of the physical equipment of different groups of young adults. Less than 5 per cent of the 1,200 students who entered Harvard College and the School of Business Administration in 1922 were suffering from correctable physical defects. Contrast with this finding the examination of more than 1,200 store employes, of whom, according to the age group, 95 per cent to 99 per cent had from one to five correctable physical defects. Again contrast the finding in a very high-grade store with careful physical examination and follow-up of 1,400 applicants. Here about 70 per cent showed defects, with an average of two correctable defects per applicant. The highly selected college group reflects intelligent parental and school care. It demonstrates the possibility of preventive medicine, and justifies the investment of money as health capital.

In the selection of applicants for store work this health capital of the individual and his home environment may well be taken into account as important assets. The report of the store visiting nurse should include at least a rough estimate of the home conditions of employes who are absent on account of illness. This will include housing, home economics, the family and its budget with an estimate of the success of home-making, and the character of medical and nursing care available. Home environment below a reasonable minimum should be recorded on the patient's record, so that the doctor may have it in mind in reviewing the case and advising suitable care.

Conditions of travel between home and store are important. A study of the place of residence of workers in one Boston store disclosed that 70 per cent lived outside Boston proper. The expenditure of time and the exposure to infection in crowded trains and street cars are to be reckoned as important health hazards.

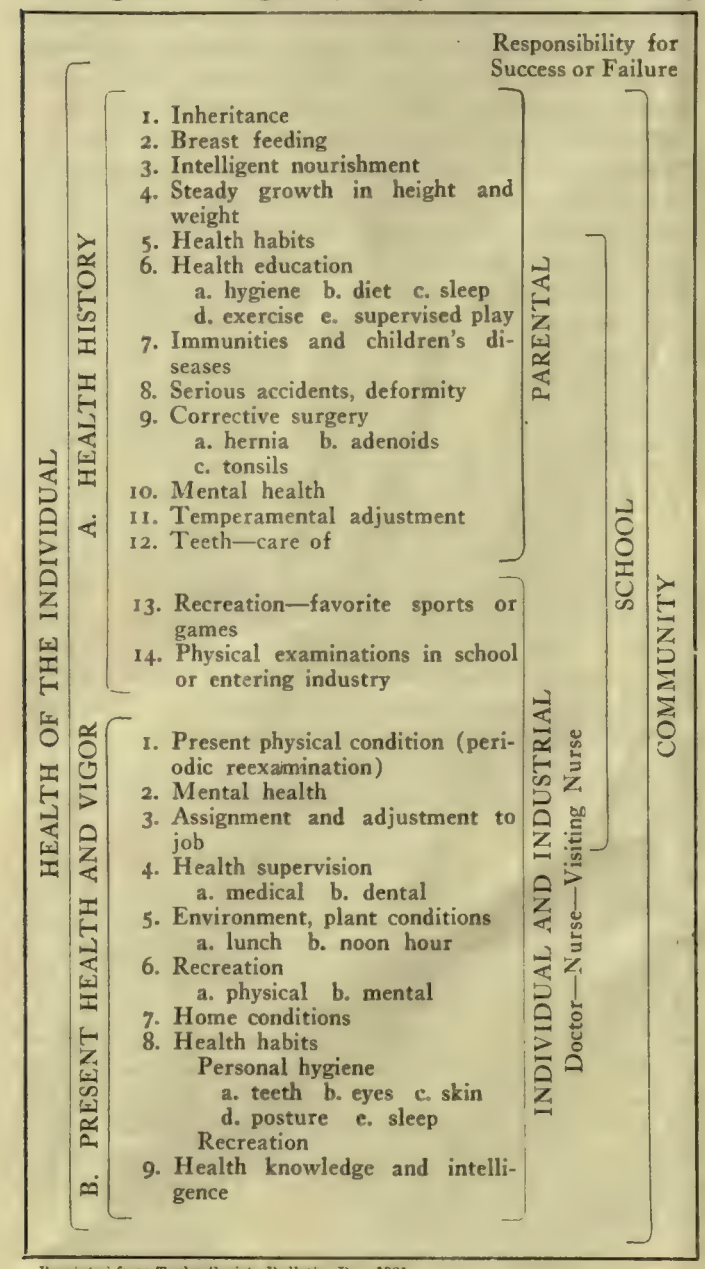
The individual responsibility of those at an age to share in industry is a gradual development from infancy, supplementing the parents and the school, and finally becoming the chief factor. Very little can be accomplished in industry in the way of preventive medicine and hygiene without the cordial cooperation of the individual, who feels this responsibility for his own health.

Store Environment—8 Hours

For eight hours a day the worker lives in the store environment. The conditions under which he works are determined largely by the store management. Early medical service in stores, with few exceptions, was limited to the emergency, and covered the legal requirement of first aid. Under a better rounded conception of its possibilities, however, the mercantile health field offers a new opportunity

for preventive medicine, and it was to measure this need and opportunity that the Harvard Mercantile Health Work was organized four years ago. The idea was first conceived by a group of merchants who believed that it was good business to prevent absence and lost time from illness and injury and finally to build up the vitality of the store force; they supplied funds to meet the budget, and the Harvard Medical School agreed to supervise the studies. In a series of investigations of actual department stores, this organization has defined some of the more important problems and suggested methods to meet them.

The common cold is the most expensive disease. Much can be done to prevent it when employe and management work together. Indigestion, usually the second most costly cause of ill health, is commonly due to ignorance or carelessness in individual health habits and diet. Painful and tired feet and poor posture, found in about half of those who must stand at work, can be relieved and prevented by suitable shoes and exercises. A "work chair" (described in detail in the Journal of Industrial Hygiene, May 1921) will relieve much fatigue of those who sit at work. Only half of those with defective eyesight, found in about two of every four workers, have had it corrected with suitable glasses. Preventive dentistry at cost is enthusiastically patronized and of undoubted value in preventing disability. Fear, worry and many nervous disorders, commonly found in stores, can be reduced by mental hygiene. Those in supervisors' positions, who are responsible for the conduct of others, may benefit especially by its teachings.



Reprinted from Taylor Society Bulletin, Dec. 1921

A FORMULA FOR AN EFFICIENT WORKMAN

The chart above is an attempt to correlate the responsibility of parents, school and store, community and individual, for the various health factors of a worker's life. Note that the health responsibility of parents and school overlap on certain factors, that the school's and industry's overlap, and that the community has a responsibility, over the whole life, for general environment—included in such terms as public health, public schools, public playgrounds, public utilities, public meetings and entertainments, and town planning

In the course of its studies, the Harvard Mercantile Health Work evolved standards for better ventilation, improved lighting, safer and more efficient elevators, better flooring, improved cleaning, sanitary public drinking water, rest rooms and wash rooms. It developed records to show accidents and illness and the time lost because of them. It studied the question of compensation for illness, which involves medical knowledge and skill, actuarial experience, mental hygiene, and administrative ability, and has organized its findings to aid a store to develop this procedure on a just and reasonable basis.

Physical examination of applicants, with follow-up, is the basis of intelligent health work in stores. If these examinations are carefully done, they are appreciated by the workers and are profitable to the business. For about five dollars per person per year a satisfactory health service can be built up.

The sound policy of finance, my experience shows, is to organize a mutual benefit association. Membership must be a condition of employment. Each member pays dues of from one half of one per cent to one per cent of his wage. The business contributes an equal amount. With this fund the health department is financed and compensation for prolonged illness is paid. This cooperative scheme results in an elected group, running their own health department, adapted to their special needs, financed cooperatively, and in the interests of the business, the success of which means their own success. The small store, office, or bank, can hardly finance a complete service alone. A group of small stores with a combined population of 1,000 or more people could well do this. The economical and practical way to run this is to have a nurse and doctor visit each member—store, office, or bank—at regular times and give just the amount of service needed. The cost of such service might be slightly higher.

The health of the adult has been popularly considered largely or entirely a personal matter. How true is that today? Even after we have granted the tremendous importance to any individual of his parents, his early training and environment, and his adult choice of work, play and manner of living, are we not justified in concluding that there are many conditions in mercantile life in a large city over which the individual has little control? Do not these conditions make a satisfactory and healthy life difficult for him?

An adequate and sound program of mercantile health work should mean better health, better team work, better morale, and better business.

ARTHUR B. EMMONS, 2d, M.D.

A County Looks at Itself

WHEN the builders of the temple at Delphi inscribed in it the Words of the Seven Wise Men of Greece —leading with Solon's "Know Thyself"—they probably had in mind only the individual men and women who would come to worship the God Apollo. But Solon's message is as applicable to the community as to the individual—and a later century sees it working out in ways and in lands beyond the most fantastic dreams of its framer, far from the classic scene of Mount Parnassus, in the Main Streets of the towns of our American Southwest, and beyond the towns where the street merges into the pike, and the pike branches in forks, which dwindle away in lanes and trails.

In this instance the seeker was a county in Arkansas, so truly rural that it had only one town with a population which passed 1,000; the knowledge sought was a picture of the lives of its mothers, babies, and young children, and the bearing of their ways of living upon health.

This study, or survey, as it was dignified, was made for the people of the county and by them, with the aid and advice of the state bureau of child hygiene, which operated under the Sheppard-Towner Act. The bureau supplied simple questionnaires and eventually tabulated them and submitted them to the county in the form of a report for discussion and further action. The county supplied the workers. The doctors, preachers, teachers, school directors, and women who were especially interested agreed to devote a definite amount of time to visiting six or eight homes. A few zealous ones asked for more. Each worker was coached in the significance of every point on the questionnaire, and urged to obtain information which would be as accurate as possible.

In the rural Southwest there never comes a time convenient for special work. Lack of modern improvements makes the life of the country man and his wife one of constant drudgery. It was canning season for the women and harvest time for the men. The midsummer term was in full session as teachers and pupils alike soon would be needed in the cotton fields. Among the early perplexities was the discovery that some of the workers, among them a school director, could neither read nor write. They were eager and earnest, however, and agreed to obtain competent amanuenses, and their services were accepted with appreciation. Once the workers were assigned and instructed, there were other obstacles—bad roads, washed-out bridges, trails which were impassable even to a Ford. A sturdy horse waded belly-deep through the muck of a black lagoon to reach one district which lay beyond the lagles of the swamp. Some of the families to be visited lived on houseboats, spending their entire lives on the unwholesome river bottom. Others worked in the lumber camps in dense and distant forests, living in tents, shacks, or even in freight cars ready to be hoisted to the railroad track and moved on to a new tract when this supply of timber was exhausted.

The object of the study was not to collect statistics, but to suggest to these people the simple needs of growing children, and to help them discover how nearly they were meeting these needs. To this end, the questionnaire had been reduced to its lowest terms. It enquired as to the home—ownership, the length of residence in it, the sanitary condition of the premises—water supply, privy and screens. These questions brought out the fact that the average tenant moved every two years and rarely obtained good housing, or the milk, eggs, and vegetables which his children needed. It asked about the general health of the fathers and any history of the influenza, pneumonia, or possible tuberculosis in the home. It inquired as to the mother's general health, especially her child-bearing record: the number of stillbirths, live births, and living children; the character and extent of medical and nursing service at confinements, with any story of complications, such as convulsions, risen breast, milk leg, childbed fever and the like; and her health before confinement and since. It obtained data as to the care of babies' cords and eyes; the registration of their births, their feeding history and an account of their illnesses, with ages and causes; and a history of the nutrition, general health, and illnesses of children under six. This gave a fairly good picture of what was happening in the homes of the children in this county, and its reaction on the men and women who were doing the work was most illuminating.

THIS county survey was a rare event in the uneventful lives of its people. The Bureau of Child Hygiene was almost swamped with the questionnaires that came pouring in. Everyone was eager for the report which the county printed at once in the form of a booklet and sent broadcast. On every point covered by the survey family, neighborhood and community discussions arose. For instance, birth registration, heretofore unknown or at best only a frill of state agencies, was put on the map; certain doctors admitted their laxness, old grannies retired from the field, and the parents now have a feeling of responsibility in knowing that their children's births are recorded. Midwifery, supposed to be a negligible quantity in this county, proved to be a vital issue and steps were taken to instruct and supervise the work of the midwives, steadily raising the standard in the hope of weeding out the most unfit. The complacency of parents concerning the underweight of their children changed to solicitude for their better nutrition.

Thanks to an enterprising county agent, help was available in boring good wells, installing screens and decent privies; in securing family cows and flocks of chickens. With the aid of a good home demonstration agent, cooking and canning clubs and classes in nutrition were formed. A splendid public health nurse kept the doctors and dentists busy with eyes, ears, throats and teeth, and the druggists had to lay in a stock of tooth brushes. Crippled children were sent to an orthopedic hospital, tuberculous children to sanatoria. At the county fair more than 1,200 youngsters were roped off and passed through a tent single file to be weighed and measured. Though assured by the health officer that the heavy incidence of malaria in the county was due to the poor drinking water; though one doctor admitted that he could not afford to change his diagnosis of follicular tonsilitis, until five children had died of diphtheria; though broken arms and club feet had been neglected in the past, the medical profession itself is more keenly alive to the need of more scientific work. Estimates on draining the surrounding land and installing an adequate water and sewerage system are being obtained; suspicious throats are swabbed and the swabs are sent to the state board of health for diagnosis; and children may no longer swallow water-

melon seed in peace without getting a shot of anti-toxin. Another victory of the survey is the apparent conversion of the Holy Rollers.

Better than all else perhaps is the fact that at the following session of the quorum or levying court, an appropriation was made towards the support of the public health nurse heretofore maintained by lumber mills and the local tuberculosis association. This was a conscious recognition of the rights of coming citizens to public supervision of their physical development as well as of their mental training. Other types of rural surveys are being made by senior students of state universities, by classes in rural sociology and the like, but probably a simple study like this, made by the people most concerned, has a certain dramatic, impelling, practical value lacking in the more skilled survey of the experts, with all its scientific, polished remoteness.

FRANCES SAGE BRADLEY, M. D.

CHAULMOOGRA trees, planted at Corozal and Mount Hope in the Canal Zone, are expected to give their first fruits this year, and it is hoped that within five years their yield may be sufficient to provide chaulmoogra oil (See The Survey: March 15, 1924) for the treatment of all lepers on the Isthmus.

IN THE PAST ten years medical inspection of schools has become an accepted canon of the best practice in health and in education. Bulletin No. 63 of the Russell Sage Foundation Library brings together a selected bibliography of material on this subject published in magazines or in book form since 1914. It may be obtained from the library, 130 East 22nd Street, New York City, for ten cents.

PROBABLY the schools of Suffolk County, New York, show a sanitary condition no worse than that of any other similar country district. A recent inspection of 45 of them, conducted by R. C. Craft, superintendent of schools of the 2nd district of the county, and Dr. Frank Overton, district state health officer, showed, however, that only 2 scored 90 on a possible 100 points which covered the conditions of drinking water supplies, lavatories, and toilets. Seven scored between 80 and 90; seven between 70 and 80, and 9 scored less than 40, with 20 as the lowest score. The facts are to be presented to the board of trustees of each school, and a second inspection will be made.

WATERTOWN, N. Y., led by its visiting nurse association, has recently opened a health building as a memorial to its men who served in the World War. The building provides offices for the local Red Cross chapter, quarters for tuberculosis, child welfare, dental and other clinics, and, in the basement, a parking space for baby carriages! The land on which the building stands was a gift; about $25,000 of the cost of erecting it was donated by contributors to the Watertown war chest, who assigned to it the amounts which otherwise would have been returned to them at the close of the war activities, and the balance was raised largely by private subscriptions. The architects gave their services.

HARDLY more than a year after insulin came into general use as a weapon in combating diabetes (See The Survey: February 15, 1923, Can Diabetes Be Checked?), the Metropolitan Life Insurance Company is able to report a small, but probably significant, decline of 6.4 per cent in the death-rate from that disease among its industrial policy holders. The decline becomes the more significant in comparison with the results of the preceding three years which showed a continuous rise amounting in all to 28 per cent, between 1919 and 1922. "It is too early, as yet," the company declares in its Statistical Bulletin, "to say finally that the sudden check in the rising mortality from diabetes is to be credited to the use of this apparently successful treatment. Before this can be done we must have figures showing declines for a series of years, and a greater rate of decrease must be shown. If the rate drops again in 1924 it will be safe to assume that there is *some* well defined cause for the reversal of the trend which was observed between 1919 and 1922. And, as there appears to be no *other* outstanding reason for the check in diabetes mortality last year, it is extremely probable, to say the least, that the increasingly successful and widespread use of insulin was the chief factor in lowering the death-rate from this disease."

IN BALTIMORE more than a quarter (27 per cent) of the excess Negro mortality was due to tuberculosis. Tentative figures for tuberculosis in 1923 indicate that the country over, this devastating disease is being checked. Even under the apparently adverse conditions of a great city such as New York, the result of past thirty years' effort to promote health and living conditions is dramatic. With increasingly exact definition of the Negro health problem, and the application of the well-tested weapons of the public health crusade, there seems every reason to hope that a large part of the cruel handicap of the colored race can be wiped out.

HOW MANY public health nurses are there in the United States, and what are they doing? The answers to these questions are to be sought in the census of public health nursing recently undertaken by the National Association for Public Health Nursing. For many years valuable material on the field of public health nursing was gathered by Yssabella G. Waters through questionnaires sent to each organization engaged in the work, and in 1922 these files were consolidated by the National Organization. With the growth of the movement, however, this method has become difficult of application, and under the present plan census representatives will be appointed by the state organizations for each state and for cities of more than 200,000. These representatives will collect the data as of January 1, 1924, listing the number of organizations employing public health nurses, and various details as to their duties, salaries, etc. A special effort will be made to ascertain the number of Negro nurses employed in public health work, the number of nurses employed in the schools, the methods by which the organizations obtain their support, and their nursing programs—whether they deal with some or all of the various categories of patients—medical, surgical, acute, chronic, obstetrical, mental, communicable disease, etc. It is planned to continue similar enumerations at regular intervals, to be determined later, on the basis of the facts and experience obtained in this study.

The 1924 poster of the National Organization for Public Health Nursing, 370 Seventh Avenue, New York

SOCIAL PRACTICE

Probation—Eight Years After

Massachusetts now carries 17,000 convicted offenders on probation and only 3,400 locked up. The State Commission on Probation has made an elaborate study to discover whether the after-effects of probation justify its use. That study is here summarized by the deputy commissioner and secretary of the commission.

MASSACHUSETTS, under a strict regime of state economy, has attained a standard in official printing—diminished type, eliminated "leads," reduced margins—and has abolished thereby the mischievous lure of the public document to the casual reader. "Senate 341" being the "Report of the Commission on Probation on an Inquiry into the Permanent Results of Probation" is exemplary in its defensive typography against any but the most resolute reader. But it is tightly packed with facts in the field of human behavior after a court reckoning.

Another vogue is discoverable in this publication. It is that of underclaim. This commission, an adjunct of the courts, existing as does the entire probation service of the state within judicial bounds and control, was set at the task of studying the careers of persons who had some time well in the past been through the probation process of correction. As the official custodian of the device, it might have been expected to dilate upon favorable discoveries. But it chose to leave deductions largely to the reader of its abundantly displayed facts. Hence the report is statistical and most moderately argumentative. The restraint shown by the commission may be due to the fact that it asked for the authority—and the appropriation—to make the survey. It was under no compulsion to defend, or to justify in reaction to criticism. The report has the least possible resemblance to the brief of a special leader.

The findings are as to the careers of all the persons placed on probation in the first half of the year 1915, in courts selected with a view to getting at a state average. An entire interior county (Hampden) with cities such as Springfield, Holyoke and Chicopee, and a rural population as well; the textile city, Fall River; an old town with industrial development, Salem; a seat of learning, with large suburban population, Cambridge; the extreme of metropolitan conditions, the jurisdiction of the Boston Municipal court; the superior court in two counties—these were the field of inquiry. In them were gathered 2,114 case histories, ample in number and sufficiently varied in kind to give the desired cross-section of the operation of probation in a state which uses the system in every criminal and every juvenile court. From this material is extracted the significant facts as to the careers of the persons who were treated on probation in the period of seven to nine years since that experience, along with the methods used by the probation officers and, back of that, the social factors in the problems these cases presented to the court at the initial point. The results displayed reflect painstaking field work, most marked in its success in the juvenile cases; the careers of 92 per cent of the juvenile offenders of 1915 were completely followed, although they often led to distant parts of the nation.

THE spontaneous query as to any correctional process is as to how the offenders subjected to it have conducted themselves beyond the period of treatment. It narrows to the point of behavior that has, or has not, led them again into court. It is answered in this report as to probation in this fashion. Out of 383 men who were placed on probation in 1915 after conviction for offenses of a serious nature (drunkenness, vagrancy, domestic failures excluded) 136 (64 per cent) have had no court record in the years that have elapsed. Of these men only 46 (12 per cent) are known to have been committed to institutions for these later offenses. Moreover, the group includes those men who were demonstrated failures during their probation and who were surrendered and committed to institutions because of their failures. If the permanent effect is tested by the subsequent careers of those who were carried through probation—who received the full treatment, so to speak—it is shown that, of these, 76 per cent have been free from later court record and only 3 per cent have eventually landed in institutions. The notion that probation discharges offenders back into the community only to supply the courts with continuous offenses and eventually to help fill penal institutions is effectually dispelled.

Applying the simple test of subsequent court appearances to other groups of offenders, it is shown that of the family deserters (non-supporters) 74 per cent have not again been in court on a similar charge. Of the men on probation in connection with a suspended fine for drunkenness, 74 per cent are free from later court record; for suspended fine for violation of ordinances and traffic rules, 60 per cent, and under such suspension for "general offenses," 70 per cent. The lowest immunity, if that be a fair word to use, is among the drunkenness cases, half of these offenders being again in court. Of the women probationers 74 per cent are without a later court record. Of the juvenile delinquents, 56 per cent have no later record—a showing which is subject to favorable qualifications.

What these percentages seem to establish is that the use of probation in Massachusetts has brought about a measure of subsequent obedience to law on the part of offenders who were given its benefits that fully justifies the claim for it which has hitherto been made without such evidence in its support. They completely upset the casual criticism that the grant of probation is an invitation to further offending. They demonstrate that the institutional burden is not only immediately but permanently relieved. In the face of

this showing, recidivism will have to be accounted for in other directions than in the field of the courts' exercise of their supervision over offenders during a period of out-door treatment. Towards this conclusion, the survey by the commission has contributed an argument of human experience that it may be safely assumed no other correctional system could supply as to its success. No other correctional department, to be sure, deals with offenders under such favorable conditions. In a state like Massachusetts, the others have to deal with the failures of this primary device—with those who utterly fail to respond to its efforts—and, if in no other way, the primary out-patient method justifies itself by the extent to which it sifts out those whose conduct may be successfully corrected without incarceration.

The relief of the institutional burden is not alone indicated by the great number who are placed on probation—amounting in Massachusetts to an average of 26 per cent of all convicted persons—but quite as pointedly by the fact that of the men who were on probation for the general offenses only 12 per cent ever reach an institution for subsequent offenses; of the non-supporters, 20 per cent; of the inebriates, 22 per cent; of juveniles, 10 per cent.

IN the Massachusetts law there is no limitation in the use of probation to first offenders, with the result that it is not infrequently employed for persons with considerable previous court record. The report makes a study of the relative success in its use with those who previously have been convicted and those for the first time in court. The showing, in the case of adult offenders, is such as might be expected: that the repeated offenders respond less satisfactorily. They have court records subsequent to probation to the extent of 65 per cent and their eventual commitments to institutions rise to 25 per cent. The commission is not convinced that the relatively bad showing argues for a limitation of probation to first offenders. It meets this development in this significant paragraph.

> This comparison raises a question as to the use of probation for repeated offenders. The repeaters make a distinctly less favorable showing while on probation, have a disproportionate court record for offences after probation, are much more generally surrendered and committed to institutions, and constitute nearly all who, after probation, for other offences are again committed. But the answer as to limitation of probation to first offenders has also to consider the fact that even among those who had a prior court record 45 per cent were satisfactory in their probation response, only 20 per cent had to be surrendered and committed, 36 per cent have no court record since probation and 74 per cent have not been committed to institutions since the probation term.

Nor does the Massachusetts law limit the use of probation according to the offense. The 381 men who are classified as "general offenders" were convicted of a wide range of offenses, some of them of an extreme sort. "It is evident," says the report, "that the courts exercised great discretion in the selection of cases for probation in respect to the seriousness of the offenses committed." It finds 25 men in the list who had committed an extreme crime, and that of these only two have again been in court for the same offense, only four others for any other offense and only three have been committed to institutions, two of the three being so committed as the result of surrender for violation of probation conditions.

An extended study is made of the operation of the non-support or desertion law, in which probation is actively employed. It is directed first to the success in the collection of money from probationers for the support of their families under orders of the court and, next, to the later domestic developments. Compliance with court orders was complete in 68 per cent of the cases and partial in 14 per cent. Complete failure resulted in only 13 per cent of the cases.

During the probation term there is a favorable showing as to improvement in home conditions. In the years that elapsed, the fortunes of the homes involved are indicated in the following outcome in 155 cases: divorce, 20 (13 per cent); continued separation or desertion, 33 (21 per cent); wife in insane hospital, 5 (3 per cent); widowed, 8 (5 per cent); couple living together, 62 (40 per cent); disappeared or information incomplete, 27 (18 per cent). The fact that the eventual reunion of husband and wife is more general than their continued or subsequent separation is significant of the value of the proceedings which are set in motion by complaint of failure to support. The use of probation in illegitimate child cases is discussed briefly because the radical new law of 1913 had been hardly more than a year in operation at the time of the cases studied. In a limited field of 51 cases, the study shows complete compliance with the court's orders in 65 per cent and partial compliance in 20 per cent of the cases. In only two cases was settlement reached by marriage and the Massachusetts police is evidently against regarding marriage as the uniformly desirable solution of the problem. Of the 51 children in the cases, 9 died in early infancy; 8 are with the parents (married after adjudication); 6 are with the mother, who is married; 5 are with the mother, who is unmarried (and presumably one more, the mother having run away with the child); 10 are adopted; 3 are in orphanages; 1 boarded out; 1 in the state's charge; with no clue as to 7.

A detailed study into the operation of the suspended sentence to pay a fine appears in the report. It has an interest to Massachusetts, where it has operated to relieve the jails of thousands of inmates. It is reassuring as to the extent to which the fines are paid, there being only 60 (12 per cent) out of 487 who failed to pay, and as to the non-imprisonment, only 20 (4 per cent) having to be committed for failure to pay. That it had a restraining effect is shown by there being no subsequent court record for 230 (55 per cent).

Probation in suspended-fine cases is hardly more than a correction device but the courts may make it reformative in the same degree as in other classes if they choose. In a recorded case, the court saw the larger chance and improved it.

> Louis B. was arrested for drunkenness. His offense was noisy intoxication on the street. He was an Italian and testified that he drank wine at home with each meal. On the evening of his arrest he drank more than usual, went to a motion picture show, and after being in the close air all the evening came out much excited. He was regularly employed and earned $22 a week—$10 was paid to the family, $2 in instalment payments on a building lot; the balance he could not account for. The court fined him $15, suspended the payment, ordered him to pay $3 a week for five weeks and at the end of that time to deposit the same amount weekly in a savings bank for the remainder of a year, his probation term, thus acquiring the savings habit, also to conduct himself properly and report regularly to the probation officer.

In its study of juvenile delinquents, the report is most elaborate. The 312 cases were those placed on probation in the ordinary district courts in the first half of the year 1915. The only distinctively juvenile court, that in Boston, was not included as the survey sought to show the average operation in the state. The principal study is of boys, of whom there were 296, ranging in age from 8 to 17, and in court because of widely various offenses, 131 for larceny, 76 for breaking and entering, 15 for stubbornness, 13 for assault and battery and the rest of all sorts. Two having died during probation, 294 are followed.

With an average age of 14 when placed on probation, the boys now average to be in their 23rd year. Of the 294 boys, 128 (44 per cent) have had a court record subsequent to probation, and 52 (18 per cent) have been committed to institutions. The commission comments upon the fact that 82 per cent of these boys who were eligible to commitment when placed on probation have avoided that experience throughout the seven to nine years since their probation, but goes on in its analysis to show that while they have averaged four years beyond the juvenile age only 65 (22 per cent) have an adult court record. Of the 239 boys who completed probation without surrender and commitment 143 (60 per cent) have had no subsequent record and as many of these record-events were for repeated juvenile acts, 81 per cent have had no adult court record in the four years. Only 10 of this group of 239 have been committed by the adult courts for offenses more serious than drunkenness and violation of an ordinance.

A study of the present habits and work records of the boys (now men) shows that 22 are in the army and navy; of the 197 civilians it appears that 153 (78 per cent) are regular workers and that 171 (87 per cent) are known to be non-drinkers.

The restraining effect of probation is further tested by a record of the lapse of time before a second court appearance. From these tables the peak of recidivism is shown to be within the period of between two and three years after probation—half of the boys with a subsequent record not being in court until within the third year or later. The recurrent use of probation is defended, in the face of the fact that it is less effective after the first trial, on the ground that "the rescue of the proportion of boys (on second or more frequent probation) is large enough to justify its repeated use."

An elaborate study of the habits of the boys as disclosed at the time of their court appearance in relation to their response to the effort of the court in their behalf and to their later court record works out the conclusion that those of no recorded bad habits are (as might be expected) the best in behavior while on probation and comparatively free from later records, while certain habits are proved to be prognostic of continued trouble, the stealing habit the most so, and disobedience next, while the factor of bad associates yields to probation both during its period of supervision and in later life.

Home conditions in relation to response to probation and to later court records show that boys from homes with both parents present and no bad conditions failed on probation to the extent of 10 per cent, those from broken homes to the extent of 30 per cent and those from homes with one or both drinking parents to the extent of 40 per cent. The incidence of later court records follows the same order, with 40, 50 and 66 per cent as the relative showing. Of eventual court commitments, for post-probation offenses, the order persists, with 9, 14 and 42 per cent —the leading of nearly half the boys who were carried through probation in institutions later in life being the striking reflection of the disordered home.

The application of the showing of the permanent effect of the background conditions, the report argues, does not suggest a more restricted use of probation. This seems an obvious conclusion. It would be a singular surrender if the courts should reject cases on the basis of unfavorable conditions. To quote from the report:

> Every case presented to the court is individual and the profitable use of probation is based upon full knowledge and understanding of each delinquent and all surrounding conditions. . . . The rational and practical answer is that those delinquents whose history or personality shows the presence of factors that forecast more trouble should have special effort made in their behalf. They are the real challenge of all correctional devices, probation along with the others. The challenge is to be met by a serious and specially directed effort.

By showing the better outcome of a probation term of from one to two years than of one of less than a year, the commission urged the longer probation for the cases with unfavorable background. But it puts its emphasis upon a selective treatment, as against the uniform method of supervision for all cases, which it declares is the outstanding fault of the system.

In no cases out of the 2,000 adult and juvenile, does the commission find that a mental or physical examination was made in 1915. It makes note of some advance in this direction in later years. And it points out as demonstrated by later developments in some instances and by reasonable presumption in many others, that widely different treatment and vastly better outcomes would have resulted had there been a resort to expert aid in arrival at the status of the delinquent and his need of special treatment and training.

Probation comes out well from this study of its consequences. While much of the report will be valuable chiefly to the courts there is material in it for a wider application. It is a serious message from Massachusetts, which now carries 17,000 convicted offenders on probation and only 3,400 locked up, to states which still rely upon incarceration as the indicated remedy for ill behavior.

HERBERT C. PARSONS

Psychiatric Social Worker?

Dr. Alfred Ostheimer raised the question, at the All-Philadelphia Welfare Conference, whether the term psychiatric social worker really meant anything. If all good case work must be built on psychiatric principles isn't the line to be drawn between good and poor social case workers rather than between psychiatric workers and some other kind? Miss Robinson's paper amplified this thought so significantly that The Survey asked permission to quote parts of it.

IT is frequently assumed, particularly by the medical profession, that the contribution of social work to mental hygiene is to be made by a small-in-number, highly specialized group of social case workers known as psychiatric workers. I should like to put forward, on the other hand, the conviction that all social case work, in so far as it is

thorough and in so far as it is good case work, is mental hygiene. Case work not founded on the point of view of personality and adjustment for which mental hygiene contends is simply poor case work, superficial in diagnosis and blind in treatment.

The vogue of the psychiatric worker dates from 1916, when out of the war need of social workers ready to step in to hospitals and handle mental cases, there was developed a training course at Smith College to give to people with some background a quick introduction to the extreme maladjustments they would meet in war hospitals. Following this training effort other schools of social work, particularly those in New York and Pennsylvania, introduced courses in social psychiatry which later developed into departments of psychiatric social work. But more and more the tendency has been to require the courses in psychiatry of all case workers and more and more the understanding of personality developed by psychiatry has got over into all the case-work teaching. Psychiatry has contributed tremendously to social case work since the war in deepening the case worker's understanding of personality and of the significance of family and social relationships, but it has not developed, I think, any new skills or techniques for the handling of special kinds of personality.

Let me illustrate by the kinds of problems students doing their practice work in case agencies are attempting to handle today (I am choosing at random from the actual problems which students in a second term of school are now working on):

The adjustment of two young married people complicated by a health problem in the woman and the presence in the home of a dominating mother-in-law on whom the son is accustomed to depend; the problems of a woman of 28 struggling to adjust to the death of her husband and to work out some plan whereby she can give ten hours a day to mill work to provide food and shelter for her three children and at the same time give them the care and training to which they have been accustomed; the placement of a girl of eleven, illegitimate, whose mother committed suicide recently and who has never had at best more than a temporary home with one family of relatives and then another, various reasons contributing to force the child to pass on (in one home the aunt was having periodic depressions and was afraid of a complete breakdown; in another an aunt and her husband were seeking divorce and finally obtained it, breaking up the home); the task of assisting a mother who has no equipment but ignorance and a concern for her child to help that child to understand and react healthily to an unfortunate sex experience.

These are the every-day problems of family and children's agencies; they are some of the problems of living today. Anyone who essays to assist people to live more adequately and happily must be prepared to understand and participate constructively in such problems. Faced with them we cannot but feel that all the understanding of the motive forces of character we can get from psychology and psychiatry, all the skill in making sympathetic, dynamic contacts with people and all the technique of manipulating resources to wrest from the environment the needed opportunities, that we can gain from social case-work practice, are none too much to bring to the solution of such problems.

In Philadelphia, as I listen to case conferences, I hear more and more evidence of a deepening understanding of personality, more and more feeling for the significance of an individual's experience, more and more appreciation of the importance of attitudes, more and more conscious skill in working with attitudes, changing, re-educating them—in short, more and more practice of mental hygiene. Credit for this significant progress in social case work must be given first, I think, to the sheer effect of experience with cases worked over by the minds of intelligent thoughtful workers; second, to the contact with a few good psychiatric and psychological clinics where the doctors and psychologists have spared no pains to give the social worker all the understanding their specialized knowledge could bring to bear on her case; and third, to the classes which these same doctors and psychologists have conducted for social workers and students in the School of Social and Health Work.

VIRGINIA P. ROBINSON

Should Mothers' Assistance Be Supplemented?

IT is almost universally admitted that the widowed family should be preserved intact. Compensation and widows' pension legislation indicates the decision of modern society to make provision for half-orphans very much different from that which governed the large endowments for orphan asylums of many years ago. If the Jewish Welfare Society and many other social agencies are still forced to devote most of their work and their funds to the same problem, it is because the theoretical recognition of the rights of widows and half-orphans has not yet led to legislation sufficiently liberal to make private relief effort unnecessary. It is, I believe, the duty of social agencies and social workers to point out the inadequacy of legislative provision. But it is also their duty to make such liberal provision voluntarily, so long as legislative provision remains insufficient. For, after all, I take that to be the guiding principle of social work as a whole—the voluntary communal assumption of social obligations, which always does and must run ahead of compulsory assumption, the accomplishment by voluntary self-taxation of such duties as compulsory taxation is unable to assume.

With its present appropriation, the Mothers' Assistance Fund in Pennsylvania admittedly does about a 50 per cent job. The average waiting period until a widow, who may comply with all other legal requirements, can be put on the payroll of the fund is from 18 months to two years. If you consider that compensation legislation usually began with a waiting period of 2 or 3 weeks, that this waiting period proved to be entirely too long, and that under pressure from labor as well as from legislative experts the waiting period has been reduced in most of the states to 7 days, the comparison will indicate the serious nature of the problem which the Mothers' Assistance Fund is still unable to meet. Those in charge are fully aware of the situation, but the insufficient appropriation leaves them no choice. Widows must be placed on the rolls of the fund in proper order, without any influence or bias, though I have often thought that it would be better social justice if all the newly widowed families could be immediately provided for, even if it were necessary to drop an old family each time a new claim arises. For surely the first two years of widowhood are those that present the most difficult problem of adjustment.

Until the appropriation has been raised to the necessary amount, the Jewish community through the Jewish Welfare

Society meets the obligation, with the result that no Jewish family in Philadelphia has to be broken up in consequence of an untimely death of the breadwinner.

Many of our families thus taken care of for some reason or other can never comply with the legal requirements of the Mothers' Assistance Fund. These must be carried along until the children are old enough to make the family self-supporting. There are others who in due course of time are taken over by the fund. Of our 50 or 60 widowed families, some 20 have reached that point and have, nevertheless, remained beneficiaries of our agency as well.

The wisdom of this procedure has been questioned, and therefore the theory underlying it must be stated. If children are to be brought up in their own home, that home must offer the minimum, normal economic standard. As yet, the scale provided for by the Mothers' Assistance Fund does not offer such a minimum standard in families containing no other breadwinners. If we are to insist that the children shall remain with their mother in order to preserve for them the normal spiritual atmosphere of family cohesion and affection, such as no substitute can offer, this must not be accomplished at the expense of minimum physical well being. The spiritual values will mean very little if the children in their own homes must suffer from want, malnutrition, or bad housing. It may be impossible, and even undesirable, to offer these children in their own homes all the comforts, and even luxuries which are within reach of wealthy orphan institutions. It is not the duty of society, and it is a mistake on the part of private philanthropists, to put an economic premium upon widowhood, orphanage or dependency in general. It should not be the duty of relief agencies, in dealing with dependent families, to raise their standard of living above the average normal standard of the masses at large. But a physiological standard of health, decency and efficiency must be preserved. In many families the scale of the Mothers' Assistance Fund does not guarantee these elemental needs. Until these standards are raised, the Jewish Welfare Society will continue to supplement the state and county allowance.

The situation is only met half way if, with such an allowance, the mother is still compelled to go out to work and neglect the very purpose for which widows' pensions have been established, namely, to devote herself to the care of her children. A woman's career is a possibility in the middle classes, where the earning capacity of the professional woman is sufficiently high to allow for employment of help. It may be possible that with only one or two children (in which case, as a matter of fact, the Mothers' Assistance Fund does not render any assistance) day nurseries may be utilized as a makeshift, particularly in case of deserted women where an ample budget may prove a demoralizing factor. But a good old-fashioned family with four children or more is entitled to a full-time mother, and a full-time mother can do a fairly good job only with an ample budget.

Information as to costs of living and necessary minimum standards is readily available. A comparison of the scale of the Mothers' Assistance Fund with such minimum standards readily discloses the inadequacy of the former. The Jewish Welfare Society tested its own family budget by comparison with such standards as the budget of the Bureau of Municipal Research. In offering our families a budget of about 85 per cent of the standard budget, we feel that we have struck a fairly safe road between inadequacy and excessive liberality.

It is argued that in thus meeting a responsibility which the state has failed to meet, we are simply relieving the state of its liability and delaying the day of greater social justice through legislation; that the failure to relieve the need would act as a greater stimulus to our legislators. I am not going to raise the question whether the assumption of so great a degree of sensibility to social needs on the part of our legislators is justifiable. I know of no state in which the sensibility of a lawmaker to moral issues has ever been subjected to psychometric examination! But I feel that social agencies—through the methods of family care and financial relief—are in a much better position to bring to light the inadequacies of existing laws than isolated families, overworked and underfed widows, could possibly be. After all, it has not been the sum total of individual complaints, but systematic investigation and agitation by social agencies that has given us what legislation we have.

Be that as it may, my philosophy of social work does not recognize the necessity of ignoring individual suffering, or leaving it unrelieved, for the purpose of social demonstration. The social conscience should not stand by, indifferent to the break-up of families today, for the sake of stimulating better provision for families tomorrow.

I. M. RUBINOW, M.D.

IT IS NOT for lack of information that public provision for the dependent and handicapped in the District of Columbia is still "illogical, wasteful and intolerable," as William Hodson calls it in his preliminary report to the Commission on Public Welfare Legislation. As long ago as 1875 the District commissioners urged the consolidation of public agencies under one authority. In 1897 a joint select committee to investigate the charities and reformatory institutions in the District of Columbia—a congressional body—brought in a report still worthy careful study. In 1918 the Monday Evening Club of Washington—a social-worker group—invited the department of child-helping of the Russell Sage Foundation to make an intensive study of child welfare work in the District. That study, made in 1918 and 1919, and revised in 1922 in the light of subsequent developments, has now been published by the foundation under the title Child Welfare in the District of Columbia, by Hastings H. Hart (Price $2.00 postpaid of The Survey). Mr. Hodson, who is, of course, the present director of the foundation's division of child welfare legislation, has been loaned to the District code commission as consultant.

EVERY YEAR in the United States more than 200,000 persons suffering permanent physical disabilities are added to the army of the handicapped. Of these it is estimated that nearly 100,000 can be returned to economic independence if given adequate service in the way of vocational rehabilitation. While a program for this service has been undertaken by 36 states with federal leadership and financial assistance, there was no voluntary organization, national in scope, in this field until the National Committee for the Disabled was recently launched. This committee has as its purpose the development and direction of a national interest in the welfare of the disabled. The budget for its first two years of work is assured by the Commonwealth Fund, the Laura Spelman Rockefeller Memorial and the trustees of the Institute for Crippled and Disabled Men. Headquarters for the committee have been established at 245 East 23 Street, New York.

EDUCATION

Where Is the New School's Community?

EDUCATION is never a private function. It does not go on inside the minds of individual children. It is always a matter of changing relationships and of social understandings or misunderstandings. No school, no teacher can build a wall around the experience of a child and mark off a part of that child's world as being concerned with education, privately. The assumption that such private growth could take place was probably the fundamental fallacy of the older "cultural" education; but even that older cultural tradition assumed the existence of a cultural community within which this privately cultured mind might eventually find a local habitation and a spiritual home. A school without its own community is an unthinkable contradiction. Where, then, is the community of the "new school"?

The answer to this question is being seriously sought by the most intelligent new schools. Our existent communities are disorganized, drifting at the mercy of winds and waves and tides of prejudice, and controlled, if controlled at all, by traditional leaderships in industry, politics, morality and religion. They seem, therefore, to belong peculiarly to our existent, conventional schools. And practically all new schools reject the thought of making peace with existent community ways and ideals, or lack of ideals. But, if the existent communities are to be rejected, where shall the desired, and necessary community be found? Three answers, all of them essentially fallacious, have been dallied with.

The first answer has been that "The homes of the children will provide the community the children of the new school need." This solution of the problem is not more than twenty-five per cent sound. It holds for those children in whose homes are found real understanding of and sympathy with the program of the school; and it holds for them until such time, only, as they begin to find the need of a world larger than the home. It would be safe to assume that not more than half the homes from which children are recruited to the "new school" understand what they are getting into; and it would be fair to estimate that even such homes offer a real community life to their children for not more than half the period devoted to education. That is to say, this answer, at best, holds for not more than one fourth of the problem.

More than anything else, insurgency needs education: the sort of education a New School, alone, can give.

The second answer has been that "The New School educates for an 'ideal community.'" "Children should be educated without respect to the future," says one advocate of this solution. "Today is not to be considered as a preparation for tomorrow: Today is its own excuse for being. Educate the children for today, and when tomorrow comes, they will be prepared to live as human beings should live. Properly educated children will just naturally make a proper community!"

This answer might be satisfactory if there were any way of segregating the children from the world outside the school, and of disposing of the traditional institutions and controls by which their lives are inevitably surrounded as soon as they leave the school. Over against this beautiful "ideal community" stands, quite complacently, the real community, disorganized and drifting, no doubt, but still quite able to deal with "ideals" in severely realistic fashion. Too often, this talk about "ideal communities" is but a means of escape from the problem of dealing with real communities.

The third answer, and the one most generally offered, has been that "The children educated in the New Schools will go out and make their own communities." Of course, this solution ignores the real question. None the less, it is the most plausible reply that has ever been made by school people to critics of their work. This reply does not belong exclusively to the new school people. It belongs to the older generation: it has been, for unnumbered ages, the "alibi" of the adult in the presence of the critical looks of his children. It reserves to the adult the privileges of criticism without subjecting him to any of the penalties; and it enables him to enjoy the evils of the present while, at the same time, he protects his children from those same evils by educating them to the duty of curing those evils. It says: "We ought to get rid of those evils—but not in our time, Oh Lord!" It repeats the thoughtlessness that brought upon some teachers of old a celebrated rebuke: "You lay burdens, heavy to be borne, upon the backs of little children, but ye will not touch them yourselves with so much as the tips of your little fingers." It is all very well for conventional schools, with their specious reasonings that "the public schools are the hope of the country," to be advocating this solution; but no New School can escape its problems in such casuistic fashion.

Where, then, shall the New School find its community? The satisfactory answer to this question will reveal a touchstone of the New School's intellectual candor. What is that true answer?

Education is always a matter of social relationships. Children are not educated for schools, nor even for education. Eventually, they must find themselves out in the world, facing the realities of industry, government, religion, morality and art, with whatever freedom or unfreedom the fortunes of life have permitted them. The fight for what the New Schools call a "free education" is, therefore, a fight for an abstraction, or for a bit of nonsense, unless at the same time parallel struggles for freedom in industry, government, morality, religion and art are being waged. Education is not an isolated, or a private, function: "free education" means little, if anything, unless it is linked up with freedom in industry, in govern-

ment, and in all the other interests and activities of a normal human life.

Of course, such a suggestion opens up a quite appalling prospect. The real community of the rebellious school is not yet in existence; but the fragmentary elements out of which it will eventually be formed can be seen—and tentatively listed. These varied fragments of our old community life, out of which the slow processes of time are slowly molding the New Community of the genuine New School, are a rabble lot, an appalling lot! But the new school has no monopoly of the rebellious, critical and creative spirit. Every aspect of our contemporary life can show its rebels, its critics, its creative minds: can show them—and condemn them!

Count them: industry abounds with them; they range from emotional rebels who don't know what they want to intelligent men and women who, sometimes, know only too well just what they want, and who would rather ruin everything than change their methods by a hair's breadth. Government and politics know their rebels, too. And the church. And morality—against which rebellion becomes, of course, doubly immoral. And art is mostly rebellion, now; "but that's as much as you could expect of those artist chaps."

From Ontwikkeling en Uitspanning, Brussels

In every field of interest, the machine dominates, and freedom tends to disappear. The industrial machine; the political machine; the religious machine; the moralistic machine; the educational machine: machines all—and every machine eventually hitches up with every other machine, becomes almost completely synchronized with all the others, and helps to turn out that standardized, produced-in-quantity output—industrial, political, religious, moral, educational—which is the boast of all our Babbitts.

Rebellion against one of these machine-dominations is rebellion against all of them. The real friends of the New School are not in the old schools. The difficulty is that all these rebellions have risen in separate compartments of our disorganized community life; hence, these movements not only do not know each other, but most of them are more or less contemptuous of one another. Here and there some slight rapprochement has been attempted; notably between the rebels in religion and the rebels in industry. Elsewhere, these forces either do not know of the existence of each other; or, if they know, they stand and glower at each other. This is especially true of the relation of educational rebels to rebels in all other lines. The real community of the educational rebel, that is, of the New School, is in these fragments of rebellion against all other institutionalisms. But acceptance of such a community would subject the educational rebel to banishment from the ranks of "educators." He is already outside those ranks; but he wants to retain some shred of his old respectability—teaching was once "the noblest of the professions." He would still rather be a doorkeeper for the National Education Association than to dwell in the tents of wickedness.

None the less, here, and here alone, will the New School ever find a true community. It is true that community does not exist, as yet. Not all rebels welcome the free mind that the New School wants to develop. But rebels need education: that is to say, they need help in subjecting their emotions to analysis, for the purpose of finding out whether there is substance of the future in those emotions, or just the froth of windy-guff. They have no such help, today, or very little of it. That's why their rebellions get nowhere, for the most part. More than anything else, insurgency needs education: the sort of education a New School, alone, can give.

And the New Schools need a social objective; not merely a private and personal objective, such as they mostly have today. That objective, it goes without saying, can be found nowhere but in the elements of a real community, the personal and social materials of a social order. The New School may look, longingly, back to the flesh pots of existent community life: it will find going back impossible, save on terms imposed by those to whom it goes back. The way lies ahead: the rebel in one field must eventually become the rebel in all fields. The rebel in education must consent to cast in his lot with rebellion (but not, necessarily, with all rebels) in industry, government, morality, religion and art. He who would fight for freedom of mind must fight for freedom of the hands, of judgment, of conscience, of taste and of the spirit.

This may be a hard saying. It may put the New School in a difficult dilemma. But, if our New Schools are intellectually candid, they will not be unable to find their true communities.

J. K. H.

This College Education

A LECTURER once made this suggestion to an audience: "Fathers and mothers, turn your children loose and let them scrap things out for themselves." The first response to that suggestion came from a solid, substantial citizen, who said: "But I don't want my boy to have as hard a time as I have had!" The somewhat quizzical answer of the speaker was: "What's the matter with your boy?"

I suppose that it is characteristic of parents to seek security for their offspring and characteristic of the offspring to accept security with avidity. Perhaps it is officious to

long for the other thing. To submit to life because it offers a reasonable amount of comfort and has provided us against a poorhouse old age seems not half so sensible as foolish to me. To do the accepted thing in a quiet way and perhaps to suffer in silence may be the most heroic thing to do; but it is not the most interesting. The silent struggle may be the greater one; but why not have more fireworks and more fun to it; why not have an apparent struggle?

Here is my point, speaking from the angle of a former college girl, of college girls in general.

College is the paved sidewalk to life. There it lies. Some of us are coaxed and others coerced into taking the trip over it. Some few whiz down it in kiddiecars or scooters, but the most of us trudge over the whole of it on just our two feet. And at the end of it a man with a benevolent smile hands us a weapon called an A. B. degree, and wielding this we take the next step.

And thus we ooze into the jobs to which our degree entitles us. College fits us to earn our living in a respectable way with our wits. Under no circumstances must we take a menial job unless it be as a stepping stone to an executive position, or to get local color for a novel. We learn to stick to our class; in other words we dare not marry a man who is not a "college fellow." We shrink from the contamination of associating with people who are uncultured or immoral according to the etiquette of the day, and we shrink from facing financial shortage. In other words we cringe. We are afraid. One might almost say—thus *college* doth make cowards of us all.

And the joke is decidedly on us. Some day perhaps we will realize that the poor downtrodden factory girl, the domestic servant and the store clerk have a lot better time than we do. They sell their hands, their backs, and their legs for just barely enough to live on. We have been to college and have learned to do something "better." We sell our brains for more than enough to live on. They keep their brains and their good digestion.

That sounds like heresy, I know. We are the ones who are supposed to have a monopoly on the brains. As a matter of fact, we haven't. I believe the average college girl does less independent thinking than the average non-college girl. Just because we can rattle off a lot of stuff that somebody else has thought out and pronounce his name correctly doesn't mean that we are more intelligent. My advice to any college girl who doubts my word is: Go to work in a factory for a while. You will soon discover what an inferior brain you have, and furthermore your fellow-workers will realize it as well or better than you. At first it may be a blow to find out that they have sense as well as you. But, before you are through, you will admit, I am convinced, that they not only have sense, but what they have is their own while yours is a foreign concoction. And by the way, you will be working harder most likely than you ever have in your life before, and for that reason, perhaps, you will be having more fun.

I don't know why it is, but in more cases than not a college education seems to put a girl into a plaster cast from which she never escapes as long as she lives; and thus she misses about eight-tenths of the fun of living.

Perhaps the solution would be to turn girls loose right after high school, and not permit them to enter college for eight or ten years. Probably they should not even go through high school, because it is in the last few years of high school that the plaster cast process is begun. Fourteen, I think, would be a good age. The Lord only knows what they would do to themselves. Perhaps some of them would break themselves all to bits, which would be a pity. And yet they would be preferable even so to the deadly, stereotyped smug creations in the way of women which colleges are putting out now.

CLARA TRENCKMANN

Education in Appalachia

CAN ideas be imported? Can that which has made Denmark "the most literate and prosperous country of Europe" be transplanted to this country? Denmark has "an enlivened, enlightened citizenship." That is to say, the Danish people have been awakened "from the narrow bounds of ignorance and environment; they are alive to true values and they want those true values." This awakening has come as the result of the development of *adult schools*. Could something like this come to America? These questions were discussed, and tentatively answered by Olive D. Campbell, at the Southern Mountain Workers' Conference, in Knoxville, in April. Mrs. Campbell has but recently returned from a year's study of these adult schools in Denmark and Finland.

This educational movement began in Denmark seventy-five years ago, when the country was impoverished as the result of long wars. It has had a three-fold development, economic, political and religious. On the economic side, it brought to the common man freedom from the great landlord and a recognized right to the land. With this came better methods of tilling the soil, use of fertilizers, etc., and finally an entire change in the agricultural production; a change from corn growing to animal products—butter, cheese, bacon and eggs. This opened the way to the development of the cooperative movement, which, in its culmination, has made the people the controllers of their own production.

In its political aspect, the movement was first one of enfranchisement of the people, and then a long, but successful, struggle for adequate representation in parliament. The farmers now rule Denmark.

On the religious side, freedom was secured first within the state church; but other groups are now allowed to worship in their own way, and to select their own pastors.

On the wave of the movement came the "People's Colleges," as the expression of this movement, and a champion of all of its phases. "The aim of these schools was to awaken, enliven and to enlighten the people, not through the imparting of exact knowledge as such, but through the 'living word,' which means simply that the warm, emphatic, spoken word—the living expression of a personality—is the medium through which the spirit is reached and stirred, far more effectively than through books, the 'dead word.'" These schools are small, often having fewer than a hundred students. They are like large families, with the teachers a part of the whole, and each student having full opportunity to feel the personality of the teacher. In general, the schools run for five months during the winter for the young men, and three months during the summer for the young women. The approach to the student is made through cultural studies: the language of the country, its geography, history, literature, and its constitution, on the theory that these

belong to all and should be enjoyed by all. Naturally, the student cannot be stimulated all day, nor must he be allowed to fall into the habit of receiving passively. Arithmetic is, therefore, usually a daily subject, with book-keeping and mechanical drawing; and gymnastic exercises and singing. The songs consist of Danish hymns, folk songs, national and historic songs, nature songs, etc.; they are a part of the daily school life, and in turn have become a great part of home life in the country. The student takes all this home and fosters it in young people's societies and lecture clubs found in each little community. The result has been that Denmark is now considered to have the broadest general culture in Europe, and an extraordinarily contented and prosperous civilization.

The situation in the Appalachian mountains at the present time is like that of Denmark of earlier days. The Southern Mountains are a rich country naturally—rich in timber, coal and other minerals, and even possessing rich soil over much of the area. Some of the land has been taken by companies who are, for the most part, merely holding it; other areas are being developed. This is especially true of Kentucky, where companies now own whole creeks and the land on both sides. There are many folks renting on "company land" "a-shifting and a-moving" as one renter explained it; though another said, "it seems as if a man can't be respectable if he doesn't own land." Many mountain people own their land. Where land is still in the hand of the owner, or where it may be secured, there is hope of helping the mountain farmer to make the difficult transition from the agricultural mode of life of his forefathers, to that which will enable him to meet unshaken the flood of industrialism and modern life which in places has swept in and already wrought great havoc. To those who love the Highlander, and respect his old independence, even through some of its meaner aspects, it is unthinkable that he should be allowed, without a strong effort to become a permanent tenant on the land of his fathers, to be driven from it, or to become the industrial servant of those who took that land from him. All sentiment is against it. All the hope of a sound rural life in the mountains and elsewhere is bound up in it. But until the people *want* better schools, want them enough to pay for them, until they want a better economic life, enough to combine and work together for it—to *cooperate*—the conditions of the Highlands will not change greatly for the better. The young people who can escape to another environment will do so; the weakened reminder will grow increasingly weaker, and the church and other philanthropic associates will continue indefinitely to pour in money and help.

There are places in the mountains where a healthy rural civilization is not possible because of certain peculiar topographical conditions. The help of science is needed to determine whether these areas can support even the present population. In other places the process of draining out the best has gone on beyond the hope of help to the community. These places are not many in comparison to the whole. Over much of the mountain country the main need is encouragement—the need for the people to be encouraged to *want*. If they are awakened, they will act for themselves, and here is the opportunity, the peculiar service, open to the church and independent agencies in the Highlands.

Present educational methods in the mountains now spend much time preparing a few to compete with the world. A different education is needed. The adult school of the Danish type would give, year by year, to an increasing number, a glimpse of *what might be,* and an increasingly awakened and enlightened citizenship would solve the problem of the country. We would thus be making the people shoulder their own responsibilities. We should have "centers where the adults can hear of the history of their local area, and from this develop into every interest in the community. The instructors should lose themselves in association with, and study of, the people, until they become a part of them. Help the people to love themselves, their bodies, their souls, their homes, their forests and fields and hills, their memories and the spiritual products of the people. When such love is awakened, they will experience the energy that is required for joyful work, right thinking and conscientious obedience."

A sense of a new life for the southern mountains appeared in the description of these methods of awakening adults to new interests and purposes. A new viewpoint was given for work and activity. A new education must come, not of set lectures, with examinations and marks; but an education of the spirit, interpreting the beauty of life in the hills and the mountains, and preparing the people of the country-side to cope with their own problems and with the intruding world.

ARTHUR H. ESTABROOK

THE PROGRESSIVE EDUCATION ASSOCIATION has changed its well known bulletin into a full-fledged magazine, Progressive Education, A Quarterly Review of the Newer Tendencies in Education. The first number was issued in April. The press work is of the finest quality. The articles deal with problems of individual instruction in the new schools. A fine picture of Charles W. Eliot makes an excellent frontispiece. The magazine will be published by The Progressive Education Association, Washington, D. C.

WALTER DILL SCOTT, president of Northwestern University, has denied, publicly and officially, that the university had, or has, any intention to expel the thirty-eight conscientious objectors, whose activities have cast a sort of lurid glare over the headlines of Middle West newspapers. No one, he says, knows exactly who the thirty-eight are. Some of them are known, of course; two, one man and one woman, are shortly to represent the university in particularly public ways. "The faculty of the College of Liberal Arts of Northwestern University has made no attempt to discover the names of these students because the college authorities assume that they, in so expressing themselves, broke no law of the land, violated no regulations of the university, and committed no breach against common decencies."

THE TEACHERS' UNION of New York City is proposing to establish an experimental school within the school system of the city. The union is now engaged in preparing plans for such a school and in persuading the school authorities to authorize its establishment. The reasons for this move are set forth by the proponents as follows: "In order that the public schools may keep in touch with the social and intellectual progress of the world, there must be frequent examination of the institution of public education, its ideals, its machinery, and its effectiveness. At all times the public should demand such tests of education as will indicate the nature of the results that are being obtained. Wherever results are unsatisfactory, and whenever signs of stagnation are apparent the public school system itself would seem to be justified in undertaking experiments by which renewed vitality may be developed for the inspiration of all, and the institution of public education preserved for its high purpose."

SURVEY READING LISTS: NUMBER SIX

The Rural Community

By E. C. Lindeman

PRESIDENT ROOSEVELT served as the broadcasting station whose function it was to inform the American people that a rural social problem existed. During the intervening two and one-half decades the process of enlightenment has run the gamut of sentimental fancy, argumentation based upon opinions and interests, investigation and finally scientific method. The resultant literature has been, perforce, without unity and cumulative power. A disturbing hiatus between the writings of the prophetic reformers and the realistic investigators, between the social as distinguished from the economic emphasis, and between the religious and secular approaches persists throughout.

The five published reports of the American Country Life Association constitute the only consistent and consecutive sequence in rural social science literature. But even these volumes represent extractions of thought rather than historical sequences of thought development based upon evolving researches. The attempted scheme of accomplishing continuity by means of specialized standing committees has not been wholly successful. Committees cannot serve adequately as integrators of thought until provisions are made for frequent face-to-face conferences. Thus far the rural interest has not arrested the attention of those who might provide the financial resources necessary for such a procedure. With all its handicaps, the Country Life Association has, however, succeeded in formulating the outline for a sustained literature.

The volumes and monographs before me as this is written do not in any sense constitute a complete bibliography; nor do they adequately represent all that is best in this sphere. They serve only as indicators of current interests and emphases; but in this restricted sense they may be regarded as fair examples of the more complete literature. My purpose is not to prepare judicious statements of contents but rather to evaluate this increasing literary output according to arbitrary and personal modes of comparison.

Sanderson, Burr, Hayes, Thompson, Taylor, Zimmerman and Kolb are chiefly concerned with the problem of rural social structure. Their search is for the unit of rural

Mr. Lindeman Suggests

THE FARMER AND HIS COMMUNITY, *by Dwight Sanderson. Harcourt, Brace & Co.* 1922. *Price* $1.25 *

Intended for the farmer but more suitable as a text and as a reference for social workers. The title is actually descriptive of the contents.

RURAL ORGANIZATION, *by Walter Burr. Macmillan Co.* 1924. *Price* $2.25

The 'ought' rather than the 'is' of rural organization. Those who wish to know *how* to do things will like it.

RURAL COMMUNITY ORGANIZATION, *by Augustus W. Hayes. University of Chicago Press.* 1924. *Price* $1.25

The unit of rural civilization finally discovered; unconvincing.

THE SOCIAL AREAS OF OTSEGO COUNTY, *by Dwight Sanderson and Warren S. Thompson. Cornell University Agricultural Experiment Station, Bulletin* 422.

The unit of rural civilization tentatively discovered; more convincing.

SERVICE RELATIONS OF TOWN AND COUNTRY, *by J. H. Kolb. University of Wisconsin Research Bulletin* 58. 1923

What the town owes to the country; a scientist's revision of the later sections of Main Street.

SOME RURAL SOCIAL AGENCIES IN OHIO, *by C. E. Lively. Ohio State University Agricultural Experiment Service, No.* 4, *Vol. XVIII,* 1922—1923

Revealing that not all social work is controlled from New York City.

THE STANDARD OF LIFE IN A TYPICAL SECTION OF DIVERSIFIED FARMING, *by E. L. Kirkpatrick. Cornell University Agricultural Experiment Station, Bulletin* 432.

This may prove either why people leave the farm or why they don't.

RURAL ORGANIZATION (*A Study of Primary Groups in Wake County*), *by Carle C. Zimmerman and Carl C. Taylor. North Carolina Agricultural Experiment Station. Bulletin* 245

The difference between the North and the South exhibited through social forms, *post bellum.*

RURAL CHILD WELFARE, *prepared under the direction of Edward N. Clopper for the National Child Labor Committee. Macmillan Co.* 1922. *Price* $3.00

Proving that child labor exists outside of textile mills.

THE EVOLUTION OF THE COUNTRY COMMUNITY, *by Warren H. Wilson. Pilgrim Press.* 1923. *Price* $2.25

History, social theory and one good sermon in a revision that is not mere repetition.

THE TOWN AND COUNTRY CHURCH IN THE UNITED STATES, *by H. N. Morse and Edmund deS. Brunet. George H. Doran Co.* 1923. *Price* $2.50

How long can a social institution live after death? A partial answer to this question of institutional pathology.

THE CHALLENGE OF AGRICULTURE (*The Story of the U. F. O.*), *edited by M. H. Staples. George N. Morang,* 386 *Victoria St., Toronto.* 1921. *Price* $1.25

They do it in Canada without Soviet labels.

THE FARM BUREAU MOVEMENT, *by O. M. Kile. Macmillan Co.* 1921. *Price* $2.00

How the farmers have imitated chambers of commerce.

THE COUNTY AGENT AND THE FARM BUREAU, *by M. C. Burritt. Harcourt, Brace & Co.* 1922. *Price* $1.25

The much-tutored farmer and his governmental tutors.

TOWN AND COUNTRY RELATIONS, *Proceedings of the Fourth National Country Life Conference,* 1921. *University of Chicago Press. Price* $2.00

Beyond hitching-posts and rest-rooms, but not far beyond.

COUNTRY COMMUNITY EDUCATION, *Proceedings of the Fifth National Country Life Conference,* 1922. *University of Chicago Press. Price* $2.00

Education without consulting the patients.

COUNTRY PLANNING, *by Frank A. Waugh. Harcourt, Brace & Co.* 1924. *Price* $1.25

Beauty without benefit of urban art and artificiality.

ORGANIZED COOPERATION, *by John J. Dillon. The Rural New-Yorker,* 333 *West* 30*th St., New York, N. Y.* 1923. *Price* $1.00

The Freudian wish of a market director whose directions were not followed.

COOPERATIVE MARKETING, *by Herman Steen. Doubleday, Page & Co.* 1923. *Price* $2.00

How agriculture imitates Big Business without demanding special privileges.

THE MODERN FARM COOPERATIVE MOVEMENT, *by Chesla C. Sherlock. Homestead Co., Des Moines, Iowa.* 1922. *Price* $2.15

The movement may be modern but the book is not.

* *The prices given include postage from The Survey*

civilization—a search which owes its impetus to two sociological concepts: Cooley's *primary groups* and Galpin's *trade-area community*. It is rare to find in the annals of any particularized science so large a body of research material following upon the statement of isolated concepts. I have not subscribed to the implications of either concept, nor does it seem to me that the studies serve as adequate verifications, but this does not deter me from offering high praise to those whose scholarly and scientific efforts have provided this body of objective materials. Few studies of urban areas can match these efforts for integrity and objectivity. The volume by Burr, which is included in this list because its point of departure is similar, in reality deserves a place among the more didactic as distinguished from the scientific works.

How the farm family lives and how its social needs are met are the problems dealt with by Kirkpatrick and Lively. Kirkpatrick has without doubt illumined a perplexing set of factors which are central to the total social problem, namely, the values involved in the standard of living. The difficulties which complicate any effort at scaling values have not all been overcome, but here is at least a painstaking and commendable approach. Rural child labor as a differentiated social problem is ably handled in the National Child Labor Committee's interpretation of field studies. This volume, together with the later works of Fuller on the same topic, should receive additional attention now that Congress is considering another constitutional amendment which will be broad enough to include the rural child.

J. J. Lankes

The Evolution of the Country Community, as originally published, exhibited a unique and neat method of combining social history with social theory—a parallel method which has been too far neglected. The volume made its initial appearance at the time when young professionals were beginning to think of devoting their careers to the rural field, and its appeal created a profound impression. The new edition, which has been thoroughly revised, appears to have lost none of the verve and style which, combined with unique methodology, made the earlier edition by far the most readable volume in its sphere. It has become a by-word among rural investigators to assert that whatever Brunner finds out through research need not be associated with his personal opinions. His latest study, which is a collaboration with Morse, retains the usual proportions of objectivity coupled with daring interpretation. Both Wilson and Brunner are primarily interested in the country church, but what they learn in pursuance of this interest reveals pertinent values for the total rural-complex.

Although the rural problems of Canada and the United States are similar in most respects, the respective routes of solution differ. Occupational consciousness is not regarded as heinous betrayal of the Constitution in Canada and hence agricultural organization frankly assumes political forms. In this connection one might suggest the values of comparing the story of the United Farmers of Ontario, as told by Staples, with the story of the Farm Bureau Movement, as interpreted by Kile.

Now that city people with time on their hands have discovered what they are pleased to call "workers' education," it may not be amiss to remind them of the widespread system of adult education which agricultural people have enjoyed in one form or another for more than a half-century. Burritt devotes his volume to the latest phase of this movement, namely, the education which is conducted under the auspices of county agents (farm advisers) and through the channel of farm bureaus. Unhappily the emphasis of this education is so largely vocational and technical that it scarcely deserves the title of education, if by this term we mean something more than the application of science to material objects. This was not true, however, of the education of the earlier phase which did not suffer the standardization of strict governmental control. Country Planning, as depicted by Waugh, is a concerted effort to restore and create beauty in the countryside, not as a thing of and by itself but as part of general rural economy.

Cooperative marketing of farm products, together with its multitudinous implications, is for the moment the most significant aspect of American agriculture. No doubt many books will issue from the source of this interest. None will likely be poorer than those by Dillon and Sherlock and few will be able to contend with Steen for wealth of fact and standard of interpretation. The volume by Sherlock supplies what Steen neglects, namely, an account of those numerous though small local cooperatives which are to be found in the Middle West. Sherlock stands in fear of the possibility of linking the cooperative movement with socialism and his consequent attempt to interpret cooperation as merely another form of profit-taking is pitifully emasculating. Dillon's cocksure, non-experimental affirmation of principles is unconvincing although he comes dangerously near saying what ought to be said to those who follow the enthusiasm of Steen for commodity cooperatives too religiously.

In so far as the volumes and monographs briefly discussed here give indication of trends of thought, the indication is unmistakably in the direction of sound researches and hence is hopeful. Perhaps we shall be obliged to await the digestion of these researches before a coherent literature can appear. In the meantime, students with synthetic capacities should essay the task of preparing a reliable textbook on rural sociology for the use of that growing body of students who are in need of enlightenment as an antidote to confusion.

BOOK REVIEWS

The Most Winning Figure in the World

"THE greatest things in art have been done by men who preserved all that is beautiful in a traditional form, while expressing through it a transforming content. That is what he wants to do in politics." —So, Iconoclast of Ramsay MacDonald. And so this book itself. For its severest limitation is the thing that engages—the thing that may safely be counted upon to do greatest smashing among the false images of the Labor Premier ensconced in British middle-class imaginations (clearly its chief purpose)—the thing that will fascinate American readers, get something of MacDonald's message across to them, and make this little book more valuable at this juncture than the British Ambassador at Washington.

T. R. long since whetted our national appetite for supermen; with the war we were ready to take them at a gulp —Wilson and Hoover, Lloyd George and Clemenceau and Foch; and by inversion or tangent, Kaiser and Hindenburg, Lenin and Stinnes and Mussolini. And here is exhibited such another, even truer to our "traditional form" of canal boys and rail-splitters become president. "One would give a good deal," says Iconoclast, "for a picture of MacDonald when, like Dick Whittington and with hardly more luggage, and no cat, he came up to London with only that bright talisman of native genius to promise something bigger than a Lord Mayorship." Shades of Ben Franklin and his three loaves! Could anything fit more neatly into our native predilections; anything strike more deftly that chord which in their various ways Carnegie and Barrie and Ian Maclaren thrummed to the undoing of our hearts toward all Scotch boys; anything make us sense more surely that this rise of a workers' government in England may be something akin to our own struggle for democracy; anything prove a more humanly persuasive carrier for a "transforming content" of thought (economic, political, international) which in coming to us must overcome greater barriers than leagues of ocean; must span those differences in industrial situation and social outlook and post-war psychology which make England today both the older and the fresher country?

"Events mark your road," is a saying of MacDonald's own; "they do not indicate the purpose of your journey." The limitation of the book referred to is that so far as its narrative goes, this might almost be the story of an artist, of a preacher, or, to use the author's favorite comparison, of an architect—of a political leader who by capacity, endurance of obloquy and suffering, by determination and work and humor and vision, had made his way. This is no disparagement of these professions; MacDonald does not suffer by these comparisons. Only, he has been something besides and there have been others beside him. He has been an organizer of a cause—of something deeper and more embracing than a cause, of an organic, social process. There have been other organizers. And again he does not suffer by comparison. It has been no whim of fortune that has made him the spearhead of the movement at the stage when it has emerged from a position of opposition to responsibility. Since his elevation to the premiership, his has become the most winning figure in the world today; his voice the friendliest. His place in the hearts of the common folk of Western Europe can only be compared to that of Wilson's when he came to Versailles; but with this difference. Their trust in him is the trust given a leader who has already gone through his wilderness; the "one true man in a world of liars." But back of his leadership and those about him, range formations of men and women, who not for one year, or ten, but for the span of their lives have slowly girded their strength, have stretched their tent ropes to take in newer and ever newer recruits to their following, have come forward on the common road. It may be that history looking back will again personify it all in one man. We speak of Cromwell's time. But it may be that history itself will yield to the social impulse through which MacDonald and his kind hope to transmute so many of the institutions which have come down from less democratic epochs.

While the book before us thus fails to give a picture of the team play and the mass movement of British labor, the writer's sure instinct for individuality (rather than for the common elements) has not stood in the way of luminous expression of the "purpose of the journey." Rather Iconoclast has revealed that purpose as a living thing in analyses of lithe charm and patient driving force,—of character and leadership in process—in syntheses of MacDonald's writings:

> His final achievement cannot yet be estimated, but there is a great thing he wants to do. The transformation of the social structure, the emancipation of the workers, the definite and planned substitution of cooperation for competition as the principle, and service for profit as the motive, in social organization, national as well as international, is, whether or no it be feasible, a great design. He has pursued it, without relaxation or impatience, throughout his active life. . . .

The reader who is stirred by the story of Ramsay MacDonald and wants to know line and text of the British Labor movement, may find it with accuracy, order and completeness in Mr. Blanshard's handbook. The old English histories began with the charted family trees of the Kings. Here, in whimsical contrast, is a frontispiece chart of the great labor formations—the Trades Union Congress, the Labour Party, the Workers Educational Association, the Cooperative Union and their affiliated bodies. The book brings the standard texts of the Webbs, the pioneer interpretations of Arthur Gleason, to date; covering developments through 1923, such as the more recent amalgamations, the Emergency Powers Act and the land program of 1921 brought out under the title, "The Labour Party and the Countryside."

PAUL U. KELLOGG

J. RAMSAY MacDONALD: THE MAN OF TOMORROW, *by Iconoclast; with an introduction by Oswald Garrison Villard. Thomas Seltzer. 286 pp. Price $2.50 postpaid of The Survey.*

AN OUTLINE OF THE BRITISH LABOR MOVEMENT, *by Paul Blanshard. Introduction by the Rt. Hon. Arthur Henderson. G. H. Doran Co. 174 pp. Price $1.50 postpaid of The Survey.*

Rubbing Elbows with Russia

THE FIRST TIME IN HISTORY. *by Anna Louise Strong. Boni and Liveright. 249 pp. Price $2.00 postpaid of The Survey.*

THIS book is vibrant with the impact of experience. After two years in the very thick of Russia's ferment, Miss Strong writes with all the vigor and dramatic quality which flash from contact with stirring events. Vivid picture and concrete incident follow each other in rapid succession, fresh from the note book of a quick and keen reporter. The reader, to an unusual degree, has the feeling that he himself is rubbing elbows with and listening to the people who speak and act on every page. Miss Strong plunged into her Russian experience with expectant enthusiasm, and her account of people and activities in Russia is heightened in its effect by the way in which she herself was stirred.

More than theoretical treatises on Russian political and economic development, we need "contact prints" from every part of Russian life, if we are to gain true insight into the forces that are beginning to shape the new Russia, and are to have adequate basis for our thinking. No one observer can give us more than a fragment of the picture, and that from his or her own particular angle of observation. Miss Strong shows us, from her intimate touch with the leaders and the rank and file of the governing group in Russia, what this group is doing and thinking about—their struggle to systematize and coordinate effort, their search for practicable ways of progress toward the goal of their communist ideal. And not without sympathetic understanding she gives us here and there a glimpse of the inevitable and overwhelming tragedy in which individuals have been and are engulfed during the process of such profound change as Russia is undergoing.

The completely rounded picture would be possible only if we had similarly direct revelation of what every group and element in the Russian people are thinking about and doing.

Miss Strong is earnestly sympathetic with the struggles of the Bolshevik group to guide the development of the new Russia, and she bears testimony to their sincerity, which no one who has had any contact with them can doubt. She sees frankly the dictatorship of "one-half million communists over one hundred-and-thirty million people." She points out for example, that professors of history and economics, "if they would hold their jobs, must learn as fast as may be to be Marxians." But such facts do not disturb her. She sees them as necessary to a larger purpose. In view of this frank recognition of control by a small group, it is difficult to accept her strong emphasis upon "common consciousness" as the great new thing in Russia. "Many nations," she says, "have acted and felt as a unit under transient emotions of war time. But never has a great society in control of a nation, organized persistently and with common mind, the energies of peace." The "common consciousness" is of course supremely true with reference to the communist party, but it remains to be seen what the common consciousness of the Russian people as a whole will prove to be through the next several decades.

One strong impression, however, which this book contributes is that both within the communist group and outside of it the stirrings of the new life in Russia are more and more vigorously being manifested. In her chapters on industry and the money power in Russia, she tells of the spirited conflict of interests of the different administrative groups within the government—for example, how those responsible for managing industries were pulling one way, and those managing the banks another; how the oil workers of Baku voiced their "bitterly caustic complaint" over the prior consideration which they felt the government department of foreign trade gave to prospective concessionaires in oil.

All signs, as reported by each returning observer of Russian conditions, point to this stirring of new life amongst all the people. The new economic policy, and many other modifications of Bolshevik plans have resulted from the pressure arising out of the flow of the mass life. Miss Strong points out that the Bolshevik leaders have their eyes fixed upon an ultimate goal and regard modified policies of the present as temporarily expedient. But as one reads Miss Strong's book his mind continually recurs to the question whether the evolution of the common consciousness of the Russian people, larger than that of any group, will not in the end profoundly influence the tenets and plans, as well as the year by year policies and activities, of the Bolshevik themselves.

Although Miss Strong is sympathetic with the ideals and the struggle of the communists, one finds in her pages a deeper sympathy—with the aspirations of mankind in the mass. Her love for the Russian people was manifested by her devoted service in famine relief, in the course of which she underwent the ordeal of typhus. She is thus one of that legion who as a result of living amongst the Russian people have both love for them and faith in their future. Wherever that future lies, and however life may prove to be larger than the most carefully devised channels intended for it, these believers in Russia look forward to the great contribution which they are confident Russia will give the world, not only in music, literature and the other arts, but also in the democratic outworking of civilization.

G. R. T.

The Mahatma

MAHATMA GANDHI, *by Romain Rolland. The Century Co. 250 pp. Price $1.50 postpaid of The Survey.*

THIS is the best study of the great-souled Gandhi which has appeared. The spirit of the author is in tune with his subject. Though lacking in critical analysis, the book portrays the essential elements in the Mahatma's character, and presents the salient features of the Gandhi movement.

It is impossible to deal with Gandhi as an individual alone, because he is the incarnation of a great social, racial, and religious movement. He did not create the movement, he is rather its own creature—its highest personal expression. India has always been a non-resistant nation. Century after century she has been conquered and subdued, but with the utmost patience and resignation. Any warlike qualities which she has manifested in her long history have been imported through the northern passes and accentuated by European contacts by sea.

It is of the utmost significance that just now the whole occidental world should be heeding Mahatma Gandhi's message and studying his character. Previously, the European races were too busy conquering other peoples and practicing the arts and crafts of imperialism to heed the still small voices from the East. The Orient's calm call to peace fell on deaf ears. But suddenly a world war of unprecedented magnitude and horror swept over us; we murdered

the brothers of our own race, and demanded the assistance of every other race to help rend our enemies. Millions of our youth—English, French, German, Austrian, American, Italian—dropped the idealism which was their birthright, and plunged into the trenches of hate. They were shocked with the ruthlessness and craftiness of a militaristic civilization. The revelation was staggering. And now these same millions—those who have survived—are seeking a road of brotherhood. It is this post-war mind which gives Mahatma Gandhi's voice its power.

The author shows the dramatic experiences among indentured South African Indians which first awakened the Mahatma's soul. And he deals interestingly with his remarkable career in India since then. The secret of his power is not politics but religion, his passionate devotion to his ideal. The best commentary on the fundamental response of the Indian heart to such religious devotion is the way in which Mohandas Karamchand Gandhi has transcended his friend and teacher, Lokamanya Gangadbar Tilak, in the imagination of the masses. The one was the master political idealist, the other the religious devotee. In many ways Tilak was greater in thought and in personality than is Gandhi, but the religious abandon of the one lifted him above the other in the Indian heart.

Gandhi's complete revolt against every element in modern civilization will not be shared by those who take a long and comprehensive look into the past, or a prophet's look into the future. Nevertheless there is enough truth in his protest to cause the whole world to question seriously the materialistic conception of progress and to inquire into the spiritual possibilities of life.

Many occidental readers will find it hard to accept some of M. Rolland's conclusions as he likens Gandhi to St. Francis and to Jesus. Those who have sneered at Tolstoi's philosophy will find difficulty in yielding themselves to the viewpoint of either author or subject, although the bill of grievances is clear-cut and comprehensive. The social, religious or political bigot will find no pleasure in this book, unless he seeks light. The attitude of mind in which the student of current movements approaches it will largely determine his reaction. But it has a message for this hour. Students of the new day and all lovers of internationalism will here find refreshment and inspiration.

FRED B. FISHER

Bishop, Methodist Episcopal Church, Calcutta

The Immigrant In Industry

ADJUSTING IMMIGRANT AND INDUSTRY, *by William M. Leiserson. Published for the Carnegie Corporation of New York by Harper & Bros. 356 pp. Price $2.50 postpaid of The Survey.*

THE opening chapter of this informative study communicates the feeling, possibly unwarranted by the closeted facts, that Mr. Leiserson's book had some difficulty in being born. The adjustment of the immigrant to industry is a subject of which he has intimate personal knowledge. He himself has gone through the harassing process, not without scars, in spite of the distinguished culmination of his American career. The subject is one on which he has thought deeply and with the ardent concern for the future of America which is peculiarly characteristic of the high-minded patriot of foreign nativity. The present volume is the result of years of patient study and scientific reflection. One had expected to be led into its rich store of facts by such illuminating general observations as few men are equipped to make with Mr. Leiserson's authority. Instead the book begins haltingly, causing the reader to stumble into its ample interior spaces through a maze of not very happily summarized general statistics. That this chapter may have been reluctantly rewritten is suggested by occasional solecisms such as "the precentage are," "this effect of Americanization was quite displeasing," a question mark usurping the place of a period, and an unintentionally humorous misquotation of H. G. Wells—birthmarks indicating division of counsel at the critical moment.

We venture this speculation in the interest of the reader who might otherwise be impelled to turn back at the door. What lies beyond that first chapter is such a record of the life of the immigrant in industry and such an analysis of the problem—his and our own—of his mental assimilation and adjustment, as no one else has hitherto given us. For Mr. Leiserson brings to his task the first-hand knowledge of the immigrant worker, of the industrial counsellor and arbitrator, of the executive, and in addition to this experiential equipment, disciplined scholarship and a mature philosophic mind. As a result, he has given us more than a mere record of the processes by which the immigrant enters industry and is repelled or drawn into the herd; he has portrayed the evolution of fundamental American institutions as they shape and are shaped by the racial influences which flow into the American amalgam from ancient European and Asiatic sources.

This fact makes his chapters on The Employer and The Immigrant, and Organized Labor and The Immigrant, especially, contributions of unusual value to every American who cares to penetrate to the roots of American life. Both company unions and the autogenous trade unions take on a new significance in Mr. Leiserson's exposition. His appraisal of the Training of the Immigrant Worker by enlightened managers is highly illuminating. His documentation of Professor William Z. Ripley's statement that "our American unions... are a mighty factor in effecting the assimilation of our foreign-born population" is admirably convincing, especially in view of his recognition and interpretation of the fact that "more unions have failed or neglected to organize the recent immigrants than have succeeded." His discussion of The Government's Responsibility and his proposals bearing upon A National Policy invite thoughtful consideration.

Whatever its natal difficulties, they did not damage the essential character of Mr. Leiserson's work. Adjusting Immigrant and Industry clearly ranks as standard among the volumes on the subject.

R. W. B.

Wherewith to Think

SOCIAL DEVELOPMENT, Its Nature and Conditions, *by L. T. Hobhouse. 348 pp. Henry Holt and Co. Price $4.00 postpaid of The Survey.*

FOR twenty years, Hobhouse has been one of the critical and reconstructive thinkers of the English world. He began his work with studies in the evolution of mind, moved slowly over into the field of the evolution of morals and is now, as professor of sociology in the University of London, devoting his energies to studies in the field of evolution of society. This present book is the final one in a series of four, which includes The Metaphysical Theory of the State, The Rational Good and the Elements of Social Justice. "The

first deals with the relation between the individual and the community; the second with the ends of human action; the third with the social relations subserving such ends; and the present one with the actual conditions underlying the life of societies and their bearing on the fulfillment of rational purpose."

Beginning with society—"Society is the tissue of human relations"—we note the development of "durable structures," of which there are three types: the kindred, the community and the state. A kindred is constituted by "descent and intermarriage," and is the most primitive form of a durable human structure. A community is made up of several more or less diverse kindred groups, all of whom "own a common rule of life." How this "common rule" was established has long been a debated issue. To some the basis of community is fear; others hold that its basis was, and is, consent; identity of interest seems to a third group the essential matter; while a fourth argument derives by analogy from the "organism." "The most probable hypothesis of the origin of the community is that it is a circle of intermarrying families." The state is the organ or system of organs by means of which the community maintains its common rules.

Many sorts of criteria have been advanced by means of which to measure *real* development of a community. The true criteria are four in number. "A community develops as it advances in (1) scale, (2) efficiency, (3) freedom and (4) mutuality." Scale indicates number of population; efficiency the coordination of functions in the service of desired ends; freedom means scope for human interests on the part of individuals; and mutuality, the extent to which all who serve participate in the ends of service. No one of these criteria is adequate as a measure, taken by itself. We are over-likely to measure all our communities, today, by the first two.

Four factors help to determine the outcome of development: natural environment; biological heredity; the psychological elements, ranging from primitive impulse to intellectual mastery; and the social factors, traditional, cultural, institutional. All these factors are almost inextricably interwoven and some of them are probably contradictory of each other. For example, the struggle for existence seems to be the antithesis to social progress.

As indicating the independent character of the discussion, the author's treatment of the pet idea of McDougall and Stoddard may be quoted: "As to the course of civilization, there is not the slightest reason to suppose the racial factor predominant. As between the numerous different peoples of the civilized world, there is no warrant for assuming any such radical difference as amounts to an inherited incapacity on the part of anyone for the arts and institutions achieved by another. Most, if not all peoples, are blends of different races, whose special contribution to the stock of qualities it is no longer possible to determine."

As in all the writings of Hobhouse, there is, in this book, an emphasis upon the developmental value of mind, and especially of the intellect, that amounts almost to a species of intellectualism. The fault is not as great here, however, as it was in earlier works, especially in his Mind in Evolution. And, in this book, there is a continuous inconsistency that is quite disarming. For example, the author says (p. 11): "Essentially the subject-matter of Sociology is the interaction of individual minds . . . moving in the mass on lines which no foresight of theirs has traced." It is obvious, in this statement, (the omitted words fill six and a half lines) that the term "mind" changes its meaning a bit from time to time. What is a "mind" that has no foresight? This somewhat loose use of words will seem to some a very great scientific sin. But let him who is without such sin, cast the first dictionary.

The argument herein presented is not for the reader's "leisure moment." One may not lightly accept the conclusions of the author; neither may he lightly reject them. There is substance of great discussion here. To anyone whose mind is still able to engage the problems of social reorganization today, who wants materials with which to think and irritating questions about which to think, this book should come as a great boon. Anyone who wants "practical plans" for getting something done will look for them in vain in this place. But the reader need not be afraid: after he gets through with the reading, he will either have the capacity to make plans of his own, or he will have come to the conclusion that no plan can be of any importance.

J. K. H.

The Whole Child

THREE PROBLEM CHILDREN, *published by the Joint Committee on Methods of Preventing Delinquency. 146 pp. Price $1.00 postpaid of The Survey.*

THREE Problem Children might easily lead the layman unfamiliar with the work of Dr. Bernard Glueck and Dr. Marion Kenworthy of the Bureau of Children's Guidance, New York, to believe that such case histories as these are ordinary every-day affairs to be expected of any child guidance clinic anywhere. It seems hardly fair to submerge so completely the unique conditions and the distinguished leadership under which work of so rare a quality has been done.

These records of the study and treatment of three difficult children prepared for publication by Mary B. Sayles of the staff of the Joint Committee on Methods of Preventing Delinquency constitute, without doubt, the most satisfactory popular presentation of case studies which has as yet appeared. Unlike the case studies of the Judge Baker Foundation, this material is developed in a narrative form which makes it readable even to the uninitiated. Highly technical reports of physical and psychological examinations are given in full in the appendix but are not brought into the body of the narrative except in digested form as part and parcel of the interpretation of the child and his problem.

For the first time since psychiatry, psychology, medicine and social case work have been recognized as equally essential to the understanding and treatment of problem children, do we see the actual results of their united attack on the same individual at the same time for the same purpose. It is interesting indeed to read a case record where diagnosis and treatment are inseparable and where psychiatry and social case work flow together with such an organic connection that the writer has evident difficulty in deciding where one leaves off and the other begins. All of which simply bears witness to the excellence with which the work has been done and the rare unity of approach which can be achieved when the psychiatrist is imbued with the point of view of social work and the importance of social case treatment and the social worker is so filled with the interpretation of human behavior which she has gained from the

psychiatrist that from the first both influences are present and are interwoven inextricably.

The three cases chosen, Mildred, Sidney and Kenneth, illustrate comparatively simple problems such as confront every school, every case-worker and every children's agency. The attitude of painstaking consideration of even the slightest details which might prove to have a bearing on the case, the careful investigation of all of the educational processes in which the child is engaged, the detailed inquiry into his daily program of work and recreation, the willingness to recognize all of his interests, prejudices, feelings, however trifling they may seem to the adult, are most valuable for getting over, to teachers, parents and children's workers who have hardened on the job, the difference between the disciplinary and the psychiatric approach to human behavior. Never before in published records have we had such careful, complete diagnostic studies carried over without break into an account of treatment equally detailed and specific. Record writing ought to profit tremendously from this pioneer attempt to analyze treatment step by step as consciously and deliberately as diagnosis.

It is noteworthy that no one of these children presents anything which could be called a sex problem. Although the factor of sex does enter two of the records, in no case does the improvement which takes place seem to be due to any direct dealing with a conflict or emotional upset immediately connected with sex. The fact that problems other than those pertaining to sex misbehavior are as interesting and as worthy of careful analysis as more spectacular cases is one which we tend to overlook in these days of Freud and the New Psychology.

The public school stands out clearly in every case as a cause of maladjustment and as one of the most essential factors in bringing about a readjustment when its cooperation can be secured or when a new school can be found to meet the needs of the child. Henry C. Morrison, professor of education at Chicago, closes the book with an interesting discussion of the part which the school has played in producing the behavior problems in these three cases.

One puts down the Three Problem Children with profound admiration for the work it represents and appreciation of the almost too successful way in which Miss Sayles has smoothed out and popularized the original records, but those who have a technical interest in the material cannot but regret that the genius which inspired the original work could not have made the final interpretation and given them the lasting value which they deserve.

JESSIE TAFT

Director, Department of Child Study, Children's Aid Society, Philadelphia

The Over-Arching Ideal

THE RECONSTRUCTION OF THE SPIRITUAL IDEAL, *by Felix Adler. D. Appleton & Co. 218 pp. Price $1.50 postpaid of The Survey.*

DR. ADLER'S Hibbert lectures are worthy to be kept side by side with those of his great predecessors, Muller, Renan, Royce and William James. His style moves in the placid rhythm of the English philosophical essay; his thought is expressed lucidly, candidly, provokingly. His distinguishing characteristic, perhaps, apart from the originality of his thought, is his clear analysis of the "spiritual pains" of our time.

Thus the first two lectures are the most valuable part of the book. The failure of the moral ideals held up before youth to convince or to satisfy, the need for a reconstructed aim in life that will grip men's wills and control their behavior—these are the principal themes carried through a discussion of human relationships in marriage, in social life, in international association. The insignificance of the individual in the light of modern scientific knowledge, the overwhelming sense of human waste, the strain of a divided conscience are the three symptoms of the doubt and dissatisfaction that afflict the spiritually sensitive.

With all the cynicism and revolt against authority he finds a profound desire for new ethical standards, for principles that can be applied equally to all human relations and that spring from experience. Dr. Adler helps the searcher for spiritual truth to understand himself and by such understanding to get a more satisfying recognition of his own place in the scheme of things. His philosophy is neither individualistic nor socialistic but distinguishes the ethical from the merely social, the highest aim of the individual from the merely egocentric.

It is not possible to follow Dr. Adler everywhere in the solutions which he proposes. The present reviewer feels that amid much practical wisdom on the subject of married life he exaggerates the part played by motherhood in the self-expression of women; that he denounces socialism, yet advances a scheme of industrial relationships which is unthinkable without social ownership and control of the means of production. Yet even where he least agrees with him, the reader feels grateful to Dr. Adler for his aid in arriving at greater clarity. And the main thesis of these lectures, the need for what he calls an over-arching ideal in which the indispensableness of the individual and his oneness with the world of the spirit are merged, is one in which one cannot at this time expect more than guidance. It will have to be worked out by the thought and experience of many generations to come.

B. L.

THE RUN OF THE SHELVES

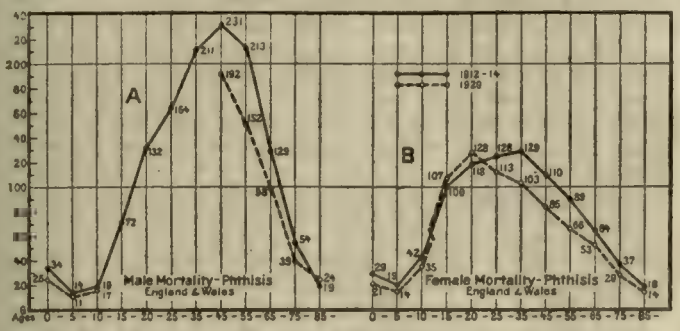
Books are listed here as received. Many of those mentioned by name only in the classified sections below will be reviewed later.

Health

THE ELEMENTS OF VITAL STATISTICS IN THEIR BEARING ON SOCIAL AND PUBLIC HEALTH PROBLEMS, *by Sir Arthur Newsholme. D. Appleton & Co. 623 pp. Price $7.50 postpaid of The Survey.*

A PREVIOUS edition of The Elements of Vital Statistics by Dr. Newsholme, a generation ago, has remained up to the present time the "vade mecum" of all interested in the accurate measurement and evaluation of public health and social work. In a new and entirely rewritten edition, Sir Arthur Newsholme has gathered from his forty years of public health experience, both in the administrative and educational field—the author having been the "Principal Medical Officer of the Local Government Board, London, and Lecturer on Public Health Administration at Johns Hopkins University"—a crowning and authoritative resumé of all of the important elements in the vital statistics of both England and the United States. This reference work should prove invaluable if not indispensable for "medical officers of health and others engaged in public health and social work." Of the 600 pages, more than two-thirds are given to chapters replete with valuable comparative

demographic data graphically shown and clearly explained throughout. The value of the material selected by a master hand and now made available can be better appreciated if we consider its subjects. These include data on population enumerations, importance of nationality and race, normal distribution of age and sex, marriages and fertility, birth registration and rates, infant mortality, morbidity registration, statistics of general sickness and accidents, causes of death, death rates crude and standardized, life tables, statistics of poverty, housing, alcoholism, of violence, of infectious diseases, tuberculosis,


A
B
1912-14
1920
Male Mortality-Phthisis
England & Wales
Female Mortality-Phthisis
England & Wales
Ages 0 - 5 - 10 - 15 - 20 - 25 - 35 - 45 - 55 - 65 - 75 - 85 -

From Sir Arthur Newsholme: The Elements of Vital Statistics

Following the conditions of war which had pushed young women into heavy industrial occupations, the peak of the female death-rate in England and Wales from pulmonary tuberculosis shifted forward from the age of 35 to that of twenty. Figure A gives similar date for men of the same age groups, the solid line in each case denoting the average mortality from phthisis 1912-14, and the dotted line the rate of 1920

pneumonia, maternal mortality and cancer. There are chapters on the measurement of child mortality which, in an age of progress in the development of health work especially in this field, must be studied by all concerned. To the elements of vital statistics, Dr. Newsholme has added a second part concerning the theory of statistical methods which covers the arithmetic of elementary statistics, study of causation, correlation, tests of physical and mental efficiency and statistical fallacies. Practical advice is also given for the preparation of graphic representation of statistics. Rarely has so complete a treatment of both practice and theory in vital statistics been made available for study from a source and authorship so experienced and from one who has faced in the field of public health and social work the actual problems of two leading nations in both the old and new world.

G. J. Drolet, M. D.

NUTRITION: THE CHEMISTRY OF LIFE, *by Lafayette B. Mendel. Yale Univ. Press.* 150 *pp. Price* $3.00 *postpaid of The Survey.*

TWO outstanding features of this book (the substance of which was given as a course on the Hitchcock Endowment at the University of California), are a wealth of comparative nutrition material and an excellent sketch of the history of man's study of nutrition from the days of Hippocrates and more especially during the last hundred years. Nowhere else can one get so clear a perspective in dealing with the achievements of such men as Liebig and Voit, for instance, and their influence upon popular dietaries as well as upon scientific progress in this field. There is no evidence of dogmatism or prepossessions in favor of any particular line of development. It is made clear that "The foundations of the current theories of nutrition have been laid in actual feeding trials." Calcium, phosphorus, iodine, vitamines, and other factors appear in their proper setting. The book will make a valuable reference for medical and dietetic workers who have difficulty in seeing more than a single aspect of the important new discoveries in feeding. The protein controversies represented by the opposing views of Liebig and Chittenden and the intricacies of human calorimetry are put into proper relations to the actual facts and to the great problems still open for investigation. "The fundamental chemistry of the nutritive process is scarcely understood in a single detail. The energetics of the organism have as yet been sketched in broadest outlines only. Although the significance of the 'little things' in nutrition is becoming better appreciated their function is by no means completely explained. Instinct is not always an unerring guide in the selection of food. . . . In any event the history of science should warn us against the dangers of dogmatism in the presence of so much that remains unknown or unexplained or unapproachable. Particularly when experience and science seem to be in conflict is it well to keep an open mind." Possibly the greatest need in discussions of nutrition for the use of men dealing with the growth and development of the human organism is a clearer recognition of nutrition as a process which includes the problems of the materials taken into the system but which must not be obscured by too exclusive attention to them. In the popular mind, and not infrequently among those of more technical interests, food and nutrition are taken to be practically synonymous expressions. We shall come in time to see that one might as well attempt to present the comforts of home in terms of fuel as to discuss nutrition mainly in terms of the food factor.

Wm. R. P. Emerson, M. D.

Nutrition Clinics for Delicate Children, Boston

NATIONAL HEALTH SERIES: *Cancer, Man and the Microbe, Community Health, The Baby's Health, Personal Hygiene. Edited by the National Health Council. Funk and Wagnalls Co. About* 18,000 *words per volume. Price* $.30 *a volume postpaid of The Survey.*

FOOD AND HEALTH, *by Inez N. McFee. T. Y. Crowell Co.* 345 *pp. Price* $2.50 *postpaid of The Survey.*

THE QUEST FOR HEALTH, THE HUMAN MACHINE, FOOD FOR HEALTH'S SAKE, THE YOUNG CHILD'S HEALTH, TAKING CARE OF YOUR HEART, *by the National Health Council. Funk and Wagnalls Co.* 70, *average number of pages. Price* $.30 *apiece postpaid of The Survey.*

Behavior

SOCIAL PSYCHOLOGY, *by Floyd H. Allport. Houghton Mifflin Co.* 453 *pp. Price* $2.50 *postpaid of The Survey.*

THIS is an interesting book because it is a bold adventure into new fields. Professor Allport attempts to apply behaviorism to social psychology. He boldly challenges the whole scheme of "group" "crowd" "collective" and "class mind" psychology popularized by Le Bon and MacDougall and brings Watsonism and the behaviorist into the situation. There is no group psychology—that is the simple tale of it all. What psychology may be attributed to the group represents the behavior of the individual when he is given the "situation of a crowd." In the words of the author "there is no psychology of groups which is not essentially and entirely a psychology of individuals. Social psychology must not be placed in contradistinction to the psychology of the individual; it is a part of the psychology of the individual . . ." While the author accepts the behaviorist position as the most efficacious instrument for an analysis of the behavior of the individual in the group, he finds it necessary to bring in the concept of consciousness. He defines psychology as "the science which studies behavior and consciousness"—though it is not very clear from the text just what important function consciousness performs in group behavior for "consciousness . . . exerts no influence and therefore explains nothing in mutual reactions of human beings." The typical material in the older social psychologies, in the last chapter of the book, is restated in the newer terms. This is really an important attempt to give a fresh interpretation to "social psychology" and I for one wish that the author had gone the whole way and left consciousness out as a part of the method.

F. T.

Industry and Economics

AN INTRODUCTION TO SAFETY EDUCATION. *National Safety Council. New York.* 93 *pp. Price* 30 *cents postpaid of The Survey.*

IN the long fight for decommercialized workmen's compensation insurance, social workers have frequently found it necessary to oppose the private casualty insurance companies with vigor. They should therefore be prompt to recognize good work by these companies on every appropriate occasion. It is for this reason especially that we are glad to call attention to the remarkable safety campaign they are carrying on under the leadership of Albert W. Whitney, which is epitomized in An Introduction to Safety Education, a small book published by the educational section of the National Safety Council.

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THE AMERICAN LABOR YEAR BOOK 1923-1924. *Labor Research Department of the Rand School of Social Science.* 548 *pp. Price* $3.00 *postpaid of The Survey.*

THE RAND SCHOOL of Social Science exists "to offer to the general public facilities for studying the principles, purposes, methods, and problems of Socialism and organized labor." It is the oldest and most ably conducted enterprise of its kind now in existence. Its large and well housed library and its carefully planned courses of instruction have given to thousands of wage-workers opportunities for a liberal education such as is not elsewhere available. But owing to its special interest in Socialism it has been the object of peculiarly arbitrary censorship during these late fevered days. This has complicated its already difficult financial problems, for only one-third of its annual expenses of $50,000 is covered by tuition fees. Under the circumstances, its preparation of this fifth issue of the American Labor Year Book is a heroic achievement. Previous issues of this unique publication have proved their value to students and laymen as a convenient work of reference on all phases of the labor movement. This fifth issue is much fuller, much more inclusive in its range, better edited and organized than its predecessors. It is a veritable encyclopedia on trade union and labor political movements throughout the world. Its digest of the international relations of labor, of labor banking, cooperation, workers' education, industrial and social conditions affecting labor and related subjects is made with expert insight. The Rand School and Mr. De Leon, director of its labor research department, have done the labor movement and its students a great service. R. W. B.

WORKMEN'S REPRESENTATION IN INDUSTRIAL GOVERNMENT, *by Earl J. Miller. University of Illinois Press.* 182 *pp. Price* $2.00 *postpaid of The Survey.*

LABOR DISPUTES AND THE PRESIDENT OF THE UNITED STATES, *by Edward Berman. Longmans Green & Co.* 284 *pp. Price* $3.00 *postpaid of The Survey.*

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WORKMEN'S COMPENSATION, *by E. H. Downey. Macmillan Co.* 223 *pp. Price* $2.00 *postpaid of The Survey.*

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INTRODUCTION TO SOCIAL SERVICE, *by Henry S. Spalding. D. C. Heath and Co.* 232 *pp. Price* $1.60 *postpaid of The Survey.*

THIS TEXT BOOK is intended for Catholic students preparing for professional social work, for clergy, teachers, lawyers, physicians, nurses, and hospital directors. The postulates of *social science* are given as (1) The Existence of God. (2) The freedom of the human will. (3) The immortality of the soul. (4) The Incarnation of the Son of God, the Second Person of the Blessed Trinity. All of the Catholic attitudes on such matters as public education, birth control, and divorce have found a place in this introduction. The last chapter is in the nature of advice to amateur social surveyors. It is "not intended for those who by study and long observation have learned approved methods, but rather for those who are looking forward to active service." After deciding which "social problems" are to be looked into, the amateur investigator is counseled not to "let others into your secret; above all, you must not let it be known

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PROCEEDINGS OF THE NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE, 1923. *Published by the National Conference of Jewish Social Service.* 438 *pp. Price* $2.00 *postpaid of The Survey.*

Religion

TWELVE TESTS OF CHARACTER, *by Harry Emerson Fosdick. The Association Press.* 213 *pp. Price* $1.50 *postpaid of The Survey.*

THERE ARE three things which have made Dr. Fosdick the foremost preacher in America. They are simplicity, directness and sincerity. These three things are found in the twelve essays in this book. We talk about everything but character in our day, but we won't go far if we throw it overboard. In all our schemes for the world salvation we must return at last to it. Perhaps this little book will help some to see that anew.

W. E. BROOKS

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Foreign and International Affairs

THE FABRIC OF EUROPE, *by Harold Stannard. Alfred A. Knopf Co.* 260 *pp. Price* $3.50 *postpaid of The Survey.*

MR. STANNARD tells us in the introduction that part of his book "was planned and for the most part put together on air-raid nights as a nerve-tonic." Before publication it was enlarged and in part rewritten. The author was never quite able to mix his "nerve-tonic" with his later scholarly approach to the subject. However, the book is delightfully written and for the most part, penetratingly analytical. Mr. Stannard reduces the difficulties of Europe to two problems: the western question, that is the conflict as to whether Latin or Teuton shall unify Europe under its leadership; the eastern question, or the criss-cross of national paths in trying to reach the Mediterranean or to keep open the way to India. A glance at a post-war map will show the reader that the war did settle the latter question, at least so long as England can defend Iraq, Palestine, Hedjaz, Egypt, the Bagdad railway. English policy seems to agree with Mr. Stannard that, "If any State aim at world-empire it must base itself on the world's central line of communication,—the Mediterranean." This point of view is the backbone of traditional English Liberalism of which Mr. Stannard is an excellent representative—the traditional point of view that if the world must be parcelled out among the Powers England is as good a guardian as any and perhaps a little better. But should he therefore blame Germany for presuming to find "a place in the sun" so late as the twentieth century after "most of the earth's prizes had already passed into the safe keeping of others who had been beforehand with her in the settlement of their domestic issues?" The author seems to forget that history is still in the making. One cannot help wishing that Mr. Stannard had destroyed his nerve-tonic manuscript. If his discussion of Germany had been mellowed throughout by a greater degree of sympathy, it would have made valuable reading. But unfortunately the author loves

the Latin and is contemptuous of the Teuton. His discussion of the American temper is excellent. It is shrewdly critical, tempered with sympathy and respect for our national development and difficulties. One agrees or one does not agree as the case may be, but certainly one could not ask for a better opponent with whom to disagree. A. B.

MEXICO, *An Interpretation, by Carlton Beals. B. W. Huebsch, Inc. 280 pp. Price $2.50 postpaid of The Survey.*

THE TEXTURE of Mexican social and racial life have here been depicted with an artist's hand. The varied racial strains of the Indian heritage; its curious self-sufficiency, its cruelty, its blood rites, its social organization, its background of artistic endeavor are described as a basic heritage of the Modern Mexico to which has been added the Spanish—adventurous, swaggering, Catholic, colorful, and tyrannous. With this as a background Mexico has struggled for centuries to blend and to bend the two races to a common end. The struggles over land, the struggles for freedom, the attempt to rear a democratic social community in an atmosphere of habitual tyranny and oppression by the mere importation of a foreign phraseology, the rising powers of the church and the battle against its all-embracing endeavors, the growth of an over-tempered military class always "itching for a fight" and ready to make any excuse a sufficient excuse, the development of distinct social classes, the rise of tyranny, all of these are in the book. And with them the best discussion of what Mr. Beals calls the Revindicating Revolution—that is, the triumph of a socially minded revolutionary group under Obregon and Calles, and its achievements. These chapters are an important contribution to the immediate situation and are indispensable if one would understand just what is happening in Mexico. There is really so much in the book—nineteen chapters and each separately an exceedingly fine piece of craftsmanship, that no review can properly do justice to it. It is the best current book on Mexico. This is due not only to the care with which the work was done, the genuine sympathy with the people of Mexico, the artist's sense of color, the broad historical perspective and economic insight—but also to the fact that Mr. Beals has tramped on foot all over Mexico, that he almost died of thirst in the Durango Mountains, that he lived with the Indians, ate their food and learned both to love and to understand them as human beings. F. T.

GERMANY, FRANCE AND ENGLAND, *by Maximilian Harden. Brentano's. 326 pp. Price $2.50 postpaid of The Survey.*

BLACK MAGIC, *by Kenneth L. Roberts. Bobbs Merrill Co. 250 pp. Price $2.50 postpaid of The Survey.*

WAYS TO PEACE. TWENTY PLANS SELECTED FROM THE MOST REPRESENTATIVE OF THOSE SUBMITTED TO THE AMERICAN PEACE AWARD, *Introduction by Esther B. Lape and preface by Edward W. Bok. Charles Scribner's Sons. 465 pp. Price $3.00 postpaid of The Survey.*

MOBILIZING FOR PEACE. *Addresses Delivered at the Congress on America and the Permanent Court of International Justice. 324 pp. Price $2.00 postpaid of The Survey.*

THE INTERNATIONAL DEVELOPMENT OF CHINA, *by Sun Yat-sen. G. P. Putnam's Sons. 265 pp. Price $4.50 postpaid of The Survey.*

CHINA'S REAL REVOLUTION, *by Paul Hutchinson. Missionary Education Movement, 150 Fifth Ave., New York, N. Y. 182 pp. Price, cloth $ .75, paper $ .50 postpaid of The Survey.*

REVISITS AND REVISIONS, *by Joseph Krimsky. Bloch Publishing Co. 148 pp. Price $1.50 postpaid of The Survey.*

THE INTER-ALLY DEBTS, *by Harvey Fisk. Bankers Trust Co. 367 pp.*

FIVE YEARS OF EUROPEAN CHAOS, *by Maxwell H. H. Macartney. E. P. Dutton Co. 242 pp. Price $4.00 postpaid of The Survey.*

GOVERNMENT AND POLITICS OF BELGIUM, *by Thomas H. Reed. World Book Co. 197 pp. Price $1.60 postpaid of The Survey.*

THE COOPERATIVE MOVEMENT IN RUSSIA, *by Elsie Terry Blanc. Macmillan Co. 324 pp. Price $2.50 postpaid of The Survey.*

THE EUROPEAN STATES SYSTEM, *A Study of International Relations, by R. B. Mowat. Oxford University Press. 96 pp. Price $1.00 postpaid of The Survey.*

THE NORWAY YEAR BOOK 1924, *by S. C. Hammer. Sverre Mortensen Bokhandel, Christiania, Norway. 544 pp.*

Education, Ethics and Sociology

THE KU KLUX KLAN, *by John Moffatt Mecklin. Harcourt, Brace & Co. 244 pp. Price $1.75 postpaid of The Survey.*

PROFESSOR MECKLIN has compiled a readable book on the Klan. His generalizations, based in part on personal research, are on the whole convincing and do not differ much from the general impressions which intelligent readers have

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SOCIAL POLITICS IN THE UNITED STATES
By Fred E. Haynes

Tracing keenly and rapidly the social movement from the time of Jefferson to the present day, this book shows for the first time the part played by the social and economic factors in our politics and enables the reader to see current political events in their proper perspective. $3.50

Pamphlets and Periodicals

SOCIAL ACTION SERIES

THE SOCIAL MISSION OF CHARITY by Wm. J. Kerby, Ph.D. $2.25
The Purpose of Charity in Social Life

THE CHURCH AND LABOR by John A. Ryan, D.D. and Joseph Husslein, S.J. $3.00
What the Catholic Church says about the Labor Problem

THE STATE AND THE CHURCH by John A. Ryan, D.D. and M. F. X. Millar, S.J. $2.25
What the Catholic Church says about Government

THE BIBLE AND LABOR by Joseph Husslein, S.J. (Being printed: probable price) $2.25
Labor in the Old and New Testament

Issued by Social Action Department
NATIONAL CATHOLIC WELFARE CONFERENCE
1312 Massachusetts Avenue
Washington, D. C.

CHILD LABOR FACTS (1924)—25 cents
POEMS OF CHILD LABOR—35 cents

Both just off the press, meeting the demand that the widespread discussion of the Child Labor Constitutional Amendment has aroused for new and authoritative literature and information on this subject. Sent post paid.

NATIONAL CHILD LABOR COMMITTEE
215 Fourth Avenue New York City

THE CITY THAT WAS
A description of "Little Old New York"

"The good old days" in "little old New York" are past, and we should be thankful. Romance to the contrary, this city was a dangerous and unpleasant place before the development of modern social work. Read *The City That Was* for a truthful, dramatic account of living conditions in 1865. 211 *pp.* $1.50

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been able to obtain from current knowledge. Of particular value, however, is the author's historical account of the political, religious and social backgrounds from which the resurrected Klan has sprung. He rightly condemns a tendency to attribute uniformly base motives to a movement that has so strong a hold on so large a section of the American people.

Some who know the South well feel that Mr. Tannenbaum in his recent book has exaggerated the drabness of existence in the small towns as an explanation of Ku Klux psychology. If that be so, then Professor Mecklin's account is even more exaggerated; for he dwells upon it throughout the book. One also wonders whether what he says about "salesmanship of hate" and exploitation of a state of fear kindled by the war can be psychologically true. Few people like to hate; and few Americans were put into a state of fear by the experiences of the late war. Particularly disappointing, however, is the absence of localized detail. To get a correct understanding of a movement so characteristically local in its manifestations, far more accurate description of typical situations and actions is needed than is at present available. The criticism may further be made that the most recent developments, foreshadowing a rapid disintegration of the Klan as a national organization, are hardly mentioned, although the reasons for considering the Klan lacking in permanent vitality are well displayed. The chief of these reasons is, of course, that the movement has come too late to ensure the racial predominance of the Colonial stock. Thirty, even twenty years earlier, there might have been some chance for building up an American nationalism on the basis of race discrimination. Today even a gigantic movement in that direction is doomed to failure by the simple facts of America's racial composition.

B. L.

BEDALES A PIONEER SCHOOL, *by J. H. Badley. Methuen and Co. Ltd., London. 231 pp. Price 7s.6d. (See Survey for February 15, 1924, page 531).*

FINANCIAL STATISTICS OF PUBLIC EDUCATION IN THE UNITED STATES, 1910-1920, *prepared by Mabel Newcomer for the Educational Finance Inquiry Commission. The Macmillan Co. 188 pp. Price $1.00 postpaid of The Survey.*

CULTURE AND DEMOCRACY IN THE UNITED STATES, *by Horace M. Kalten. Boni & Liveright. 347 pp. Price $3.00 postpaid of The Survey.*

CHANGING CONCEPTIONS IN JEWISH EDUCATION, *by Emanuel Gamoran. Macmillan Co. 186 pp. Price $2.00 postpaid of The Survey.*

EDUCATION MOVES AHEAD, *by Eugene R. Smith. The Atlantic Monthly Press. 145 pp. Price $2.00 postpaid of The Survey.*

PSYCHOLOGY IN THEORY AND APPLICATION, *by Horatio W. Dresser. T. Y. Crowell. 727 pp. Price $3.50 postpaid of The Survey.*

THE COMMON WEAL, *by Herbert Fisher. Oxford University Press. 296 pp. Price $2.50 postpaid of The Survey.*

LAW AND FREEDOM IN THE SCHOOL, *by George A. Coe. University of Chicago Press. 133 pp. Price $1.75 postpaid of The Survey.*

ETHICS AND SOME MODERN WORLD PROBLEMS, *by William McDougall. G. P. Putnam's Sons. 256 pp. Price $2.50 postpaid of The Survey.*

THE BASIS OF SOCIAL THEORY, *by Albert G. A. Bals. Alfred A. Knopf. 252 pp. Price $2.50 postpaid of The Survey.*

THE ETHICS OF JOURNALISM, *by Nelson A. Crawford. Alfred A. Knopf. 264 pp. Price $2.75 postpaid of The Survey.*

Other Books Received

THE BELTON ESTATE, *by Anthony Trollope. Oxford University Press, American Branch. 432 pp. Price $ .80 postpaid of The Survey.*

THE THREE DERVISHES AND OTHER PERSIAN TALES AND LEGENDS, *by Reuben Levy. Oxford University Press, American Branch. 210 pp. Price $ .80 postpaid of The Survey.*

DEFEAT, *by Geoffrey Moss. Boni & Liveright. 264 pp. Price $2.00 postpaid of The Survey.*

SAYONARA, *by John Paris. Boni & Liveright. 317 pp. Price $2.00 postpaid of The Survey.*

THE HISTORY OF PENDENNIS, *by William Makepeace Thackeray. Charles Scribner's Sons. Vol. 1, 458 pp., Vol. 2, 432 pp. Price 2 vols. $1.50 postpaid of The Survey.*

HANDBOOK OF ENGLISH, *by James H. Moffatt and J. Leeds Barroll, Jr. 98 pp. Price $ .60 postpaid of The Survey.*

CHILDHOOD IN VERSE AND PROSE, *by Susan Miles. Oxford University Press, American Branch. 408 pp. Price $3.00 postpaid of The Survey.*

HEARING, *by Robert M. Ogden. Harcourt, Brace & Co. 351 pp. Price $3.50 postpaid of The Survey.*

THE DYNAMIC POWER OF THE INNER MIND, *by Brian Brown. Doubleday, Page & Co. 316 pp. Price $3.00 postpaid of The Survey.*

BARBED WIRE AND WAYFARERS, *by Edwin Ford Piper. Macmillan Co. 291 pp. Price $2.50 postpaid of The Survey.*

THE LOVE AFFAIRS OF WASHINGTON AND LINCOLN, *by Elton Raymond Shaw. Shaw Publishing Co. 70 pp. Price $ .75 postpaid of The Survey.*

PRACTICAL ELECTRO THERAPEUTICS AND DIATHERMY, *by G. Betton Massay. Macmillan Co. 401 pp. Price $6.50 postpaid of The Survey.*

SOCIAL WORK SHOPTALK

"I HAVE READ this letter over a number of times and every time I read it it seems better," remarked a—well, a not unsophisticated member of Survey Associates the other day. When he went on to say that it was a well nigh perfect example of sales letter, we begged permission to print it. Here it is:

"My dear Mr.—

"Tomorrow is your birthday, and the Lying-in Hospital, for one, wishes to congratulate you, and send its good wishes.

"The Lying-in Hospital has made rather a speciality of birthdays. Since 1799, in fact, when the hospital was founded, our doctors have brought into the world more than 132,000 babies. A new one arrives every hour and three-quarters.

"To you, tomorrow may seem merely another milestone. To others, here with us, it will mean the beginning of everything.

"Of these others, there will probably be fourteen. Of the fourteen, the mothers of ten will be unable to pay for their care. The hospital always bears the expense of course. But it is sometimes assisted by contributions to the Birthday Fund—a fund for first birthdays, supported by those who believe in babies.

"Perhaps you may feel that a gift to this fund would be a pleasant and useful way of celebrating a birthday of your own. If so, I can assure you that a gift in any amount would be keenly appreciated; by the officers of the hospital, and by the ten needy fellow citizens who will henceforth share with you the natal day of March 18th.

"Sincerely yours,

(Signed) LeRoy A. Rutherford
Financial Secretary."

The recipient of this letter, apparently more appreciative than responsive, brought us this follow-up a few days later:

"Dear Mr. ——

"Those ten little babies I wrote you about on March 17th are here—nine days old and doing well. Their birthday, like yours, was a complete success.

"But they are still waiting to hear from you, and they leave day after tomorrow.

"May I tell their mothers that a friend of babies will pay for part of their care—through the Birthday Fund?"

That, we submit, is an exhibit of which any financial secretary could be proud.

SHELBY M. HARRISON celebrated May Day by beginning his service as vice-general director of the Russell Sage Foundation, to which office the trustees of the foundation appointed him at their April meeting. For the present Mr. Harrison will continue as director of the Department of Surveys and Exhibits, and in charge of the studies of social conditions of the Regional Plan of New York and Its Environs. Mr. Harrison graduated at Northwestern University in 1906 and did graduate work in economics and sociology at Boston and Harvard Universities. His first experience in social surveying was with the Pittsburgh Survey in 1908. From 1910 to 1912 he was one of the editorial staff of The Survey. He joined the staff of the foundation in 1912 when the Department of Surveys and Exhibits was established and he was appointed its director by the trustees.

THREE FELLOWSHIPS for graduate study in the psychology and education of the pre-school child, paying $1,000 each, are offered by the Merrill-Palmer School of Detroit for the year 1924-25. Particulars may be had from Mrs. Helen T. Woolley, director of the Nursery School. Applications are due before the end of the present academic year.

AFTER THREE YEARS in Australia, where he helped to organize the health department of the Commonwealth, Dr. A. J. Lanza comes back to the United States to become executive officer of the National Health Council, succeeding Dr. Donald B. Armstrong, whose appointment on the staff of the Metropolitan Life Insurance Company was mentioned on this page last month. Dr. Lanza was formerly an officer in the United States Public Health Service and did notable service in the field of industrial health during the war.

"THE HOODED CANDLES, the low room, the running laughter, the merry ruddy face of Alexander Johnson gave the scene an old-world touch of his own England and the Mermaid Tavern." So Paul Benjamin writes of the dinner party in Indianapolis with which Uncle Alec's friends celebrated his forty years of service in social work. Hastings Hart was the principal speaker and most everybody brought or sent felicitations.

AS C. C. CARSTENS put it down at Philadelphia, "We don't know yet what institutions can do for children that foster homes can't do." But after discovering many things that foster homes can do and institutions can't, the next step is obviously to explore these other possibilities. The Child Welfare League of America, without slackening its indefatigable efforts to build better standards in placing-out, opened a new class of membership about a year ago to institutions which could qualify for a place among the elect. Half-a-dozen or more have come in, and Mary Irene Atkinson has recently come from the staff of the Ohio State Department of Public Welfare to shepherd these new sheep as director of the league's department of institutional care.

ABIGAIL F. BROWNELL, field representative in the Washington Division of the Red Cross, has gone to be director of the county agency department of the Pennsylvania Children's Aid Society, succeeding Lillian A. Quinn, who, as here noted, has joined the staff of the American Association of Social Workers.

SYRACUSE, where the Milbank Memorial Fund is carrying on a tuberculosis demonstration, has called Arthur W. Towne to be executive secretary of the Onondaga County Tuberculosis and Public Health Association. Mr. Towne put in four years work in Syracuse, with the Associated Charities and the Syracuse Boys' Club, before his work with the New York State Probation Commission and the Brooklyn Society for the Prevention of Cruelty to Children.

NEW YORK'S first policewoman, Mary E. Hamilton, has been appointed to direct the force of policewomen in the metropolis, which now numbers about 100. She has recently put her experience and methods into a book, The Policewoman, Her Service and Ideals, which Stokes has just published.

WITH Dr. Welch of Johns Hopkins in the chair, the friends, associates and patients of the late Dr. Hermann M. Biggs paid tribute to his memory at a meeting at the New York Academy of Medicine on April 29.

THOSE SOUTHERN state boards know what good public servants women make. In Alabama the director of the state child welfare department, Mrs. L. B. Bush, has resigned after five years' distinguished service. Her successor, Virginia B. Handley, who has been Mrs. Bush's assistant for the past two years, brings New York School of Social Work and Columbia University training to the job, along with notable experience in child welfare work in France.

THIS IS THE KIND of program a good many chair-bound and ear-weary listeners would like to see tried out in American local and regional conferences of social work:

9:30 a. m.	Formal opening.
11:00 a. m.	Tea interval.
	Continuation of discussion.
2:00 p. m.	Paper on child placing.
	Discussion.
3:30 p. m.	Tea interval.
	Discussion.
8:15 p. m.	Special meeting for secretaries and workers.

Yes, it was in the British Empire—at Capetown, to be exact, where the sixth child welfare conference was held late in March. Isn't tea and talk a better formula than speeches and satiety?

DR. BERNARD GLUECK has resigned the directorship of the Bureau of Children's Guidance, New York, and the chair of mental hygiene at the New York School of Social Work, to devote himself to private practice.

CHATEAU d'ARGERONNE stands in the minds of some fortunate American social workers, for a pleasant blend of holiday and conference. Mrs. Edith Shatto King shoptalked about it in The Survey for September 15, 1923. Mlle. de Montmort, its owner, has suggested that American social workers planning to be in Europe this summer might care to form a group to spend two weeks at the chateau. Inquiries should be addressed to the Honorary Secretary, Argeronne, La Haye Malherbe, Eure, France.

FORUM

Should Social Workers Lie?

THAT'S the brusque way The Survey put it, on the cover. Dr. Cabot was more polite. He headed his article "Veracity in Social Work." I am heartily with him, but for a reason which he does not mention. I am all on the side of the client. I admit that investigation is necessary. But it is not always nice. I have been investigated myself.

My objection to telling my client an untruth, or a half-truth, or deftly telling truths that will make him believe untruths, or keeping my mouth shut with the same result, has no connection with morality or immorality. It is that all such methods defeat their own ends.

The best information about a client's affairs which I can get is what I get from himself. We must know facts and many of them; we can never know all. So we must get the most important and they are how the client thinks and feels and hopes and fears and wishes. Compared with these any actual occurrence in his life is of trifling moment. So we must gain his confidence, and establish a thoroughly sympathetic relation with him. Our investigation is or ought to be the very opposite of detection. To the mind of a detective nothing matters but to ascertain whether some one did or did not commit some act. But a real investigator, like a real inspector, wants to know the habitual trend of some one's life and practices. Whether he did or did not do some act at some time is, or may be, a pointer to the knowledge we need. It is not the knowledge.

If a social worker, doing family welfare work, cannot win the confidence of his clients so that they will tell him all he needs to know about their affairs, he is out of place. I should advise him to get a job selling groceries or shoes, or soliciting orders for lightning rods or family Bibles.

It is true that when your client tells you the truth, he at first, and perhaps for a long while, will tell you other things also. But consider the case of a person in acute distress. How can any one but himself realize how much it hurts? The only way to make outsiders feel the extent of the disaster is to exaggerate the facts.

Now let us suppose that we have failed to gain the confidence of our client, and that he refuses consent to what we think necessary in the way of enquiry into his concerns; what should we do? There's clearly only one fair and just course to follow. We must decline the case. We simply are not in a position to conduct it so as to be of service to him. We must let him get along the best he can or apply elsewhere. But I believe such cases are rare; rarer than the old "unworthy" ones used to be in the classifications of our grandfathers. But to go on with a case under such circumstances, to pursue it through relatives, former employers, old neighbors, the society of a city of former residence etc. and let the unfortunate client find out all this later, is not only immoral; it is positively indecent.

And what is the good of it all if it is done? Can we be of service to a client whom we have so outraged? Not as I see it. If the client accepts some supposed benefit at our hands, after such treatment of him, he is probably thoroughly pauperized; at any rate we have gone a long way towards making him a pauper, we have helped to destroy his self-respect.

ALEXANDER JOHNSON

Croton-on-Hudson, N. Y.

Adults and Children

I FIND myself in basic agreement with Dr. Cabot's distinction between what seems to be an immediate and objective result and the permanent effect of the method of getting this result upon the character of the person concerned. It is in this field that I find my own lapses from truth to be most frequent and I believe in the last analysis not excusable. The question of veracity has to do not only with our social work, but with the whole field of relation between adults and children where most of us lie unblushingly and with destructive effect upon our later standing in the minds of the children concerned. It seems to me in this field as with clients, Dr. Cabot suggests the true objective in most cases, which I understand to be statements that will prove to be in harmony with the whole truth as soon as that is known, even if for sufficient reason the *whole truth* cannot be at first stated. Personally I do not see how we are going to build up an enduring foundation of social opinion and cooperative activity without using the truth any more than we can run railway trains and fly airships without using the foundation of unchanging natural law.

Especially obnoxious to me in the field of social work is a very frequent custom in children's courts of making threats to send children away to institutions or to carry out some other line of punishment which acts the judge or the probation officer have no intention of doing, but simply threaten in order to scare the child. Certain it is that in all of the relations between children and adults and between adults themselves, any discovery that they have been deliberately deceived tends to weaken their confidence in the deceiver.

HENRY W. THURSTON

New York School of Social Work

In General —

I ONCE undertook to discuss with a class the basis for truthfulness and the circumstances if any under which one is not obligated to disclose all the facts that may be in one's possession. Later returns from the class in a quiz indicated that the net impression received by the class from the discussion was that one should lie whenever possible. Since then I have refrained from discussion of cases except as a specific problem has arisen.

In general of course we cannot at the same time enjoy a person's confidence and not treat him in such a way as to maintain it. The difficult question I should say would be as to how far one wisely enters into obligations to one individual which may interfere with obligations to other individuals and to the public.

JAMES H. TUFTS

Dean of Faculties, University of Chicago

Black and White

THE Survey has asked me to repeat for it my discussion of Dr. Cabot's paper when given to the Buffalo Social Workers' Club. Let me register myself first as 90 per cent in cordial agreement with Dr. Cabot's views on veracity, even when radical; and next as about 10 per cent in opposition.

I agree entirely with his principles of medical veracity so far as I know them, and in the main with his views on social veracity, as I have said, although contrary to current procedure. On points of practice, however, I speak with diffidence for my personal experience has been in community work more than in case work.

I agree with him as to veracity in cases of mental trouble; and as to not visiting the relatives of an unmarried mother without her knowledge, and her consent also if their whereabouts were known only through her. I am disposed to agree with him that it is better to take notes with the client's knowledge although I have heretofore advised the opposite. I should like to see experiments in having clients present at district committee conferences; and I think I agree with him in no registration without the client's consent if there is reason to believe that the client would object seriously, though

I would usually refuse aid unless that consent was given. As to recommendations, I agree that they should invariably be both veracious and candid, though I do not agree with his statement in Buffalo that we should write nothing in a recommendation that we would be unwilling to have seen by the person in question. I think also that he goes too far in saying that annual reports should not put their best foot forward by displaying successful cases only. Everyone knows that there must be failures also.

It was Dr. Cabot's climax that I seriously objected to. I followed my leader to the top, but instead of going over the top with him, disloyally led a revolt. "Master, go on, and I will follow thee, to the last gasp in truth," said old Adam to young Orlando. I gasped at the last gasp.

In closing he went so very far as to say that if an unmarried mother was living respectably, and chose to protect her name by calling herself "Mrs.," and he could not persuade her to do otherwise, he should feel it his duty to speak of her and to her as "Miss," and so betray her secret, rather than be guilty of unveracity. I opened the discussion by saying that in such a case I would say "Mrs." until I was black in the face rather than give her away.

I am against black lies always, but for white lies sometimes. I would not let a worthy, boresome friend know that he bored me; and if a poor woman with only one bonnet asked if I liked it I would "use the truth with scrupulous frugality."

Dr. Cabot's paper, however, is a most stimulating and needful tonic, and will do us all good. I hope he will continue to tell the truth and shame the devil, even if I have to play devil.

FREDERIC ALMY

Buffalo, N. Y.

DR. CABOT REPLIES

THE points which interest me most in these letters are:

1. Professor Tufts' terse and illuminating statement of the principle that "we cannot at the same time enjoy a person's confidence and not treat him so as to maintain it." All that I want to say about veracity in social work follows from this single proposition. You cannot eat your cake and have it too, deserve confidence and betray it.

2. Mr. Almy's assertion that my views on social veracity "are contrary to current social procedure." I should not have ventured to say so.

3. Mr. Almy's distinction between "white lies" and "black lies." I wonder if he can defend a definition of a "white lie" so as to escape the logic of Professor Tufts' sentence just quoted. I should say that any statement that violates the confidence which we have given people reason to have in us was a "black lie" and that no other statement was a lie at all. A lie breaks a promise spoken or implicit. All friendly or trustful relationships rest on such understandings. Sometimes the understanding is unmistakably clear, as when a witness is sworn in court. Sometimes it is vague. I take it that if on the witness stand Mr. Almy were asked about an unmarried mother who called herself "Mrs." he would give the facts as he knew them because he has definitely and publicly agreed to do so. Take a case where the understanding is somewhat less clear: suppose his brother asked, "Has he been married or not? Some doubts of it have reached me." Mr. Almy, I believe, would tell the truth. Suppose a social agency, aware that he was in a position to know the facts, asked him the same question. He would tell the truth, I believe. Suppose a distant, but responsible, relative of the girl asked. Again I think he would answer truthfully.

In all these cases the tacit but definite understanding between Mr. Almy and his interlocutor is supposed to be one of confidence in him and his veracity. To answer untruthfully would be betraying that confidence. In none of these cases would Mr. Almy hesitate to "give her away."

He doesn't believe in forcing the knowledge of her unmarried state on persons who are not expecting from him any such revelation or counting on him for it. No more do I.

There might remain persons regarding whom there is no clear certainty in his mind whether he has given them any

Bishop Brown's Bad Book

Bishop William Montgomery Brown has been officially summoned to appear before a Court of the Protestant Episcopal Church at Cleveland, Ohio, on May 27, 1924, to be tried for the twenty-three outrageous heresies embodied in his book entitled

Communism and Christianism

In reply to his summons Bishop Brown says in part: "My heresy does not consist in rejecting the theology of the Christian interpretation of redemptive religion, but in emptying it of its traditional supernaturalism and filling it with scientific naturalism. In this way I still hold to the Gods of the Old and New Testaments, but I empty them of their Mosaism and Paulinism and refill them with Darwinism and Marxism."

A copy of "Communism and Christianism," 224 pages, now in its 125th thousand, together with a copy of "Heresy," a magazine about the trial, revealing the bankruptcy of Orthodoxy, will be mailed for 25 cents.

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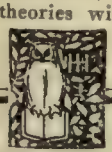

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implicit promise to communicate his knowledge about the unmarried state of such a girl. Then Mr. Almy thinks he *might* well remain silent. So do I. Is there any substantial difference between us?

RICHARD C. CABOT

Harvard University

COMMUNICATIONS

Health a Sex Specialty?

TO THE EDITOR: Is there any genuine cause for lasting satisfaction in the recent decisions on labor laws for women by a Supreme Court so vigilant as ours to protect property always, first and last?

To some of us, whose main solicitude is for a triumphant progress of labor, these decisions do but seem to declare the error of legislating on lines of sex alone.

To see women with one hand deprived of a basic wage—which is certainly the very basic pre-requisite for health and with the other hand shut out from fields of paid work which are, as well as one can see, no worse than many others left open to them (but often better) on the plea of health, seems a malicious joke. When this exclusion process shall have gone very far, will not women find themselves securely legislated into an inferior industrial caste?

How vastly more rational, more common-sense, and more durably fundamental it would be to protect all youth horizontally instead of just certain groups of women laterally! As the latter process grows will it not be the fact that the only protected people will be the men of organized labor who are so nicely relieved of women's competition?

By the way: did any one ever examine the facts of what women's health and strength may come to when they are well fed and well housed? And I suppose you know of the studies made by New York physicians of the effect upon sterility of the male parent's overstrain and unhygienic conditions of life (including, perhaps, a non-minimum wage, not enough to eat, and too much work)? Oh for a good Labor Party to arise which would declare that health was not a sex specialty and that there should be no castes in labor but that all workers should unite to recreate the conditions of Labor.

LAVINIA L. DOCK

Fayetteville, Pa.

Work--Study--Play

TO THE EDITOR: Through the kindly offices of some admiring friend whose enthusiastic loyalty was greater than his knowledge of the writer's limitations, my "character was passed" in a recent paragraph in The Survey, even though to the detriment of the so-called "average mayor," or "state officeholder."

But I do not at all get the point in a later number about the close "resemblance between these work-study-play students and those found in regular schools (March 15, p. 695). Does this sarcastic reference grow out of long study and intimate observation of what is being done in the Gary Schools, or is it just a snap-judgment impression taken at random from some untoward incident or hostile criticism by some political or religious opponent?

In spite of the opposition of the Steel Corporation in the early days, and that opposition was definite and harmful, although they are now proud of their schools; in spite of the deliberate, malicious, and long-continued opposition of the Chicago Teachers' Federation and the other federations of that kind, as to the "Platoon" system as they call it; in spite of the oft-offered criticism that it is a scheme on the part of the Steel Corporation to turn out boys and girls fit chiefly for use in its mills, which is, of course, the wildest kind of long-haired propaganda, the furthest from the truth; in spite of the screaming and fanatical criticism by "The Menace" several years ago, which was, of all things, the most amusing to those of us who happen to know intimate details concerning the

school plan here; in spite of the opposition of some who came along deliberately getting inside, to be able to bore from within; in spite of a dozen other things that might be enumerated, that certainly under ordinary circumstances would have been enough to wreck any kind of a school system, let alone wear out the patience of those who were trying to work out the problem, the Work-Study-Play System in Gary has come to be a remarkable success.

I use that word advisedly. From the standpoint of the ability of the child to fit into the life of the community after he is out of school; from the standpoint of the ability of the child to measure up to the work done by other students in the regular schools, colleges, and universities, after he leaves these schools; from the standpoint of what is more important, especially in view of the ability of the average student who comes out of these schools, to meet the issues of life, to measure up to challenges whether patriotic, civic, or otherwise; and even more from the standpoint of the balance, poise, resourcefulness, ability to handle himself or herself under difficulties, in fact from almost any possible angle that you can name, it strikes me after now sixteen years of intimate study and observation of the workings of the program, that it does do the most remarkable piece of citizenship building now done anywhere on so large a scale, due regard being had for costs.

Having had a brother, two sisters (two of whom entered college from these schools) and now a daughter in them, and knowing, as the head for years of our Associated Charities, and County Chairman of the Red Cross, of the social issues involved as well, I feel that I ought to know.

The race problem with nearly two thousand colored children, the polyglot psychology with over forty languages directly represented, the terrific pressure of rapidity of growth, and the competition of Chicago salaries, all have contributed to the task.

Nevertheless, more children stay into high school; they get more training in art; e. g., the best annual exhibition of contemporaneous artists, with two exceptions, in the whole state of Indiana, is held here; more shoe repairing is taught; a great number of students study music, e. g., over five hundred students are members of bands or orchestras; more adults go to night schools; and continuation schools; more people use the buildings all the week; more physical training and sound health work is done; the taxpayer gets much more for his school dollar, and the teacher (bless her!) does more for hers by far in Gary than in any other school system in proportion, that I have seen, and I have studied them more or less from Minneapolis to New Orleans, and from St. Louis to New York City. And "the half has not been told."

C. O. HOLMES

President State Conference Correction and Charities, of Indiana, president Indiana Tuberculosis Association, State Senator, president South Side Trust and Savings Bank

(The "innuendo" referred to by Mr. Holmes was one of those attempts to be facetious, which seems to have failed. If the reader will make a conscious effort to find the facetiousness in the remark, his effort will be (faintly) rewarded.—THE EDITOR.)

The New School

TO THE EDITOR: Dr. Hart's article on The Curriculum of the New School in The Survey of March 15, has seemed to many of us the best word that has been written on the subject! We hope he will continue to discuss the problem, thus helping to reveal and also to solve it.

GRACE M. LICHTEN

New York

Schools and the World We Live In

TO THE EDITOR: I do not know who your "J. K. H." may be, but I would like to personally compliment the writer of The New School and the Community. It is an excellent portrayal of the means used by certain schools of the "new" type to unfit children for the world they must live in, even if they do fit them for some kind of ideal world, which, when you come down to it, may not be so very ideal after all!

The Servants of Relief for Incurable Cancer

have got on well with their petitions for a large Fund to build a fireproof Rosary Hill Home at Hawthorne, Westchester County, N. Y., for destitute cancer cases, of all creeds and nationalities. $111,000.00 has been received in the last three years, and $59,000.00 has been expended in excavating, some building and furnishing of a first portion of the Home to hold 25 of the men and women already harbored in the old wooden Home; and $200,000.00 is needed to build the main fireproof Home for 100 persons. When it can be done depends upon the quick or slow response in donations of those who compassionate deplorable needs. Our first two large wards, with small rooms and kitchen, laundry and large well, are praised as a most cheerful and convenient beginning, on the fine hill adjacent to our present wooden house, occupied by our patients (numbering 45 or more at a time) for the last 23 years. All is warmly endorsed by doctors for the many windows and large spaces. For the peace and pleasure of these destitute invalids the piping for funds must go on, for no money is received from our poor; so do not, we implore, withhold the precious $1.00, nor the occasional meteor, a big sum, from a charity that cancer makes necessary today.

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3. *"The Federation Movement Among Social Agencies in America"*—C. M. Bookman
4. *"The Correlation of Public and Private Social Service"*
5. *"Social Aspects of Farmers' Cooperation"*—Aaron Sapiro
6. *"The Farm Home"*—Rev. Edwin V. O'Hara
7. *"The Relation between Urban and Rural Social Work"*—E. C. Lindeman
8. Conference Sermon: *"The Coming Kingdom"*—Rev. W. A. Cameron
9. *"International Cooperation for Social Welfare"*—Miss Jane Addams, Dr. René Sand
10. *"Negro Migration and Its Effect on Family and Community Life in the North"*—Dr. George E. Haynes
11. *"Negro Migration and Its Effects on Family and Community Life in the South"*
12. *"Immigration Legislation and Its Administration as It Bears upon the Problem of Assimilation in the United States"*—W. W. Husband
13. *"Immigration Legislation and Its Administration as It Bears upon the Problem of Assimilation in Canada"*—W. J. Egan
14. *"Prohibition: The Problem of Enforcement from the Federal Standpoint"*—Mrs. Mabel Walker Willebrandt
15. *"Prohibition: The Problem of Enforcement from the State Standpoint"*

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National Conference of Social Work

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Perhaps for the failings of the "New Schools" we should blame a very false and dangerous part of modern pseudo-psychology, which declares that all "repression" is harmful! Happiness and success depend so completely on the repression of anti-social impulses that one marvels it is not obvious that this theory can be developed only by solitary folk living in caves.

Anyway, give my regards to "J. K. H."

Chas. K. Taylor

The Outlook, New York

Mental Clinics in South Carolina

To the Editor: In your issue of April 15 on p. 109 there appears the announcement that the first mental hygiene clinic in the Carolinas was opened in Asheville, N. C., in March under the direction of Dr. Louis Bisch, formerly lecturer at Columbia, and psychologist of the New York City police department.

In order that the record may be kept straight I am sending you one of our annual reports for 1923 and would respectfully call your attention to the following paragraph:

Under the auspices of the City Board of Health and the Associated Charities of Columbia a mental clinic was established on January 24. This clinic is held on every Thursday afternoon by some member of the staff at which time examinations are made of nervous and mental troubles, advice given and proper treatment instituted. It has been of great value to the people of the city and county and the hospital is greatly indebted to Miss Margaret Laing of the Associated Charities for her interest and the service she has rendered in its conduct.

On January 31 of this year the second clinic was opened at Greenville, S. C., and on March 14 another one at Spartanburg. I might also add that the hospital conducted a mental clinic in 1922 at the hospital.

C. F. Williams, M.D.

Superintendent, South Carolina State Hospital, Columbia, S. C.

Dental Clinics in Schools

(*Continued from page* 212)

Preventive dentistry should be available to all children of school and pre-school age, in opinion of this report, on the same terms as public education. Its cost is less than 5 per cent of the usual per capita cost of school education, and it is a measure which will make more efficient the other 95 per cent of the expenditure. Experience indicates the economy of the school clinic for prophylactic work for children—since the use of the schools avoids problems of plant and equipment, of transportation, and of the making and keeping of appointments, found to be a serious consideration in children's clinics under other auspices. It also makes possible a coordination of the dental program with the general question of health education which makes for its most effective use. While prophylactic dental work for children should be localized in the schools or elsewhere, it is essential that the dental work itself be under centralized professional supervision. Curative work, on the other hand, can be performed most economically in centralized institutions, which will serve large units of the population, with 250,000 as a probable maximum, though under congested city conditions, it might be greater.

The study of dental clinics just completed in New York City shows that most non-municipal dental clinics charge stated fees, which usually are lower than cost, and which are remitted when the patient is unable to pay. For dental care other than prophylaxis a charge for materials, etc., is generally made in the clinics, which also must be remitted at need. The dental profession, as its own members have indicated through the resolutions of the New York Oral Hygiene Committee, have everything to gain by a general overhauling and rearranging of existing facilities to obtain their maximum utilization, since at present, the committee recognizes dental facilities are strikingly inadequate in proportion to the need of them for the maintenance of health, comfort and working efficiency.

M. R.

Among the courses available to students attending the Summer Institute, July 7th to August 16th, are the following:

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Social Studies

Conducted by
Joseph K. Hart

Our Group and Our Culture

WE live in, and by means of, and for our groups. This fact explains many things, as we have seen in these studies. More than any other fact, it explains the character and quality of our culture.

All cultures were originally group cultures; they are, probably, little more than group cultures, to this day. Primitive group life was early filled up with patterns. The individual could not be trusted: he had to have patterns of action, patterns of feeling and emotion, patterns of such intellection as was permissible. These patterns eventually covered all phases of the group life: its industry, its civic organization, its relationships to strange and alien groups, its morality, its sex relationships, its religious observances, its handling of the young. All its past was molded and remolded to conformity with these patterns; all its future was envisaged as but "copying fair the past." It protected this culture from all contaminations from without; it transmitted it as nearly unchanged as was possible to the young as their assurance of a worthy future.

All primitive groups were compelled, now and again, to come to terms with neighboring groups. Sometimes, these terms were "war to the death"; sometimes, peace by agreement. When two neighboring cultures are not too diverse, toleration is possible. If the cultures are similar in important respects, a legend of kinship, dating from some mythical ancestor, may grow up, changing toleration into brotherhood. This is particularly possible if the outer marks of group life are similar: if the groups have a like color; similar languages; or manners, customs and ceremonials with some common elements.

However the result may have been achieved, humanity, at the dawn of "history," was largely divided into certain great culture groups, which were distinguished from each other partly by color, partly by language, partly by customs and institutions. Some of these distinctions had become identified with nature. The famous "Curse and Blessing of Noah" (See Genesis, 9:25) illustrates the bitter form of these early distinctions.

THE net result of the centuries of cultural warfare, since the beginnings, has been the production of fixed beliefs, in practically all peoples, of the cultural superiority of "our group." To the Jews, all other races were "gentiles," that is, groups without ancestry. To the Greek, all other races were "barbarians." To the Christians, all non-Christians were "pagans," that is, crude peasants from the wild country. To the city Christian, all others were "heathen," that is, dwellers on the heath. To the Chinese, China was the "Middle Kingdom," around which all other lands lay on as on a fringe. To the "good American," America is being ruined by "dagoes," "polacks," "greasers" and their innumerable like. For a century, at least, the self-sacrificing "white man" has been carrying the "burden" of the world.

In this "war of cultures" three paths are open. "Our group" can go in for a war of extermination against all other groups. "We" can consider our culture the ultimate of culture: a Kultur; and we can wage a holy war against all else. This program, often tried, has not been conspicuously successful—in the long view.

As a second plan, "we" can try to destroy all other cultures and impose our culture upon other groups. That is, we can "ize" these other groups. (In America "we" call it American-ize). We can attempt to strip them of everything distinctive of their racial, national, cultural past, and dress them in cultural clothes of our own manufacture. We are not good tailors: we scarcely understand "clothes" at all; but we hold that a badly-dressed American makes a better neighbor than a well-dressed alien. This program is not wholly American: it may be found almost everywhere; but nowhere more devotedly than by certain types of Americans. The results are not always desirable, however. "Izing" grows more ruthless as it proceeds: *vide,* the Ku Klux Klan.

THERE is a third pathway; or, at least, a third pathway might be found—if we were not so fully committed to our group attitudes and cultures. This third pathway is not inconsistent with political nationality; but it will be promoted by the growth of international accord. This third way may be called Cultural Pluralism. If we were, as we fondly imagine, logical creatures, we should be able to envisage a world in which many sorts of culture groups could live side by side, with mutual respect and advantage, learning from one another and teaching one another in the ways of understanding, justice and peace. Diversity of culture makes a much more interesting world than does monotony of culture. Some day we shall begin to appreciate this fact. The Swiss and the British (of many shades and cultures) find it not impossible for individuals of most diverse characteristics to live together in the same land, under the same flag, even in the same city, with mutual respect and advantage, learning from one another and teaching one another in the ways of understanding, justice and peace.

BUT we humans are not logical. We are still paying interest upon the investment of the primitive group in its safety: our inheritance of that primitive psychology expresses itself in militaristic forays abroad, in cultural intolerance at home. In these respects, we are not "modern": we are as primitive as the Bushman. We excel the Bushman in one respect, only: we have armed our belligerency and intolerance with weapons unknown to him.

The present renaissance of this cultural intolerance is not a mark of democratic progress. We find here the gravest defect of our so-called intelligence. We seem not able to accept the joys and enrichments that inhere in diversity of cultures. We know only fear of the different and irritation in the presence of the variant. Everything not our own seems so unreasonable as to be either foolish or, what is more likely, sinister. If the too-familiar breeds contempt, the too-unfamiliar arouses alarm.

But mind is plastic. A hint may be all that is needed to change the direction of our attitudes, and to bring us to share in that "far-off, divine event," when Humanity, diversely rich, shall have become "our group."

Our Social Institutions
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XVI. Problems of the Future

The world is not finished. The work is not all done. Democracy is still largely of the future. Human nature is still far from being completely explored. Human society is still imperfect. The motives of men are still but dimly understood. The future is a challenge to every inquiring mind and to every adventuresome spirit.

There is plenty of room for pioneers. Not so much, any more, on the old frontiers of geography, battling with the wilderness of nature for freedom, but on the new frontiers of social organization and reconstruction. Here there is real work to be done. Here are some "old settlers," belonging to outgrown ages, who still claim the right to do as they please with "their own property." Here, on the other hand, are eager prospectors, who would set fire to this tangle of old days, burn up everything and "build the future of the ruins." Here are many unsettled boundaries of thought and feeling: here are great problems! What are some of them?

1. Provincialism and International-Mindedness

Is America part of the world? Should it be? Can we become world-citizens without ceasing to be Americans?

2. Government

Is government something outside the people? Above the people? Should people control their own government? Can this ever be done? How?

3. Communication and World Information

Is knowledge of world happenings of any importance? Who should know these things? Are people getting the facts?

4. Education, Recreation and Beauty

Who should be educated? Who is being educated? What is this education? Does it include capacity to use leisure wisely? Does it develop love of beauty? Does education ever apply itself to practical things, like making a decent and a beautiful world?

5. Conservation of Our Resources

Americans sometimes almost boast of their wastefulness. Are our resources unlimited? Is it foolish to be thoughtful? Have we the right to waste our natural wealth indefinitely?

6. The More Just Distribution of Wealth

Does everyone "get what is coming to him," today? Are present economic and legal conditions any advance over those of Europe? Over those of Europe in 1824? In 1524? Is a more equitable system of wealth distribution possible? Where would such a system be likely to take us?

7. Community Organization

How have American communities come into existence? Has your community ever been studied by any thoughtful group or individual? Has your community any special advantages? Any special disadvantages? Any special defects? Have you any sort of plan for the further development of your community?

8. The Development of Democracy

Does America still believe in democracy? Does your community? What is democracy? Have we found out the final answer to that question? What is lacking in our democracy? Have we the knowledge? Have we the ideals? Have we the will and the courage?

References:

James H. Tufts, Our Democracy. Henry Holt and Co.

Questions on
Current Issues

Statesmanship and Psychology

The first lesson in (theoretical) civics we learned in the little red school house was that "the people" are always likely to turn into a "mob," and smash something; that the "founding fathers" had wisely foreseen this, and had set up a series of governmental instruments by which "the mob" could always be forestalled; that the Senate was (next after the Supreme Court) the most dependable of instruments for this purpose; and that, whatever storms of passion might rage in "the people," the Senate would be forever, dignifiedly, on the job.

The first lesson in the "psychology of intelligence" taught us by the protagonists of the "Nordic Complex" was that children and aliens are ruled by passions, but that Nordics live and move and have their being in intelligence.

Well, the best example of "the mob" we have had in America since 1918 was given in the Senate a few weeks ago, when the diplomacy of twenty years was blown away in a rage; and, on that same occasion, "Nordic intelligence" sank to the level of whatever passion is anywhere in the world. It was not an admirable exhibition. But it would be worth all it cost if it served to destroy the myths stated above; the myths, namely, that "senators" are free from the instincts of "the people," that is, "the mob"; and that "Nordics" are more intelligent than children and aliens. Must "statesmanship" rest forever on myths? Can't psychology find some dependable facts with which to gamble?

1. Statesmanship

What is a statesman? When a provincial citizen is elected to Congress, what happens to his mentality? Was he elected because of his intelligence? After he is elected, does he live an intelligent life? Does the atmosphere of Washington tend to make him more intelligent? Does his mind grow, or does it just expand? And if it expands, what fills in the vacant spaces? Could a statesman be recognized by any significant characteristics in a general crowd? How does a statesman really differ from other people?

2. Psychology

What is psychology? How many different kinds of psychology are there in the world? How many of these are reliable? What does psychology deal with: facts, or hopes? When a psychologist starts to study or to write, should he have his mind made up in advance as to where he is going to come out? Should psychology teach us new things; or should it enable us to prove what we already know? Does the psychologist really know anything; or does he just hope for some "far-off divine event" and use his psychology to help bring that event into reality? Does the fact that psychology teaches us how large a part wishes play in our mental life keep the psychologist from relying upon wishes? Does the psychologist have more or fewer wishes than other people? What are the characteristics of a psychologist? How does he differ from other people?

Should statesmen take lessons from psychologists? Would some knowledge of psychology make them better or worse statesmen? What basis have we in psychology for the doctrine of "Nordic supremacy"? What basis in history? Was Moses a Nordic? Was Confucius? Was Pericles? Socrates? Julius Caesar? How can you account for the survival of the world prior to the coming of the Nordics?

References:

Pages 207, 210.

The books mentioned on this page may be obtained through The Survey Book Department.

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AMERICAN SOCIAL HYGIENE ASSOCIATION—370 Seventh Ave., New York. To promote a better understanding of the social hygiene movement; to advance sound sex education; to combat prostitution and sex delinquency; to aid public authorities in the campaign against the venereal diseases; to advise in organization of state and local social-hygiene programs. Annual membership dues $2.00 including monthly journal.

CHILD WELFARE LEAGUE OF AMERICA—C. C. Carstens, director. 130 E. 22d Street, New York City. A league of children's agencies and institutions to secure improved standards and methods in their various fields of work. It also cooperates with other children's agencies, cities, states, churches, fraternal orders and other civic groups to work out worth-while results in phases of child welfare in which they are interested.

COMMUNITY SERVICE—315 Fourth Avenue, New York City. A national civic movement for promoting citizenship through right use of leisure. It will, on request, help local communities work out leisure time programs. H. S. Braucher, secretary.

COUNCIL OF JEWISH WOMEN—305 W. 98th Street, New York. Miss Rose Brenner, pres.; Mrs. Harry Sternberger, ex. sec'y. Promotes civic cooperation, education, religion and social welfare in the United States, Canada, Cuba, Europe.

Department of Immigrant Aid—799 Broadway. Mrs. S. J. Rosensohn, chairman. For the protection and education of immigrant women and girls.

COUNCIL OF WOMEN FOR HOME MISSIONS—156 Fifth Avenue, New York. Organized in 1908; 20 constituent Protestant national women's mission boards. Florence E. Quinlan, exec. sec'y. Committee on Farm and Cannery Migrants, Summer Service for College Students, Laura H. Parker, exec. supervisor.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA—Constituted by 30 Protestant denominations. Rev. Chas. S. Macfarland, Rev. S. M. Cavert, gen'l sec'ys; 105 E. 22nd Street, New York.

Commission on the Church and Social Service—Rev. Worth M. Tippy, exec. sec'y; Rev. F. Ernest Johnson, research, sec'y; Agnes H. Campbell, research ass't; Inez M. Cavert, librarian.

HAMPTON INSTITUTE—Trains Negro and Indian youth for community service. Advanced courses: agriculture, builders, business, home-economics, normal. Publishes "Southern Workman" and free material on Negro problems. J. E. Gregg, principal.

INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS—First appointed 1854, located New York City 1866, incorporated 1883. Headquarters office, 347 Madison Ave., New York City, N. Y. Tel. Vanderbilt 1200. Branch offices, Chicago, Atlanta, Denver. Chairman, James M. Speers; Treasurer, B. H. Fancher; General Sec'y, John R. Mott. The Committee maintains a staff of executive and traveling secretaries for service in the interests of the Young Men's Christian Associations at home and abroad.

JOINT COMMITTEE ON METHODS OF PREVENTING DELINQUENCY—Graham Romeyn Taylor, executive director, 50 East 42d Street, New York. To promote the adoption of sound methods in this field, with particular reference to psychiatric clinics, visiting teacher work, and training for these and similar services; to conduct related studies, education and publication; and to interpret the work of the Commonwealth Fund Program for the Prevention of Delinquency.

NATIONAL ASSOCIATION OF CIVIC SECRETARIES—Walter T. Arndt, president, New York; Robert E. Tracy, secretary, 313 South Broad Street, Philadelphia. Purpose—To provide contact and interchange of ideas and information among professional secretaries of civic organizations. Annual meeting held with National Municipal League.

NATIONAL BOARD OF THE YOUNG WOMENS CHRISTIAN ASSOCIATIONS—Mrs. Robert E. Speer, president; Miss Mabel Cratty, general secretary, 600 Lexington Avenue, New York City This organization maintains a staff of executive and traveling secretaries to cover work in the United States in 1,034 local Y. W. C. A.'s on behalf of the industrial, business, student, foreign born Indian, Colored and younger girls. It has 159 American secretaries at work in 49 centers in the Orient, Latin America and Europe.

NATIONAL CHILD LABOR COMMITTEE—Owen R. Lovejoy sec'y: 215 Fourth Avenue, New York. Industrial, agricultural investigations. Works for improved laws and administration children's codes. Studies health, schools, recreation, dependency delinquency, etc. Annual membership, $2, $5, $10. $25 and $100; includes monthly bulletin, "The American Child."

NATIONAL CHILD WELFARE ASSOCIATION, INC.—Chas. F. Powlison, gen. sec'y; 70 Fifth Ave., New York. Originates and publishes exhibit material which visualizes the principles and conditions affecting the health, well being and education of children. Cooperates with educators, public health agencies, and all child welfare groups in community, city or state-wide service through exhibits, child welfare campaigns, etc.

THE NATIONAL COMMITTEE FOR MENTAL HYGIENE—Dr. William H. Welch, pres.; Dr. Frankwood E. Williams, med. dir.; Dr. Clarence J. D'Alton, executive assistant; Clifford W. Beers, sec'y; 370 Seventh Avenue, New York City. Pamphlets on mental hygiene, nervous and mental disorders, feeble-mindedness, epilepsy, inebriety, criminology, psychiatric social service, backward children, surveys, state societies. "Mental Hygiene," quarterly, $3.00 a year; "Mental Hygiene Bulletin," monthly, $ .25 a year.

NATIONAL CONFERENCE OF SOCIAL WORK—Grace Abbott, president, Washington, D. C.; W. H. Parker, secretary, 25 East Ninth Street, Cincinnati, Ohio. The Conference is an organization to discuss the principles of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the Proceedings of the meeting, and issues a quarterly Bulletin. The fifty-first annual meeting of the Conference will be held in Toronto, Canada, June 25th to July 2nd, 1924. Proceedings are sent free of charge to all members upon payment of a membership fee of five dollars.

NATIONAL COMMITTEE FOR THE PREVENTION OF BLINDNESS—Lewis H. Carris, managing director; Mrs. Winifred Hathaway, secretary; 130 East 22nd St., New York. Objects: To furnish information, exhibits, lantern slides, lectures, personal service for local organizations and legislation, publish literature of movement —samples free, quantities at cost. Includes New York State Committee.

NATIONAL FEDERATION OF SETTLEMENTS—Robert A. Woods, sec'y; 20 Union Park, Boston. Develops broad forms of comparative study and concerted action in city, state and nation, for meeting the fundamental problems disclosed by settlement work, seek the higher and more democratic organization of neighborhood life.

NATIONAL ORGANIZATION FOR PUBLIC HEALTH NURSING—Member, National Health Council—Anne A. Stevens, R.N., director, 370 Seventh Avenue, New York. For development and standardization of public health nursing. Maintains library and educational service. Official Magazine, "Public Health Nurse."

NATIONAL PHYSICAL EDUCATION SERVICE—315 Fourth Avenue, New York, N. Y. To obtain progressive legislation for physical education. Established at the request of a committee created by the United States Bureau of Education; 35 national organizations cooperating. Maintained by the Playground and Recreation Association of America.

NATIONAL TUBERCULOSIS ASSOCIATION—370 Seventh Ave., New York. Dr. Livingston Farrand, president; Dr. Linsly R. Williams, managing director. Pamphlets on methods and programs for the prevention of tuberculosis. Publications sold and distributed through state associations in every state. Journal of the Outdoor Life, popular monthly magazine, $2.00 a year; American Review of Tuberculosis, medical journal. $8.00 a year; and Monthly Bulletin, house organ, free.

NATIONAL URBAN LEAGUE—For social service among Negroes. L. Hollingsworth Wood, pres.; Eugene Kinckle Jones, exec. sec'y; 127 E. 23rd St., New York. Establishes committees of white and colored people to work out community problems. Trains Negro social workers. Publishes "Opportunity"—a "journal of Negro life."

NATIONAL WOMEN'S TRADE UNION LEAGUE—Mrs. Raymond Robins, honorary president; Mrs. Maud Swartz, president; 311 South Ashland Blvd., Chicago, Ill. Stands for self-government in the work shop through organization and also for the enactment of protective legislation. Information given.

PLAYGROUND AND RECREATION ASSOCIATION OF AMERICA—315 Fourth Avenue, New York City. Joseph Lee, president; H. S. Braucher, secretary. Special attention given to organization of year-round municipal recreation systems. Information available on playground and community center activities and administration.

PROPORTIONAL REPRESENTATION LEAGUE—To secure representation for all. C. G. Hoag, sec'y, 1417 Locust St., Philadelphia. Membership, $2.00, entitles to quarterly P. R. Review.

RUSSELL SAGE FOUNDATION—For the Improvement of Living Conditions—John M. Glenn, dir.; 130 E. 22nd St., New York. Departments: Charity Organization, Child-Helping, Industrial Studies, Library, Recreation, Remedial Loans, Statistics, Surveys and Exhibits. The publications of the Russell Sage Foundation offer to the public in practical and inexpensive form some of the most important results of its work. Catalogue sent upon request.

TUSKEGEE INSTITUTE—An institution for the training of Negro Youth; an experiment in race adjustment in the Black Belt of the South; furnishes information on all phases of the race problem and of the Tuskegee idea and methods; Robert R. Moton, prin.; Warren Logan, treas.; A. L. Holsey, acting sec'y, Tuskegee, Ala.

VOLUNTARY PARENTHOOD LEAGUE, INC.—19 West 44th Street, New York City. Mary Ware Dennett, Director. Aims, to correct laws regarding birth control information, and to promote better parenthood. Actively working for passage of Cummins-Vaile Bill now before Congress.

WORKERS' EDUCATION BUREAU OF AMERICA—Spencer Miller, Jr., sec'y; 476 West 24th St. A clearing-house for Workers' Education.

PERIODICALS

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BULLETIN BOARD

ASSOCIATION OF GOVERNMENTAL LABOR OFFICIALS OF THE UNITED STATES AND CANADA: Annual Convention: Chicago, Illinois. May 19-23. Chairman, Geo. B. Arnold.

CLEVELAND COMMUNITY WELFARE ANNUAL CONFERENCE: Cleveland. May 14-16. Director, Rowland Haynes, Cleveland Welfare Federation, Electric Bldg., Cleveland, Ohio.

VIRGINIA STATE CONFERENCE OF SOCIAL WORKERS: Petersburg. May 18, 19, 20.

AMERICAN MEDICAL ASSOCIATION: Annual Conference. Chicago. May 19-23. Sec'y, Dr. Olin West, 535 N. Dearborn St., Chicago, Ill.

CALIFORNIA STATE CONFERENCE OF SOCIAL WORK: Long Beach. May 25-29. Sec'y, Miss Anita Eldridge, 436 O'Farrell St., San Francisco.

NORTH CAROLINA STATE NURSES ASSN: Annual Meeting. Winston-Salem, N. C. May 27, 28, 29. Sec'y, Miss Edna L. Heinzerling, N. C. Baptist Hospital, Winston-Salem.

VIRGINIA STATE NURSES ASSN: Annual Meeting. Roanoke, Va. May 27, 28, 29. Sec'y, Blanche F. Webb, R.N., 300 W. York St., Norfolk, Va.

EMPLOYED OFFICERS OF THE Y. M. C. A., TRIENNIAL CONVENTION: Blue Ridge, N. C. May 27-30. J. W. Pontius, Y. M. C. A., Columbus, Ohio.

THE AMERICAN ASSN. FOR THE STUDY OF THE FEEBLE-MINDED: Washington, D. C. May 30-June 2. Sec'y, Dr. B. W. Baker, Laconia, N. H.

OREGON STATE CONFERENCE OF SOCIAL WORK: Portland. May 30-June 1. Ex. Sec'y, Miss Alita Brownlee, Madison Bldg., Portland, Oregon.

NATIONAL FEDERATION OF DAY NURSERIES: Toronto, Can. May 31-July 1. Ex. Sec'y, Miss H. M. Sears, 289 4th Ave., N. Y. City.

BOY'S CLUB FEDERATION: Pittsburgh, Pa. June 2-5. Sec'y, C. J. Atkinson, 3037 Grand Central Terminal Bldg., N. Y. City.

WISCONSIN CONFERENCE OF SOCIAL WORK: Biennial State Meeting. Green Bay. June 3-5. Ex. Sec'y, Aubrey Williams, University Extension Bldg., Madison, Wis.

AMERICAN PSYCHIATRIC ASSOCIATION: Atlantic City. June 3-6. Sec'y, Dr. C. F. Haviland, Drawer 18, Capitol Sta., Albany, N. Y.

GENERAL FEDERATION OF WOMEN'S CLUBS: Los Angeles, Calif. June 3-13. Corresponding Sec'y, Mrs. S. H. Godfrey, 1766 Girard Ave., S. Minneapolis, Minn.

NATIONAL LEAGUE FOR NURSING EDUCATION: Detroit. June 16-21. Sec'y, Miss Ada Belle McCleery, Evanston Hospital, Evanston, Ill.

NATIONAL ORGANIZATION OF PUBLIC HEALTH NURSING: Detroit, June 16-21. Director, Miss Anne Stevens, 370 Seventh Ave., N. Y. City.

NATIONAL LEAGUE OF GIRLS' CLUBS: Smith College, Northampton, Mass. June 18-22. Educational Sec'y, Miss Mary T. Ely, 472 W. 24th St., N. Y. City.

THE NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE: Toronto, Ont., Canada. Sec'y, Sam'l A. Goldsmith, Room 1806, 114—5th Ave., N. Y. City.

AMERICAN ASSOCIATION OF HOSPITAL SOCIAL WORKERS: Toronto, Can. June 26-July 2. Sec'y, Miss Lena R. Waters, Johns Hopkins Hospital, Baltimore, Md.

NATIONAL EDUCATION CONVENTION: Washington, D. C. June 29-July 5. Sec'y, 1201 Sixteenth St., N.W., Washington, D. C.

NATIONAL CONFERENCE OF SOCIAL WORK: Toronto, Canada. June 25-July 2. Sec'y, Wm. Hammond Parker, 25 E. 9th St., Cincinnati, Ohio.

NATIONAL ASSOCIATION FOR ADVANCEMENT OF COLORED PEOPLE, ANNUAL CONFERENCE: Philadelphia. June 25-July 2. Sec'y, Walter White, 69 Fifth Ave., N. Y. City.

NATIONAL FEDERATION OF SETTLEMENTS: Toronto. June 26-29. Sec'y, Robert A. Woods, 20 Union Park, Boston, Mass.

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CLASSIFIED ADVERTISEMENTS

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CASE WORK supervisor of Family Welfare Society in Florida city of one hundred thousand. Must have several years' experience in family case work and be capable of training the inexperienced visitor. Preferably a Southern woman or experience in Southern field. Give age, experience, religion, minimum salary, references. 4810 SURVEY.

WANTED: Young woman who is in position to give several months voluntary service. Opportunity for education in labor movement through practical organizing work in an interesting field. Bookkeepers, Stenographers and Accountants Union, 3 West 16th Street, New York City.

JEWISH Orphanage with cottage plant of most modern type located in suburban district of Baltimore and conducting in addition a boarding-out service requires a superintendent. Address applications by mail only to Mr. M. Rothschild, President, Sun Life Insurance Company of America, Baltimore, Md.

WANTED: Executive secretary for County Tuberculsis Association. Also Nurse for rural county work in middle-west. Salary $150.00 a month. 4824 SURVEY.

WANTED: Neighborhood nutrition and health worker in large eastern city. One who has a knowledge of Yiddish preferred. 4823 SURVEY.

WANTED: By child placing agency in Connecticut, experienced field worker. State training, experience, references, and salary expected. 4820 SURVEY.

GRADUATE NURSES, dietitians, laboratory technicians for excellent hospital positions everywhere. Write for free book now. Aznoe's Central Registry for Nurses, 30 N. Michigan Ave., Chicago, Illinois.

FAMILY Case Visitor and Case Supervisor wanted. State education, experience, references and salary expected. Box 1134, Pittsburgh, Pa.

ASSISTANT Girls' Worker for large Settlement, not in New York City. 4816 SURVEY.

COOPERATIVE PLACEMENT SERVICE. Social workers, secretaries, superintendents, matrons, housekeepers, dietitians, cafeteria managers. The Richards Bureau, 68 Barnes Street, Providence, R. I.

WORKER capable of directing girls' department of Philadelphia Settlement. State age, education and experience. 4773 SURVEY.

WANTED: In Eastern city, Jewish case work supervisor, capable of training workers and able to make effective community contacts. 4694 SURVEY.

WANTED: Superintendent for Jewish Home at Scranton, Pa., caring for aged and orphaned, with capacity of 40 inmates. Applicant to state in own hand writing, age, social condition, education, experience, salary expected (complete maintenance given here), references, attitude towards Mosaic Dietary laws. Must go on duty no later than June first. 4835 SURVEY.

WORKERS WANTED

WANTED: Jewish, Yiddish speaking, trained nurse as Assistant to Head Worker in social service office. References and experience required. Write to Social Service Department, Free and Central Synagogues, 40 West 68th Street, New York.

YIDDISH speaking, graduate nurse wanted to take charge of summer camp for mothers and children in mid-western city for months July and August; capacity fifty. State experience, qualifications and salary expected. 4834 SURVEY.

WANTED: In Pittsburgh, case worker (Jewess preferred) for girls. State age, education, training, experience, salary desired. Give references. 4828 SURVEY.

TEACHERS WANTED

TEACHERS wanted for public and private schools, colleges and universities. Education Service, Steger Building, Chicago; Southern Building, Washington; 1254 Amsterdam Ave., New York.

SITUATIONS WANTED

SUPERINTENDENT and Matron, would like position in Industrial Farm School, Orphan Asylum, or Boys Home; thoroughly trained by years of experience and competent to reclaim the boy, who is drifting to a life of crime. Best of references. 4818 SURVEY.

GENTLEWOMAN, now successful house mother in New York school, wishes similar position for September. School or institution outside city. Eastern States only. Unusual qualifications, best references. 4826 SURVEY.

MALE worker in child welfare thirteen years, wishes change from present work, which is superintendency of large State institution for normal dependent children. Wishes to continue child welfare. Present salary $4,800. Age 41. 4804 SURVEY.

SUPERINTENDENT (Jewish), ten years' experience in all phases of Child Welfare, expert institutional man, fully qualified, would consider executive position in any branch of Child Welfare. Available June first. 4803 SURVEY.

SECRETARY Stenographer, educational background. Knowledge proof-reading, typography, layout. Experienced. 4836 SURVEY.

EXECUTIVE, having six years' experience with juvenile delinquents, desires position as head of boys' institution. Excellent references. 4766 SURVEY.

EDUCATED woman, eight years' experience in case work, playground and personnel work, desires connection New York or suburbs. 4791 SURVEY.

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Organizer and Publicity Editor, college graduate, long employed in campaigns, social centers, surveys, children's work, open for connection. 4821 SURVEY.

SORORITY chaperon, 31, desires position as traveling campanion abroad. 4819 SURVEY.

WANTED by woman with settlement and camp experience, position as director or assistant in settlement or Girl Scout Camp in eastern Pennsylvania. 4827 SURVEY.

YOUNG woman residing in West, desires position (preferably in West but will go East) in food management in school, club, hotel or institution. Immediate opening or school year of 1924-25. 4825 SURVEY.

EXECUTIVE Public Health Nurse, desires position June first. Superintendent of small Visiting Nurse Association preferred. 4833 SURVEY.

WOMAN, experienced in settlement work, desires a position. Capable conducting camp. Initiative and executive ability. 4831 SURVEY.

GRADUATE NURSE desires position in girls camp for summer. Best references. 4832 SURVEY.

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By JOHN C. GEBHART

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3. The Growth and Development of Italian Children

By JOHN C. GEBHART

Deals with the problem of normal growth and development of children. An intensive study of the weights and statures of 4,000 Italian children in a congested district of New York City, as compared with other dominant racial and social types. This study also includes comparative analyses of dentition, seasonal variations in growth and other factors bearing on the problem.

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A practical application of the material covered in Report No. 3, to the problem of degree to which arbitrary height and weight standards can be exclusively relied upon as a method for selecting undernourished children. This report is the result of a joint study of the problem by John C. Gebhart, Director Department of Social Welfare, of the A. I. C. P., Louis I. Dublin, Statistician, Metropolitan Life Insurance Co., and Dr. L. C. Schroeder, associate professor of pediatrics, Cornell Medical College.

5. Protecting the Mother and Child

Deals with two important problems. First, a survey of five years' experience in carrying on a prenatal program. The second section deals with a child health program conducted in the Mulberry District over a period of six years. A large part of the report is devoted to an actual experience in bringing children of pre-school age under care and observation.

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(Survey)

THE SURVEY

GRAPHIC NUMBER

Home Missions

DO THEY RAISE MONEY FOR ONE THING, SPEND IT FOR ANOTHER?

By Fred Eastman

The Goiter Belt

HOW THE GOITER PROBLEM DUE TO MALNUTRITION HAS BEEN SOLVED FOR AMERICAN COMMUNITIES

By Mary Ross

The Volcanic Years

EMOTIONAL TANGLES OF FIVE CHILDREN AND THEIR PUZZLED PARENTS —HOW THEY WERE WORKED OUT

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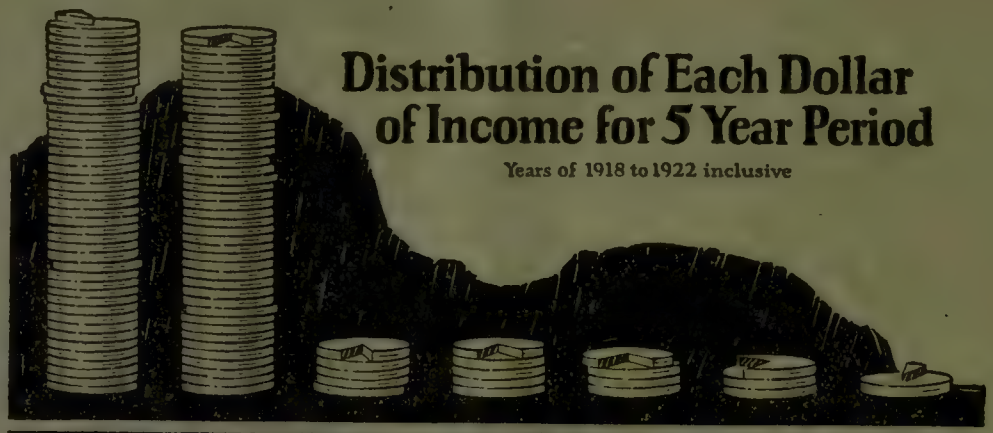

Distribution of Each Dollar of Income for 5 Year Period

Years of 1918 to 1922 inclusive

42 1/5¢	40 9/10¢	4 4/5¢	4 7/10¢	3 3/5¢	2 7/10¢	1 1/10¢
Materials Supplies Depreciation and Losses	Salaries and Wages	Cash Dividends	Surplus	Taxes Paid	Transportation Telephone and Telegraph	Interest on Borrowed Money

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This chart tells the story. More than 40 cents out of each dollar go in salaries and wages to G-E men and women—scientists, engineers, salesmen and other workers.

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One of the great services made possible by the size of modern corporations is the research work of laboratories equipped with every scientific device and directed by scientists of international reputation. In its research laboratories General Electric invests more than a million dollars a year.

GENERAL ELECTRIC

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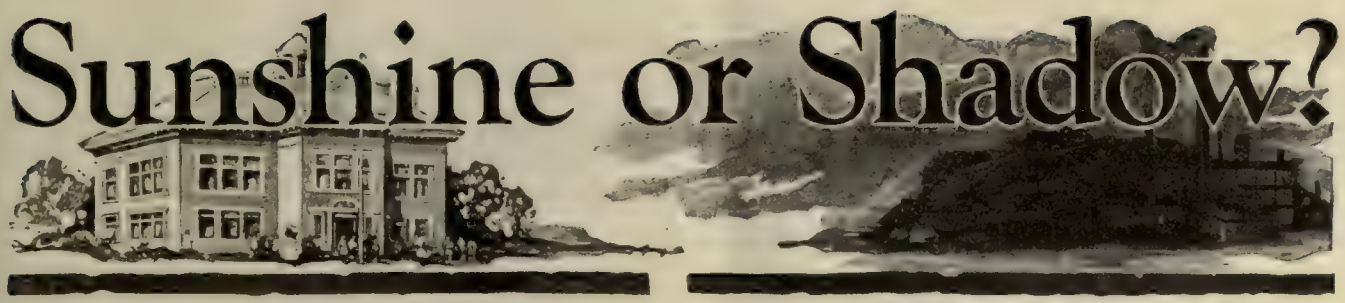
Sunshine or Shadow?



LUCKY boys and girls—graduating this month! Born lucky because God gave them fathers and mothers who have the love, the courage and the financial ability to see that their children are properly educated.

It is hard to believe that any father could care so little about the future of his children that he would let them give up school and go to work too soon if he could possibly prevent it.

And yet, right here in the United States where children are supposed to be better cared for than anywhere else in the world, there are more than 1,000,000 children between the ages of 10 and 16 at work—many of them laboring at health-wrecking and mind-dwarfing drudgery in factories, mines, shops and mills, on farms and in cities!

* * * *

All of the experts on health and education agree that children should be kept in school until they are at least 14. Every right-minded man and woman will agree on that point. Whether or not some children between 14 and 16 should drop all study and go to work is a grave question. But no one will deny that all of these youngsters need hours for play while they are growing—for the right play helps to build strong, healthy bodies.

Now what are the facts? Here they are, furnished by the United States Census Bureau:

378,063 children between the ages of 10 and 14 are at work.

682,795 children between the ages of 14 and 16 are at work.

Remember, the Census figures show only those children reported by fathers and mothers. Investigators know that there are thousands of children from 4 to 10 years old whose work at home is hidden from the Census takers. No one can know the exact number.

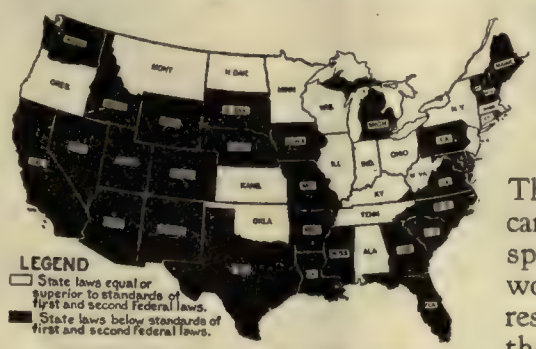
All through these bright sunshiny days when the beautiful green world is calling boys and girls to come and play—they drudge—perhaps a half million of them—mere children. You will see them in textile mills, in sweat shops, in food canneries, in beet fields, in coal mines.

* * * *

Poor little souls, many of them doomed to live in the shadow of poverty and ignorance all their lives—what chance have they?

The number of children who are injured at work is appalling but not surprising. Children must play and when denied their rightful opportunities, they will play at their work and get hurt.

Most of us like to look on the sunny side of life—and so we should. But while we are planning for the happiness and welfare of our own boys and girls, can't we give just a few minutes' thought to the little toilers condemned to misery unless we help? Thousands of them can be developed into splendid men and women—if they are rescued now. Bring them out of the shadow and into the sunshine.


LEGEND
State laws equal or superior to standards of first and second Federal laws.
State laws below standards of first and second Federal laws.

Comparison of State and Federal Child Labor Standards for Work in Factories

Taken from the report of the Children's Bureau, U. S. Dep't of Labor

This map gives a graphic picture of the extent of child labor in this country. The black states—30 of them—do not adequately protect their children under 14. Only 18 states—the white states—have laws under which children may really be protected.

But while some states are shown as black actual working conditions should be shown in gray, some light gray and some dark gray. And even in the white states, the actual conditions are not always pure white.

Generally speaking—the states that give their children no protection or next to none have the greatest number of illiterates. They pay the price of their exploitation. Child labor in the United States has grown to alarming figures and will continue to grow until public opinion and humanity order it stopped. And apparently the only thing that can stop it everywhere and at once is the Child Labor Amendment to the Federal Constitution.

The time is coming when every state will be called upon to ratify the Amendment. Be ready to do your part to have it sanctioned by the Legislature of your state. It is a measure that should have your heartiest support.

HALEY FISKE, *President.*

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THE SURVEY

Graphic Number

Vol. LII, No. 5 June 1, 1924

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The Gist of It

FOR the last five years Fred Eastman has been secretary of the Educational work of the Presbyterian Board of Home Missions, and threw himself wholeheartedly into their constructive spiritual and social work. But in those five years also he attempted to remedy a situation which underlies the work of the mission boards—five years in which enthusiasm yielded to disillusionment and ended in his resignation from the position in which he felt himself an unwilling participant in a system he could not subscribe to. What that situation is is set forth in Mr. Eastman's article (p. 271). Before entering on this secretaryship, he had been business manager of the Red Cross Magazine, pastor of the Reformed Church and secretary of the Matinecock Neighborhood Association of Locust Valley, New York. He is chairman of the Committee on Religious Drama of the Federal Council of Churches and author of "Fear God in Your Own Village," "Playing Square with Tomorrow," and "Unfinished Business."

IN the complicated problem of "giant power," which might perhaps more properly be called electrical "pooled power," there is first the great task of producing the linkings and inter-connectings between one source of power and another source of power until in great regions, and even from one region into another region, power shall be gathered up into common "pools" out of which it can be set flowing toward any need at any place at any hour. This first great task is necessary and must be accomplished, whether the ownership of the "pools" is public or private. Then, however, comes the further task of deciding whether private ownership or public ownership is the more desirable. At Boulder Canyon, in the Colorado River, in our great Southwest, there will some day—and probably some day soon—begin to arise a dam behind which the waters will be impounded for one of the greatest productions of power in the world. The dam will be built with federal money out of the federal treasury by special appropriation, and accordingly the original ownership of this source of power will be public. Thereupon the question arises: Shall this power be distributed to private power companies for sale by them to consumers or shall an effort be made to see to it that the distribution, as well as the original source, shall remain in public governmental hands? It is a question on which there is a great variance of views. The case for public ownership, with special reference to the needs and ambitions of the city of Los Angeles, is vividly set forth by Dr. Haynes, (p. 279), one of the foremost public spirited men of Southern California who is known for his work in medicine, on the State Board of Charities, as a staunch exponent of individual freedom, and as citizen and builder in the true sense.

WE imagine that Mr. Van Loon must sometimes wink at Leonardo, for instance, or Cellini, or William Morris, or Charles A. Dawes, or other vigorous virtuosi in the arts and sciences, with perhaps a gleeful, "Ain't it great," as he tackles a new job. At least the genial historian of Mankind and the Bible does not agree with the forebodings of our visitor from Oxford (p. 284).

MARY ROSS (p. 286) is the journalistic wing of the Survey health department, where for two years she has now been associated with Dr. Haven Emerson in giving new content and vitality to our service on the borderland between medicine and social work. A reporter on the New York World and two years in France in editorial work for the American Red Cross and American Friends Service Committee are among her pre-Survey activities.

FRANK A. WAUGH (p. 290) is of the generation between the pioneers of the middle west and the "younger generation" who have frontiers of a different sort to face today. From his contacts with the one he reveals the other. He is a professor of Horticulture in the Massachusetts Agricultural College.

PROFESSOR GOLDENWEISER belongs to that group of "culture historians" who protest against the biological sociologists and hold that accumulated culture rather than inherited instincts is the important factor in "human nature" and social relationships. He prefaced four years as lecturer in Anthropology at the New School for Social Research with ten years as lecturer on the same subject at Columbia, and enhances his work with zestful classes for the children of the Walden School (p. 297). "Early Civilization" and an analytical study of "Totemism" are among his published works.

BRANCH Librarian and chairman of the committees on Work with the Foreign Born of the American Library Association—so the Cleveland Public Library describes Eleanor E. Ledbetter (p. 301) on its letterhead. But those of us who know her through her delightful little stories of Czech and Serb, see a rich and colorful personality back of the matter-of-fact title.

DR. WILE, it would seem, is the descendant of Ali Baba in our generation; for he carries the secret of "Open sesame" to the perplexities and confusion of small boys and girls. His magician's shop is the "Health Class" at the Mt. Sinai hospital. Following his "Children and This Clumsy World," which appeared in Survey Graphic for February, he lets us look again at the lost wealth of childhood which can be recovered and brought into the sunlight. (p. 304). Both of these articles will be included in Dr. Wile's book, "Children I Have Known," to be published by Thomas Seltzer in September.

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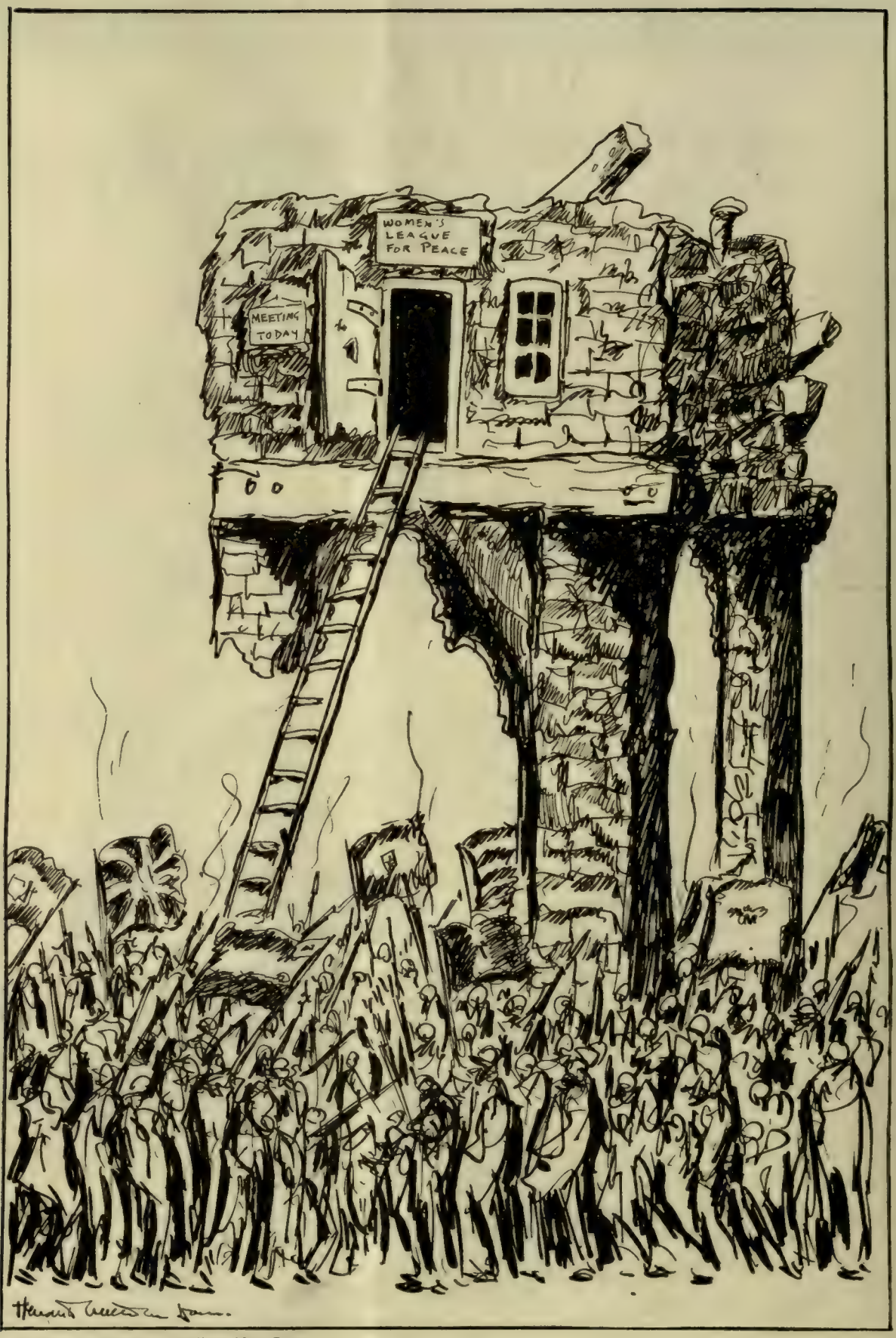


Drawn by Hendrik Willem Van Loon

It takes courage!
But good luck to the ladies—

THE SURVEY

GRAPHIC NUMBER

JUNE, 1
1924

Volume LII
No. 5

What the Left Hand Doeth

By FRED EASTMAN

PROTESTANT churches of the major denominations are raising their Home Mission money for one purpose and spending a goodly proportion of it for another. They are raising it on the appeal of the spiritual and social needs of the immigrants and the Southern mountaineers, the Negroes and the Mexicans, the Alaskans and the Indians, of other needy and neglected peoples. They are spending a proportion of that money in establishing or maintaining denominational churches in rural communities, already over-churched. The economic waste and the social sin of competing denominations in small towns and cities have been denounced for decades by the churches themselves. Yet they are feeding that denominational competition with home mission aid today. And that aid is raised for another purpose.

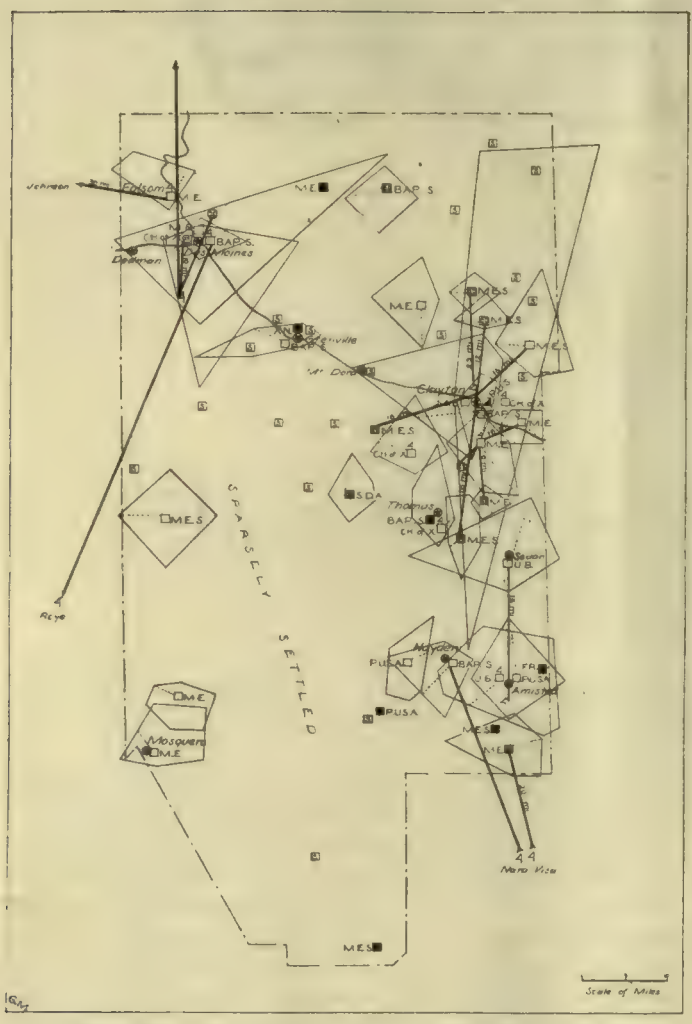
So complex are the systems of church finance that it is not possible to set down the exact amount spent in this way each year. In response to a request by me an effort to approximate it has been made by the agency best equipped by its investigations for such an audit. Edmund de S. Brunner, director of the town and country surveys of the Institute of Social and Religious Research, states: "I can conservatively estimate that the total amount of Home Mission aid given in the rural field to not less than 20,000 churches is $4,240,000 a year. The amount of this aid which (on the basis of a fairly large sample of counties studied in our surveys) goes to competitive points is seventy-one per cent, or roughly, a little in excess of $3,000,000." This sum, large as it is, is small compared with the social and ethical values at stake.

I know some of the people who are contributors to Home Mission treasuries, and what their gifts mean to them. I know one woman who has been raising her mission money for years by baking cookies and selling them to her neighbors at a penny apiece. I know another who does her own washing rather than send it out or hire a laundress in order that she may have money for her church and its benevolences, including home missions. I know a grocer who has consecrated to benevolences the profits from his bread trade. These are some of the folks who contribute mission money—and they are the backbone of church and nation!

They are not flaunting their gifts. They would probably be surprised if anyone told them they were especially heroic. They have simply taken seriously Christ's command, "Go ye into all the world and preach the gospel to every creature." Unable to go in person they send their gifts as part of themselves and enable others to go. Next to the divine command is the human appeal. Woven into the subconscious of such Christians is the testimony of their Master, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Is Home Mission Money Misused?

TO charge any organization, and especially the church, with misusing money is a serious business. Such a charge is not to be made lightly. I, as a churchman, would be disloyal if I made this charge without adequate evidence and without first having tried to reform the situation from the inside. I will present the evidence, or as much of it as the limits of space will permit, and tell the story as simply as I can. My purpose in doing so is single: to lay the solution as I see it before men and women of all denominations who are alive to the social responsibilities of our times and to arouse them to help purge the church of financial malpractice which not only wastes its moneys but its leaven for social and spiritual service. And let it be understood that our critisism is not of home mission boards but of the denominations which control those boards. We are dealing with a practice which is found in varying forms in all the major protestant denominations, which has its seat where their activities overlap, and which, if allowed to continue, will weaken the confidence of the public and injure the high cause for which the church was founded.—F. E.



Overlapping parishes in Union County, New Mexico. Home mission money needed in the days of early settlement is still being used to multiply small competing churches in the West

When words like these enter into one's religious experience sooner or later they will bear fruit in social action.

But anyone who tries to trace the money which these contributors have thus given to help their brethren in need will find himself in sympathy with the man who once set out to find where a certain road led. At the conclusion of his investigation he reported that the road had dwindled into a cowpath; the cowpath had degenerated into a deer trail; the deer trail had petered out into a squirrel track; and the squirrel track had climbed a tree and disappeared into a hole.

It is no superficial investigation that has brought me to this conclusion. Thirteen years ago, along with several other young men who had just finished their seminary or other post-graduate training, I made a series of field surveys of rural life in Missouri, Kentucky, Maryland and Pennsylvania. These surveys were made under the direction of Dr. Warren H. Wilson of the Presbyterian Board of Home Missions. The studies occupied fifteen months and revealed among other things the waste and ineffectiveness of multiplying small churches in rural districts. As one worker put it, "They showed that the church must be divine to stay on earth and do business with so little business ability in it." Following these studies I spent five years as pastor of a small church in a rural-suburban community and there saw again, with increased conviction, the positive disservice rendered a community by denominational competition. For the past five years I have been director of the Educational Work of the Presbyterian Board of Home Missions, responsible for preparing literature, mission study text-books, stereopticon lectures, dramatic sketches and other appeal propaganda, as well as securing recruits for home mission fields. I have seen the system, therefore, as a sociological surveyor, as a pastor, and as a mission board secretary. In the latter capacity I worked to correct the evil from the inside. Unable to effect a reform I finally resigned, feeling that life was too short to spend as an unwilling party to a system which resulted in the last analysis in obtaining money under false pretences.

LET me begin by presenting a few pictures of denominational competition as a divisive factor in community life, a factor that defeats the purposes of religion, and breaks the backs of thousands of devoted ministers, and turns aside from the rural ministry young men who really would like to serve the country districts. Such pictures are of course not new, but we need them as a background in understanding the analysis of home mission operations to follow.

Here is one eastern town with three churches and three resident ministers. None of the ministers, however, preaches in any of these churches. Instead, they travel to stations scattered through three counties, the churches in the town being served by three men from without, one of whom travels nearly a hundred miles every time he preaches in this town.

A rich agricultural township in Pennsylvania has four churches. They are in sight of one another. One church has two services a month and is served by a pastor from another state. The second holds one service a month conducted by a pastor who lives ten miles away. The pastor of the third comes on a week-night from Washington, D. C. The fourth church has closed its doors.

In Gibson county, Tennessee, there are four little churches standing side by side, representing four denominations. Not one of the churches has a resident pastor. All are supplied by circuit riders who live in towns where they do not preach, and preach in the country where they do not live. I showed an enlarged picture of these four churches at a country life conference one time and had it labelled "Four in a Row" (line). A farmer came along and read it, "Four in a Row" (quarrel) and added, "I bet they be!"

Here is another county. In seven communities in this county there are seventy churches. Not one of the churches has a non-competitive field. Of the seventeen clergymen residing in the county only four live near any of the churches which they serve. Not one gives his undivided attention to any single church. Nineteen ministers living outside the county enter it to preach at various points. On an average they travel almost twenty miles to reach their stations. The parishes of some of these seventy churches compete with as many as twelve of their neighbors. Of the seventy churches only four have services every Sunday. Twenty of them have but one service a month.

Another county. This one has a population of 8,815. Not over 14 per cent are enrolled as church members. There are twenty-six churches in the county, but only eight have pastors, and only three of these give full time to the ministry. Five of the eight do not reside in the communities where

they preach. Twenty-two of these twenty-six churches have no Sunday school. Only two of the twenty-six have gained in membership in the past ten years. Only two of the twenty-six have boys or young men under twenty-one years of age; only five have girls or young women members under twenty-one years of age. In all there are only eight young men and thirty young women, under twenty-one years of age, who are members of the churches.

In this county consider one village of a thousand souls. It has three churches, and the total membership of all three is 120. None of these churches has a resident pastor; none has a Sunday school; none has regular services; none has a financial record; none has added or lost in members during the year under review. What possible service can these churches render to the community? And what must be the moral and spiritual condition of the young people of the county whose churches have lost their way in the maze of denominational competition?

Instances of this sort could be multiplied. They are not unique. A challenging book has appeared within the past year which summarizes the situation confronting the 100,000 Protestant churches in rural America. The book is by Rev. H. N. Morse and Dr. Brunner, is entitled "The Town and Country Church in the United States," and was prepared under the direction of The Institute of Social and Religious Research already referred to, which took over certain of the surveys of the Interchurch World Movement and completed them. Here are a few of the facts revealed in this summary:

Only one-fifth of the rural population goes to church.

Two-fifths of all rural churches are standing still or losing ground.

Seven-tenths of all rural churches are served by circuit riders.

One-fourth of all rural churches have no Sunday school.

That is what denominational competition has done to the country church and to the community life of rural America! For the circuit system which still prevails among 70 per cent of our American rural churches is only an "excuse to keep together denominational groups for the glory of annual reports."

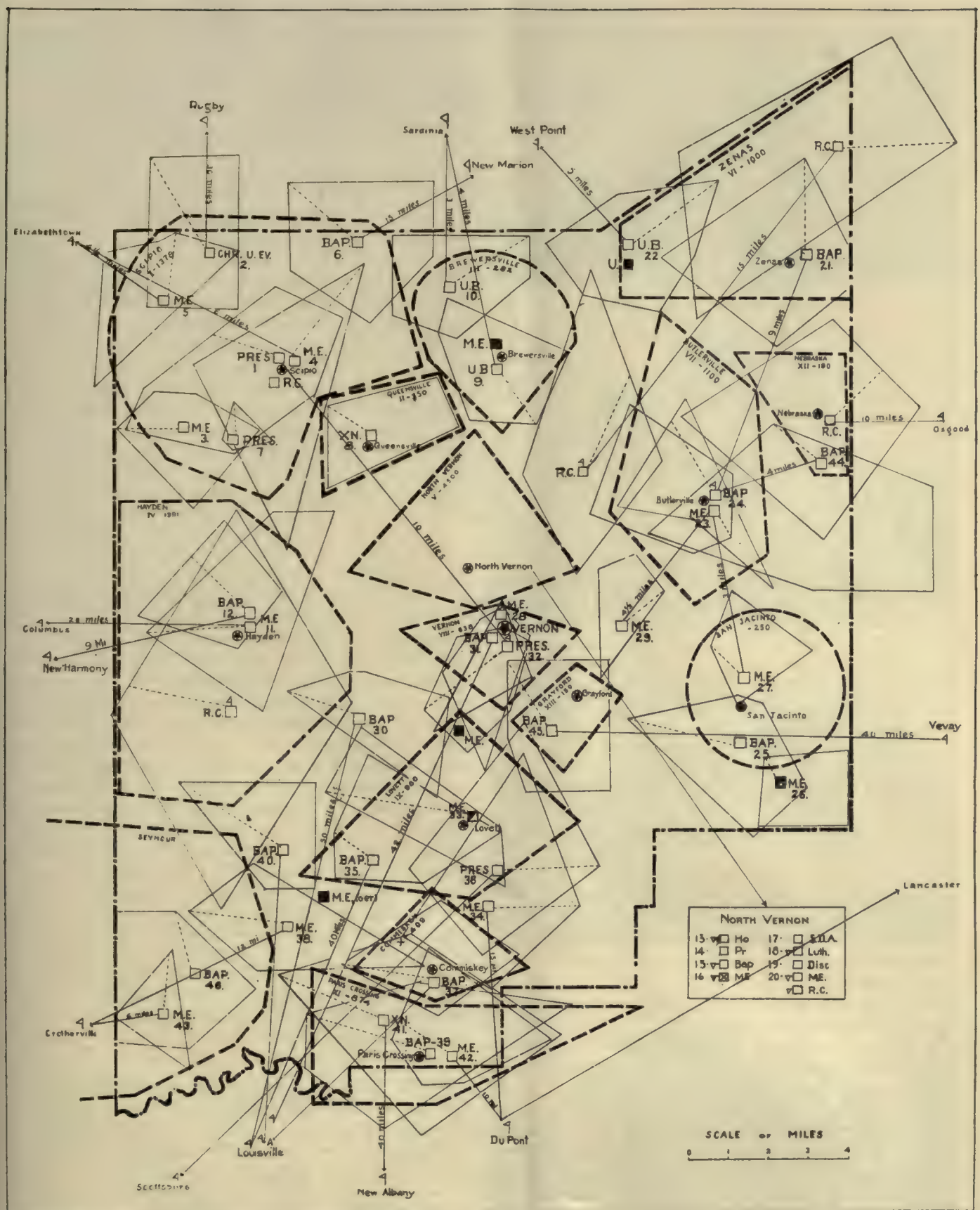
THIS is no academic matter. It is vital to the Protestant church. For the country church is the foundation of the city church and the mission enterprise as well. City churches, for the most part, are not self evangelizing. They draw much of their membership by letter from small town and country churches. The mission enterprise, both at home and abroad, draws its support from city and country churches alike. When 40 per cent of the foundation is in a crumbling state the structure is in a dangerous condition.

And it is vital to America. Our nation has always drawn much of its leadership from the country districts. Until recently that leadership has been trained in the principles of Christian living. It has been trained to think of America not as a place or a population or even as a world power, but as a certain set of ideals, a bundle of convictions about God and human freedom, about brotherhood and justice, about life and liberty and the pursuit of happiness. That training had its roots in the country church. Today, with only 20 per cent of the people going to church and 40 per cent of the country churches standing still or losing ground the spiritual soil of our national leadership is impoverished.

Five of the 31 rural Protestant churches in Union County, New Mexico; 22 of the 31 receive Home Mission Aid

DENOMINATIONAL COMPETITION

In Columbia County, Pennsylvania. One out of every five of all rural churches in America receives Home Mission aid



THE SAME STORY FOR THE MIDDLE WEST

Jennings County, Indiana. Seventy-one per cent of the Home Mission churches in America are in competition with other churches

Tompkins County, New York, is old enough to know better than to tolerate the economic and spiritual waste of such competition

I HAVE said that denominational competition, the results of which are now before us, is fed and nourished by home mission aid. Here we have the findings of the careful investigations made by Morse and Brunner to substantiate the observations of critics of the system. They record the results of the study of 211 aided churches in 25 representative counties in various parts of America, and make certain more general statements concerning the rural church situation as a whole. They say that,

1. One-fifth of all rural churches receive home mission aid.

2. Of these subsidized churches a large number (more than half) are in active competition with other subsidized churches.

3. The aiding of small rural churches still occasions from a third to two-thirds of the home mission expenditures of most denominations.

4. Of the 211 aided churches studied, 149 could be dispensed with without essential loss.

5. The average subsidy granted an aided church out of home mission funds is $216 a year. By denominations the average ranges up to $470 a church.

6. One-seventh of the aided churches studied have been receiving home mission subsidy for twenty years or more.

7. In general, the aided churches that face the stiffest competition are most energetically promoted and have the most pastoral oversight. Non-competitive fields are apt to be comparatively neglected.

8. A considerable portion of the aided churches are of the chronically non-productive sort.

9. The average active membership in the aided churches studied is 38.

10. In the 25 counties studied, 143 of the home mission aided churches were of the leading denominations such as Methodist, Presbyterian, Baptist and Congregationalist. And of these 143 exactly 100 were in competition with other churches of this same general group.

That is how home mission funds are being used to perpetuate denominational competition! But what were they given for? And how do they come to be spent this way?—questions which bring us to the issues raised in this article.

IT is possible that the people who contribute to the home mission funds intend that their gifts shall be used in this sort of denominational competition—but I don't believe it. No sane person really wants or expects his money to be used in this insane way. The little woman baking cookies, the mother doing her own laundry work, the grocer donating his bread profits—are these people making sacrifices in order to subsidize little competitive denominational churches in rural districts? Of course not. What, then, do they think that their money is going to be used for? Why have they been making these sacrifices?

I have already stated those foundation appeals at the bottom of all missionary giving—"Go ye into all the world," and, "Inasmuch as ye have done it unto the least of these." Upon this foundation the churches have built their specific and concrete appeals for both home and foreign mission work. We are concerned here only with the appeal for the home field. That appeal is the need of great groups of our population in America who have not had a fair chance at life and health and education and Christian leadership. It is the appeal of work among the immigrants and the mountaineers, the Alaskans and the Indians, the Mexicans and the Negroes of the South. Their call upon the hearts and consciences of our church-goers is not unlike that from the foreign field from Greenland's icy mountains to India's coral strand. It is the appeal also for religious and social work by pioneer country churches and city missions in districts where there is utmost need for them. This is the appeal which is being constantly put before the people of the churches by mission boards through their promotional agencies. It is to answer this appeal that the rank and file of the churches are asked to make sacrifices.

THIS appeal is a very real one and worthy of sacrifice. No one can study the social and spiritual needs of the 14,000,000 immigrants in America without feeling a tug at his heart. They come, for the most part, from countries where some other language is spoken, where government is not democratic, where education is limited to the few, where the whole moral code is different, and they are set down here in congested colonies around mills and factories and mines, amid strange people, and strange manners, and strange language, to raise their children and earn their living and somehow to establish homes and become citizens. All of us, Protestants, Catholics and Jews—have differing gifts to offer the newcomers, but what American does not

feel a definite sense of responsibility to pass on some of the blessings which we inherited from our forefathers, the immigrants of a few generations ago?

Nor can we contemplate the heroic struggle of the Negro race in this country for education and for economic independence and for higher standards of living without wanting to lend a hand.

Who can read or hear of the baffled and thwarted lives of young people among the five and a half million southern mountaineers without wanting to help them break through the barriers of inertia and distance and secure more of the common heritage?

And the six or seven millions of Spanish-speaking people of Cuba and Porto Rico and the Mexican immigration—the condition of their lives, their poverty, their ignorance, their distress, their gropings after spiritual light, make an appeal that we cannot refuse.

And so with the Alaskans and the Indians and the lumberjacks and all the rest on the fringes of our civilization to whom America is not yet a land of freedom and opportunity. So with the poor and the unfortunate, those in trouble and distress for whose ministering the church should afford dynamic impulse; the challenge of their needs is real and compelling and justifies the call to sacrifice for their sake.

I say that it is the appeal of the needs of such peoples that constitutes the call upon our hearts and pocket books when we are asked to contribute to Home Missions. It is this appeal which makes the theme of Home Mission sermons and addresses, of pamphlets and advertising, of dramatic sketches and stereopticon lectures, and of every other form of mission propaganda. When the little woman bakes her cookies, when the mother saves for missions by doing her own washing, when the grocer sets aside for benevolences his profits from his bread trade, it is because they think their money is going to be used to answer such appeals. And for any denomination to take their money and appropriate it in whole or in part for the denomination's own use in subsidizing competitive churches in city or country is financial malpractice.

Much of their money does go to fields of real need. The churches are maintaining literally thousands of missions, hospitals, schools and community buildings. And the stories of their work make some of our richest annotations to that second great text of Jesus—"Love thy neighbor as thyself." The very fineness of that work makes it all the more culpable to take some three million dollars away from it and waste it in denominational rivalry. The fine and non-competitive work is made to bear the burden of the load of raising the money for itself and for the competitive work as well.

When denominations ask us for contributions for Home Mission work to meet the social and spiritual needs of America they sing,

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

But when they come to spend that money in many of our rural communities each denomination in practice seems to say,

"Of all my father's family
I love myself the best;
If God takes care of me,
The devil may have the rest."

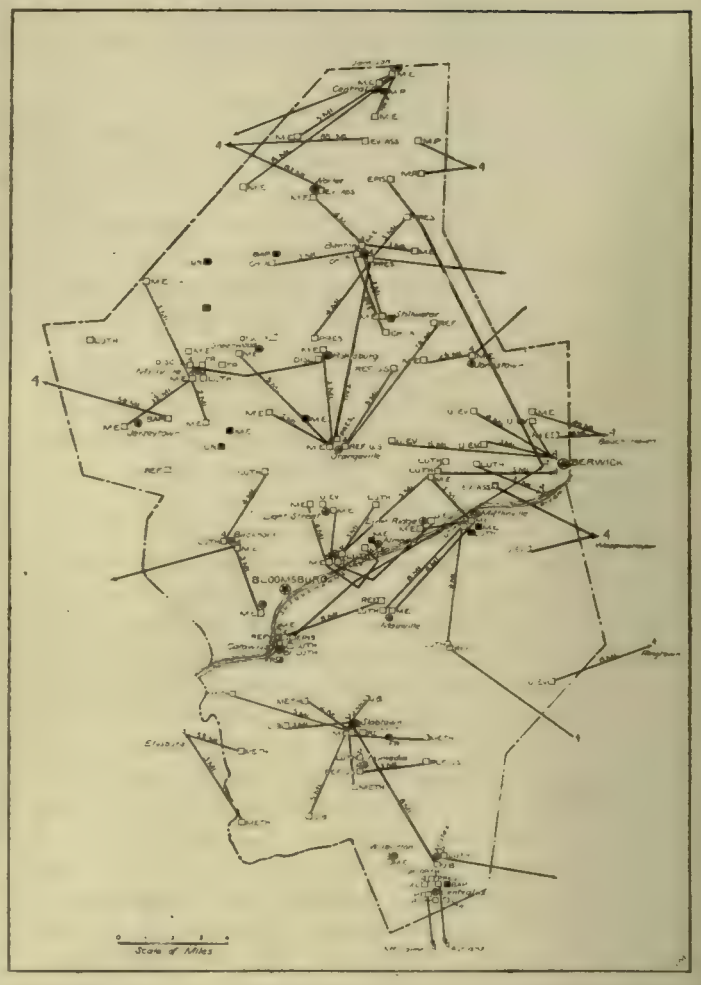
Four of the 65 rural churches of Tompkins County, New York. Only a few have non-competitive fields

There is no denomination that is able to point the finger of scorn at the others. We are all tarred with the same stick, although some may have come off with less tar than others.

THE surveys to which I have referred are convincing proof that every one of the major denominations is engaged in taking a certain portion of the money contributed to home missions and spending it in denominational competition.

Yet I challenge any possible defender of the practise to cite any statements in the appeal propaganda, local or national, of any Protestant church to the effect that it proposed to do so.

Let there be no misunderstanding here. If any layman sends to a board of home missions of any of the major denominations a contribution specifically designating in writing that it shall be used only for a certain mission or a specific field, his instructions will be honored or the money returned. To the best of my knowledge and belief all denominational boards endeavor to carry out sacredly the wishes of their contributors, when the contributors put in writing their specific requests. And much, if not all, of the contributions to the women's boards are in this designated class. But the greater bulk of home mission money comes not from the women's organizations, but from the churches through their regular benevolence budgets and is undesignated. Why should not this undesignated money be as sacredly guarded as the other? It is just as much the product of sacrifice. Gifts contributed in response to the promotional appeal of home missions, whether that appeal comes through a pastor or a board secretary, ought not to have to be specifically labelled in order to have the church spend them along the lines of that appeal.



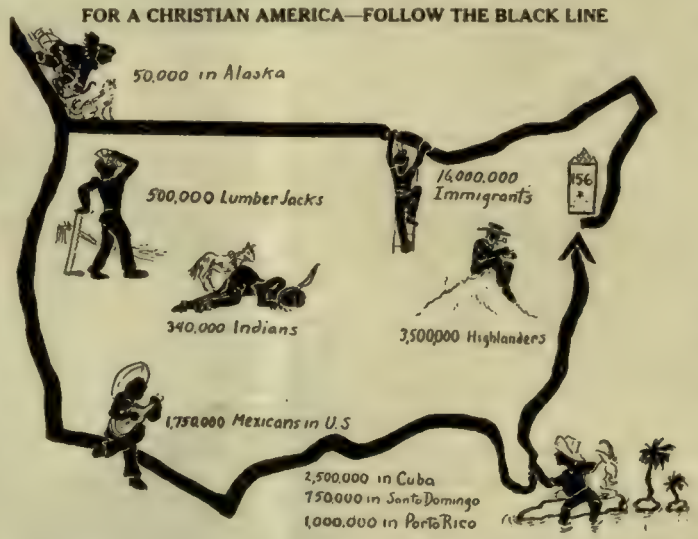
The circuit system. Most rural ministers have from 2 to 4 churches, some 6 or 7. Many live in towns where they do not preach and preach in the country where they do not live

ARE the boards of home missions of our various denominations responsible for this state of affairs? It would be simple, and rather popular, to say so, for baiting the mission boards is a favorite indoor sport. But the mission boards are, I believe, responsible only to this extent, that knowing these conditions better than any other group they have not had the courage to stand up to their respective denominations and demand a correction of these evils. Such a stand would meet with decided opposition from certain quarters, and rather than brook that opposition the boards have evaded the issue. They have cried peace! peace! when there was no peace. They have played safe. They have been expedient. They have taken the leadership in making the surveys which have revealed the evil conditions I have described, but they have not yet taken the leadership in abolishing those evils.

In justice to the boards, however, it should be said that they act under restrictions imposed by the denominations. And in justice to the denominations, it should be said that the situation has its historic explanation in the fact that the home mission bodies originated in the period of western expansion, when their task was to plant churches in the frontier settlements.

The responsibility for the continuance of the system today under changed conditions rests, I believe, ultimately upon the complicated system of financing and administering the home mission enterprise—a system that has grown up through decades of denominational competition. Let me try to make that complicated system clear. *Although most of the denominations have a national appeal or promotion work for securing home mission funds the actual spending of the money is committed to local subsidiary organizations whose zeal for denominational advancement may be stronger than their sensitive-*

(Continued on page 316)



But home mission money is raised on the appeal of the needs of immigrants, Southern mountaineers, lumber jacks, Mexicans, Alaskans, Indians, Porto Ricans, etc.

A Canyon and a City

By JOHN R. HAYNES

THE amazing growth of Los Angeles as a city of homes, of varied industry and commerce, as a splendid port and as one of the most delightful residence spots on earth has been due to three essentials: cheap water, cheap power and cheap light.

Climate alone did not make Los Angeles the city she is. Nor will climate alone make her the metropolis she seems destined to be.

Rising from the insignificance of a Latin town and the sleepy *dolce far niente* of the old Spanish tradition, Los Angeles has undergone a thrilling metamorphosis within an incredibly short time. In 1906, then a city of only 160,000, she faced a grave water shortage. She needed an adequate, dependable water supply, which a number of privately owned water companies were failing to give her. She was at her municipal wits' end for a solution of her water problem. She needed a Moses.

Now, Ireland undoubtedly would be regarded as the very last place in all the world where one would seek a Moses. Yet, out of the Emerald Isle came one with an Irish rod who brought the people water in plenty. William Mulholland, born in Dublin, came to America and Los Angeles when a youth. Tall, broad-shouldered, two-fisted, red-blooded he-man was he. And he got a job on what was then the Los Angeles city water department. That was 'way back in '77. He was continually studying engineering books when not at work. His wants were few. He had a way with him. He brushed aside obstacles or climbed blithely over them. He was plain "Bill" Mulholland. There were and are no frills on him.

So, when in 1906, Los Angeles was threatened with thirst, William Mulholland, then chief engineer of the city water supply department, had a solution all mapped out. Not for nothing had he hiked and horse-backed and camped all over the Mojave desert and far into the valleys and mountains up toward central California. And in the Owens River Valley he found the city's solution.

Mulholland proposed an aqueduct with a capacity of 420 second-feet of water, with what seemed plenty of hydro-electric power possibilities as a by-product. His plan was accepted by the city and the work began. He had his plans mapped, his estimates of cost—$24,000,000—worked out to the most infinitesimal detail. He would build an aqueduct 223 miles long to carry waters from the snow-clad peaks of the high Sierras, through the Owens Valley and the heat-tortured Mojave desert, to the thirst-apprehensive city.

What recked such an Irishman of mountains, of deserts, of miles and miles of tunnels through mountains, of the necessity for building the greatest siphon in America! If he could not go around or over a mountain, he'd go through it. Open ditches and concrete-lined ditches, tunnels, siphons, storage reservoirs, control lakes were essential elements in his plan for a gravity flow for the waters.

So Mulholland built the Los Angeles aqueduct. He was economical. He knew the value of money. "I'm a plain man," he told the Public Service Commissioners of Los Angeles one day recently "and I'm used to plain living. I was brought up on porridge in the old country and I know the value of a dollar!" He finished the aqueduct at a cost of $40,000 under his own estimate. He completed the work despite the most determined opposition from private power corporations which feared the influence of the municipal ownership and operation of hydro-electric power that would follow the aqueduct down to the city.

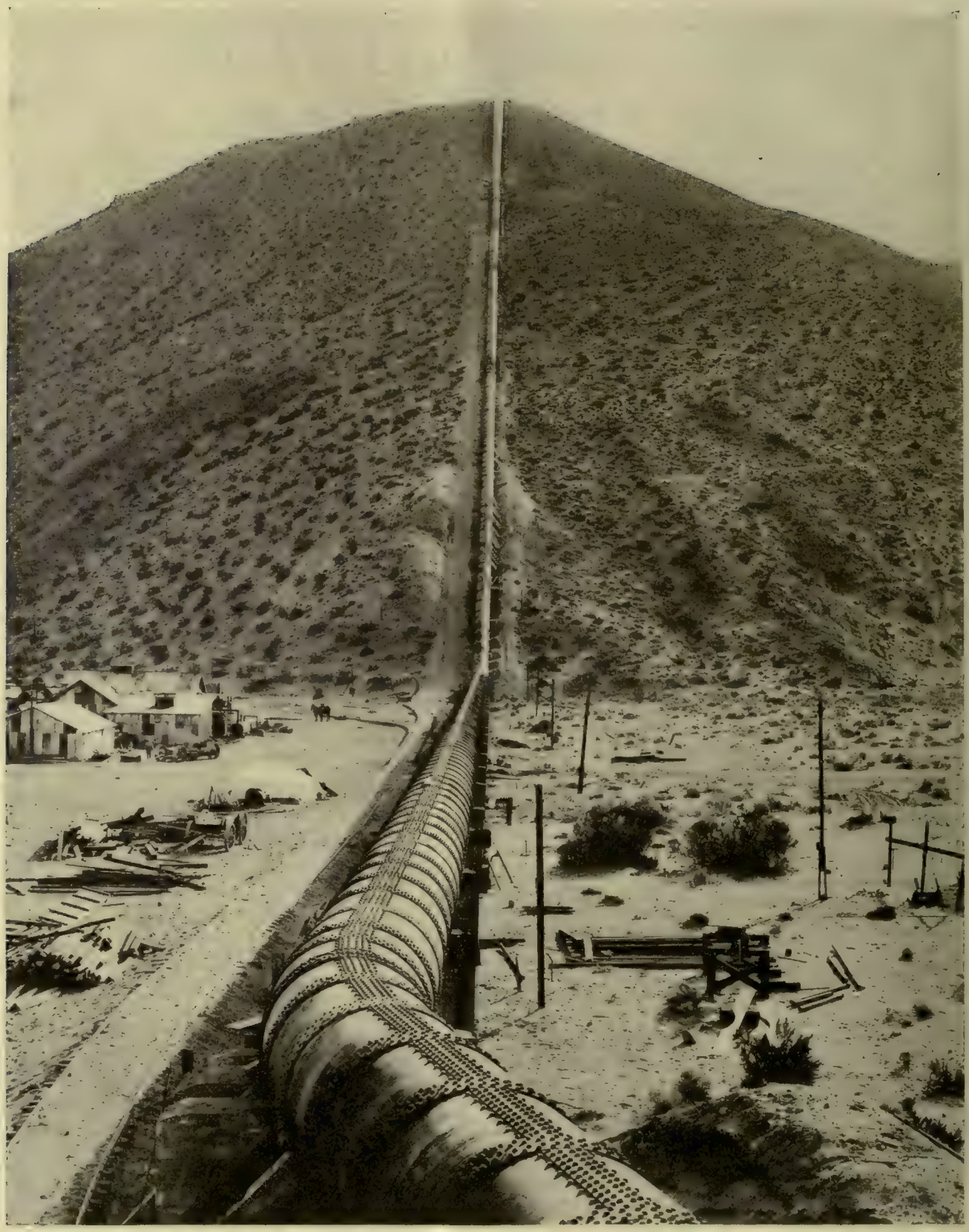
MEANTIME, Los Angeles had grown bigger and her water supply had become even more inadequate. Few save Mulholland and some of those closely identified with the water works realized the gravity of the situation. At length came the day when the aqueduct water churned through the ditches, the siphons, the tunnels and the lakes and cascaded down from the mountains. Mulholland, with a few of his staff, watches in hand, stood at the valley end of the line, awaiting the coming of the "White Magic."

That day there were few in the city who realized the peril that had hung over her and them. The aqueduct water came in the very nick of time, when the city was so short of water that

The Case for Los Angeles

EARLY in May, after a spirited election in which the municipal and private ownership groups fought to a draw on the issue of water and power bonds, the people of Los Angeles voted four to one that the city should contract with the U. S. Government for its share of Boulder Canyon power. The fight of the municipal ownership group now shifts across the continent to the halls of Congress where they are urging the Swing-Johnson bill in order to secure an adequate future water supply and an allocation of hydro-electric power rights from the Colorado River at the proposed Boulder Canyon Dam. At a hearing last month of the House Irrigation Committee, Arthur Powell Davis, former director of the Reclamation Service, appeared in behalf of Los Angeles and held that the Boulder Canyon Dam provided for in the Swing-Johnson bill furnishes the cheapest and most efficient method of "transforming the Colorado River from a national menace into a natural resource."

Of all American cities, Los Angeles has gone farthest in the municipal development of a combined water and hydro-electric system. The Seven State Treaty for the development of the Colorado River was set forth by Mr. Hoover in the Giant Power number of Survey Graphic. The interlocking pools of power of the Pacific Coast, in which private development has been a large factor, were described by H. G. Butler in the same issue. Here the case for Los Angeles and its municipal ownership and operation program is interpreted by Dr. Haynes, himself a member of the Board of Public Service Commissioners of the city.



A MOUNTAIN CONQUERED

The south half of the Jawbone Syphon, Los Angeles' daring engineering feat in conveying aqueduct water over high mountains by immense syphons of steel

A CANYON TO CONQUER

Looking down the Colorado from a point on the north side of the river just above Boulder damsite, showing the uarrow gorge in which the dam will rise

had a large fire broken out, there would have been little to fight it with.

But the Los Angeles aqueduct brought in hydro-electric power as well. The people of the city voted bonds to install power houses and a distribution system to be municipally operated. It was proposed to cut the cost of power and light to the very lowest possible figure. At that time, the private power corporations were charging nine cents per kilowatt hour in Los Angeles. Los Angeles' municipal power system cut it to five. The present rate is 5.6 cents. With the full monopoly the city hopes to gain, Los Angeles' power bureau officials say they expect to cut the price considerably below five cents.

WITH the prospect of installing municipal power to serve Los Angeles, came Ezra F. Scattergood, a nationally known electrical engineer. He became chief engineer of the Municipal Bureau of Power and Light, when the municipal power system was projected, and has served continuously and successfully ever since. He planned and carried into being the electric generating and distributing systems in Los Angeles. He bears to the power bureau the same relation that Mulholland does to the water bureau.

Engineer Scattergood was—and still is—a dreamer of great dreams. But, unlike most dreamers, he possesses the practical ability to make his dreams come true. He is a different exterior from that of the rugged Mulholland, who, though modest and quiet, is an outstanding figure. Scattergood, a profound thinker like Mulholland, with a keen analytical mind, methodical, purposeful and determined, keeps in the background as he works out his problems, makes his plans and brings them to success.

It was Engineer Scattergood who put through organization, financing and construction of the highly successful municipal power system of Pasadena, California, a city of about 54,000. Pasadena has today a monopoly of the power business within her confines, having driven the private company out of the competitive field there. Her base rate for electricity now is five cents per kilowatt hour. Not long before Pasadena's municipal power system came into being, the company had been charging a 12½ cent rate.

Los Angeles finally bought out all the privately owned water systems in the city and gained a monopoly, serving water at one of the lowest rates in the nation. Thenceforth the path of the Water Supply Bureau was easy.

BUT against the Municipal Bureau of Power and Light was launched a most bitter and determined campaign of opposition on the part of the private power corporations. Although hampered by their propaganda and by delays in financing, the power bureau has made tremendous efforts to keep pace with the expansion of industry and commerce and of domestic life in Los Angeles, and has met with the hearty support of the people. The city bought out one of the two competing private power corporations—the Southern California Edison. The remaining competitor is the Los Angeles Gas and Electric Corporation. Already steps are being taken by the city to condemn and absorb the electric generating and distributing systems of this company.

Since the Municipal Bureau of Power and Light has been in operation it has saved the consumers of electric current a total of more than $20,000,000 in rate charges. Despite its low rates, it has earned a surplus, over all charges for operation, maintenance, depreciation and bond interest, of $6,423,203.76 from September, 1909, to June, 1923. It earned a surplus of $2,693,623.34 in the year ending June 30, 1923. Out of these surpluses, the bureau has made extensions in distribution service and paid for the yearly retirement of power bonds.

Yet so rapid has been the growth of Los Angeles in population, industry and commerce, that the demand for electric service has outrun the municipal supply. There is also a general shortage of power in Los Angeles and Southern California and the State Railroad Commission is even now considering the matter of appointing a power administrator as it did in 1918.

At the same time the demand upon the city's water supply has greatly increased. When the aqueduct was built—with a capacity sufficient for a city of two millions—it was thought that the city's water problems had been solved for many years into the future. Los Angeles already has passed the one million-point in population. She is growing at the rate of more than one hundred thousand a year. Within ten years—some engineers figure six to eight years—she will be a city of more than two millions. And then she will have reached the ultimate capacity of Mulholland's great aqueduct.

SO, for the second time in her history, Los Angeles today is facing a critical situation. The first had to do only with water. Today she must gain a wholly dependable, adequate supply of hydro-electric power as well as a wholly dependable and adequate supply of water. The only source of such a water and power supply is the Colorado River.

Engineer Mulholland has declared that it is perfectly practicable and feasible for Los Angeles to build a new aqueduct from the Colorado River, from a point near the proposed Boulder Canyon dam. He asserts that it is essential that Colorado water-power be brought to Los Angeles in quantities sufficient to insure and guarantee the city and all Southern California power for their future needs.

The questions of authorizing the city government to contract with the Federal Government for the allocation to Los Angeles of a sufficient portion of the Colorado River power; and of bond issues for extending the water and power distribution systems and other questions affecting the future of the power department, were voted upon by the people on May 6.

The power bonds were defeated although the vote stood 104,224 for to 55,757 against. A two-thirds majority is required by law. The water bonds carried by a vote of 130,000 for to 20,000 against. A straw vote on the proposition, "Shall the city contract with the government for its share of Boulder Canyon power?" gave 116,000 for to 27,000 against; over four to one. Out of a total poll of 159,981 the power bonds lacked but 2,440 votes of the required two-thirds majority. The people of Los Angeles regard the results as an overwhelming endorsement of the extension of the municipal system; especially in view of the fact that opponents of the bonds employed hundreds of thousands of dollars, bribes, threats and imported gun men to defeat them.

Political interference by the private power corporations in the southern part of California, begun many years ago when the subject of municipal ownership of water and power in Los Angeles was first broached, has reached an intense point, both in this municipal election and in the legislative fight at Washington.

Gifford Pinchot, speaking in Los Angeles several years

ago, at a municipal ownership meeting, made these declarations:

Unless I am mistaken as to the character and temperament of the people of Los Angeles, you will never let Boulder Canyon fall into private hands!

The Boulder Dam project means more than the development of 600,000 horse-power; more than the backing up of 31,800,000 acre-feet of water. The industrial development of Los Angeles is tied up with it. The agricultural development of the Imperial Valley depends upon it!

That, in a nutshell, is the attitude and purpose of Los Angeles.

The water and power systems of Los Angeles City represent a total investment by the people, authorized by their votes, and successfully administered by the Board of Public Service Commissioners, of nearly $100,000,000. But the true value of the properties and systems this investment of the people's money has brought into being for the people's benefit, is many times $100,000,000.

LOS ANGELES is in the fight to win. She must have Colorado River water—and from Boulder Canyon dam-site—adequately and dependably to serve water and power to the people, to the industries and commerce of the city at cheapest cost, for all time. It is an "absolute and desperate necessity" that she do so, Engineer Mulholland told a Congressional Committee.

Los Angeles must have a new and adequate water supply ready for the people when—or before—she reaches the two million-point in population. She cannot do so unless she starts now to build that new aqueduct. She cannot do this unless the Swing-Johnson bill, now before Congress, is enacted into law. The bill provides for the building of a 600-foot dam to effect flood control, reclamation and an All-American canal from the Colorado River to irrigate the fertile Imperial and Coachella Valleys just north of the Mexican line. This high dam also would yield potential hydro-electric power to the amount of about 1,000,000 horse-power, assuring a constant, dependable, average flow of about 600,000 horsepower. The water impounded behind such a dam—estimated 32,000,000 acre-feet—would provide not only a controlled, dependable flow for irrigation purposes in the valleys below, but also dependable quantities of excellent water for the use in Los Angeles and her sister communities in Southern California. Los Angeles, for her proposed aqueduct from the Colorado, asks only a one-sixteenth part of the waste waters of the river. This would assure Los Angeles and Southern California of a dependable flow of at least 1,000 second-feet at all times for domestic use.

THE enactment of this bill would first of all give protection to more than 60,000 people in the California territory below the Boulder Dam site against the annual floods from the river which cause many millions of dollars worth of devastation, imperil human lives and destroy rich farming lands. These people of the Imperial Valley now gain their water supply from the Colorado River, from an intake some distance south of Yuma, Arizona. But the irrigation canal conveying it passes first across the Mexican borderline and through Mexican territory fifty-two miles before looping back into the United States again into Imperial Valley. In transit it passes through the 1,000,000-acre tract in Mexico owned by a group of Americans known as the "Chandler Group." Harry Chandler, publisher of the Los Angeles Times, who, personally and through his newspaper, has been actively opposing the passage of the Swing-Johnson bill, is reputed to be head of this group. The farmers on the American side of the Mexican line charge that they have to bear the major part of the water-costs and the cost of maintenance while the American owners of the Mexican lands just below the border have fallen more than $4,000,000 short of their share of the cost of the canal.

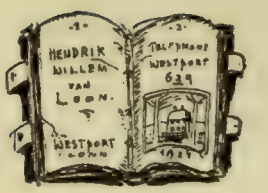
While the farmers on the American side of the line bear the excessive canal costs and have to pay the higher charges for American labor and other expenses of like nature, the farm lands south of the border are cultivated by cheap Asiatic and other foreign labor. With the bulk of the irrigation canal charges borne by the American farmer on the American side, the owners of the Mexican lands, using cheaper labor, are able to market their products in the United States in unfair competition with the American farmer. This injustice has brought the farmer on the American side of the border to a condition verging on desperation.

If the Swing-Johnson bill becomes a law, the building of the proposed All-American canal will follow. This would emancipate the American farmer in the Imperial and Coachella Valleys from the Mexican canal conditions and make him wholly independent of the American owners—the "Chandler Group"—of lands below the border.

And it would free Los Angeles from the new danger that again threatens her.

Cheap water, cheap power and cheap light have made Los Angeles. She must continue to have cheap water, cheap power and cheap light in abundance to become the greater city she is destined to be.

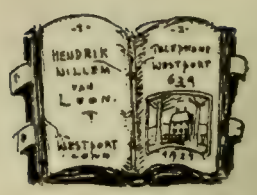
Tumbling waters of Cottonwood Creek on its way to the Los Angeles aqueduct



A Cartoonist's Confession

and some reflections on the ideas of the Rt. Hon. Bertrand Russell

By HENDRIK WILLEM VAN LOON



I WONDER whether you realize what a strange job it is to draw pictures for The Survey.

I have drawn a great many pictures these last ten years.

How time does fly!

The first one was published by Frank Crowninshield in the Century Magazine in the pre-Vanity Fair era.

The Century was then on Union Square and the taxi was the quickest way of locomotion from one point to another in New York.

Blessed days of speed and simplicity.

There were saloons and the Germans were a great people. Mr. Roosevelt had just told us so.

But never mind the reminiscing.

Let me stick to my alibi.

I have during the last ten years drawn a great many pictures in newspapers and in magazines and even in books but have never experienced such fiendish difficulties as I have with the "art work" of the esteemed Survey.

There are two reasons.

The public of the Survey is one, the other, the subjects discussed.

First of all, let me say something about the public.

It is not composed of morons.

The man or woman sufficiently interested in the public weal to buy the Survey can, as a rule, read and write.

Impossible to treat them as you would treat the average newspaper-reader.

These sovereign citizens will swallow anything.

FOR proof look at the New York cartoons. They have to shriek their meaning as if they were trying to explain something before an audience of the deaf. A likeness is not necessary. It would not even be appreciated. If, for example and talking about the matter in a purely academic fashion, Mr. Burns, the well-known detective, should appear in the news of the day, all you need is the figure of a handsome, strong, virile, red-blooded man (you can accomplish this by drawing a fellow with square shoulders and a big strong he-cigar) and then you add the label "Mr. Burns." If Mr. Burns must be depicted in the act of detecting or being detected, just add a baloon and a pair of wings and a halo for good measure; your public will catch on at once, and gladly the tribes will shout "there is the man who saved the constitution from the dastardly attacks of the radicals!"

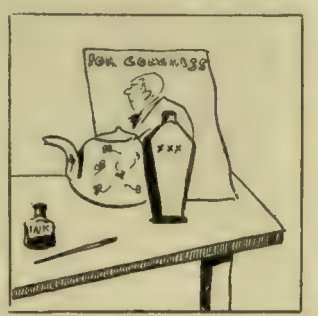
I DO not mean to flatter the Survey congregation. Man for man and woman for woman the Surveyors are probably not a whit better than the adherents of the Illustrated News or the Herald-Tribune. They cheat just as merrily whenever they have a chance to defraud the income-tax man. They obey the Ten Commandments through fear and not on account of any inherent virtues. They are no doubt addicted to hate and envy and every sort of malicious prejudice to which the children of Adam have fallen heir. But they can read and write and I have to show a proper respect for their acquired characteristics. Secundo or in the second place consider for a moment the nature of the subject which I have to elucidate with my crow-quill.

WHEN you work for the daily press you deal with Tea Pots and with Booze Bottles and with Congressmen and other inanimate objects that are easily handled and need no cogitation on the part of the artist (save the mark).

There is one man who deals in ideas in New York and for that matter on this continent. That is Al Frueh of the World. But don't for the life of you try to roar over his pictures in the smoking-room of the Pullman. Your neighbors will consider you slightly demented.

The Survey, with rare exceptions brings articles intimately connected with ideas. And I, poor fish, have to dive deep down to the bottom of my darkest sub-consciousness, there to find a few concrete symbols for such pleasant little items as "service" or "humanity" and I can't just get away with a picture of a Rotary Banner or Mary Pickford holding a baby and an American flag.

For example, I recently sent you a picture for an article by Dr. Richard C. Cabot (The Survey Midmonthly for April). and his client? Turn it into the sort of black-and-white mush It was a fine article. I liked that article. But what can one say pictorially about the relation between the Social Worker which illuminates the Confessions of a Fundamentaliist which Doctor Phelps now prints in the current number of the Ladies Home Journal? It would be easy but it would not do for the Survey. Then finally, after days of scribbling and wasting 3 dollars 48 on Bristol Board I think I have found something and I waste another ten cents on a special delivery stamp but even then I have no certainty. There is the Board of Censorship of 112 East 19 . . . . .



BUT to return to Bertrand Russell* or rather to begin that part of the story which I was asked to write: "What can I do with an article of that sort?" Very funny things are easy. Very tragic things are easy. But I would almost as soon illustrate the time-table of the N. Y. N. H. and H. railroad as such an article.

* The Effect of Science on Social Institutions, by Bertrand Russell, Survey Graphic for April.

For here is a case where I must agree pictorially with the text while mentally I disagree with the conclusions drawn by the Right. Hon. Gentleman. (In case he is merely Honorable and not Right I beg to apologize. I have got Emily Post's book on my desk but it only tells me what to say when the Bishop of London or the Keeper of the Royal Seals come to Westport).

If you want to know what I have got against the article I will try and tell you in a few words— it is too pessimistic. As I happen to be quite an artist along the line of the 1924 Blues, things have to be very dark indeed before they shock me by their despondent tendencies.

That is what Bertrand did to me while I read his pages and endeavoured to distill from the printed word a few drops of illustratable wit.

He argues "Science is no great shucks. It has not really done so very much for us. And the capitalists have used science entirely for their own pleasure and to the detriment of the rest of the world. No, science has disappointed this world grievously. And anyway, why was Darwin?"

To which I would like to answer, "Stuff and nonsense! You talk, Mr. Russell, like the apologist of some Christian denomination who subtly wishes to convince us of the superiority of the Church over Science because (to give but one example) science has not yet succeeded in abolishing death."

FOR upon that point I disagree with the learned author. If I did not feel strongly that Mr. Russell was wrong and that I was right, I would wade right into the Saugutuck River, and I would wait for the next high tide. The idea of countless generations of little van Loons, all of them condemned to live in a world like this would become unbearable. But I keep away from the Saugutuck because I firmly and sincerely believe that we are only at the beginning of things and that this self-same science which Mr. Russell regards in the light of a traitor, will eventually set us free and will give the little van Loons a better chance at happiness than was enjoyed by their grandpa.

I don't want to drag history into the discussion. I get it dragged in quite often enough and I feel as old man King must have felt if all his friends, morning, noon and night should have fed him Chicken à la King to show him how delighted they were with his culinary experiment. All the same we must have a little dash of history to make our point quite clear. It is all the fault of words, those misleading and treacherous companions of the human race. Or to be specific, it is the fault of historical nomenclature. It is the fault of the idiotic division of history into periods labelled, "ancient," "medieval" and "modern."

There is no modern period."

BECAUSE there once was a French revolution and because in the eighteenth century there were a great many brilliant men in France we believe that we live in the "Modern Era." We do nothing of the sort. We are still in the Middle Ages. A little ahead of Torquemada but not very much. A few years removed from the Homines Obscurantissimi of the fifteenth century but contemporaries of Bill Bryan and J. Roach Stratton. When we nobly say "Science, my dear Sir . . ." we really mean a very few bits of truth which thus far have been almost proven, elementary stuff not much beyond the ideas of Anaxagoras and the Athenian worthies of 2200 years ago.

Undoubtedly a hideous use has been made of many recent inventions but what of it?

When Mr. Russell gives little Bertrand a hammer does the child use it to improve the general condition of the house and fasten the bolts of the Ford or whatever one is supposed to do with a hammer?

By no means.

He makes for the China closet and demolishes all the lovely dishes there stored away for the next official dinner-party.

Friend or Enemy?
(The cartoon Hendrik Willem drew for Dr. Cabot's article.)

Does he covet papa's razor to carve wonderful images from an old broom stick?

Of course not.

He wants to make hash of the new rug in the parlor.

Humanity just emerging from the darkest period of its history (vaguely stretching from 400 A. D. to 1924 A. D.) is still full of infantile impulses whenever it is given a new toy of steam or gas or electricity.

This could not be otherwise for the human race is still surrounded on every side by the visible manifestations of that ignorance which during the last two thousand years has been an object of holy veneration.

IT took Man three hundred thousand years to learn how to walk on his hindlegs.

Why expect him to learn how to handle science in less than fifty years?

I am absolutely convinced that we are fighting a winning battle.

The road towards Freedom runs through the gate of Science.

But just now we have not even begun to climb.

We have approached the mountain passes where the struggle will be fiercest.

We are making ready for the assault.

And eventually after terrible losses we will carry the ancient bullwark of prejudice and ignorance.

But give us time.

And don't let the enemy know, not even for a moment, that we despair of a cause which alone makes life worth living.

Apron Strings of Mother Ocean

By MARY ROSS

IN all this whirling universe, life as we know it can exist only in the soap-bubble film of water and vapor, which encompasses the earth. Once all that lived had its being in the vast tepid shallow seas of the world in the making. As mountain ranges and plateaux were heaved up out of those seas, life followed and plants and animals adapted themselves to survival on the beaches, plains, mountains—even the deserts—creeping a bit further and a bit further from the mother ocean. Man, using the tool of his own intelligence, has been able to scale mountains five miles above the sea's surface; in especially equipped balloons at the cost of considerable suffering, he has survived an altitude of seven miles. The cactus, armored by a spiny shell, manages to exist in the desert with only what water it can extract from the arid atmoshphere. But still there is no land animal and no land plant whose structure is not primarily that of a water animal or a water plant, adapted through unmeasured spans of time to life in that gaseous water which we call air.

Elastic as the bond has been made between the sea and the life that has grown away from it, when stretched too tight it will spring back, exacting its toll in suffering, disease, or even death. Within the past twenty years scientists at work in field and laboratory have identified an ancient and insidous enemy which lurks in the parts of the earth which are oldest or most remote from the sea. Its symptom is the enlargement of the neck known as goiter; in communities where this condition persists for generations, it is followed by cretinism, that physical and mental subnormality peculiarly associated with some of the Alpine valleys.

Though the Alps are the center of the best known goiter region in the world—including southeastern France, southern Germany, all of Switzerland, northern Italy, and southern Austria, goiter is found in many other parts of the world: the Himalayas of Asia; the Andes region of South America, with its highest incidence along the Peruvian plateau and in parts of western Brazil; the central plateau of Africa; and on this continent, the St. Lawrence and Great Lakes basins, and the Cascade mountain regions of Oregon, Washington, and British Columbia. In some of the Swiss valleys as many as 90 per cent of the population suffer from it. In the great goiter belt across this country surveys have shown frequently that half of the children of school age are goitrous. In certain newly-settled valleys of the Pacific northwest farmers found it impossible to raise any animal to maturity because of the condition. And now, within a decade, it has been demonstrated beyond any shadow of a doubt, that in two generations, at an annual cost of a few cents a person we could wipe out a world-wide affliction, which in this country alone concerns 20,000,000 people.

ADVANCES in medical science in the last thirty years have shown that goiter is an enlargement of the thyroid gland due to the lack of iodine. Ultimately all the world's store of iodine comes from the sea. Human beings obtain that infinitesimal amount essential for life and health from drinking water, from sea food, from certain salt deposits, or from salt obtained by evaporating sea water, or from the sea spray, which under favorable conditions can be carried two hundred miles inland on the wind. When they live in regions so far removed from the sea in point of space or time that it is not available in these ways, goiter results as a symptom of malnutrition in this essential element.

From the earliest times people have had a kind of presentiment that goiter was connected in some way with the water supply. Benjamin Barton, exploring the wilderness along the Great Lakes in the first years of the nineteenth century, told of finding the condition among the Indians and of their belief that it came from the water. Livingston found the same theory among the natives about Lake Tanganyika in Africa, and other explorers traced it among the Indians of the Magdalena River in Colombia. Medieval physicians guessed that perhaps the cold streams of mountain regions were responsible for the prevalence of goiter in the Pyrenees and the Alps, and Andreas Baccius, writing in 1572, felt sure that the waters of the Danube caused the "struma" among the people who lived on its banks.

Similarly folk observation suggested sea water or sea salt as the cure. The Greeks used sea-water for "turtle-shaped growths of the neck"; Roger of Palermo prescribed ashes of sponges and sea-weeds; and Peter Foreest, a Dutchman of the sixteenth century, the brine in which sea-shells had been boiled. And along the Magdalena River the Indians used salt from one special salt lick—discarding that from another which had no curative proper-

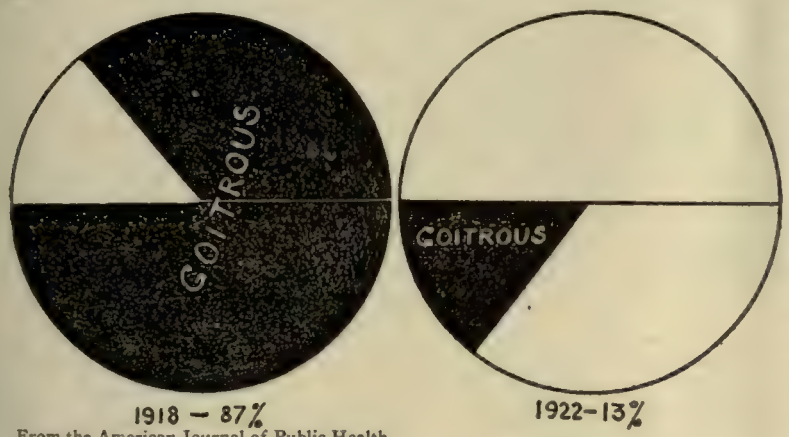
Do You Live in the Goiter Belt?

IT has been only recently that the medical profession has been aroused to the extent to which goiter is prevalent in the United States and to its localization. The lay public is all but unconscious of it; yet it concerns some twenty millions of people in the basin of the St. Lawrence River and the Great Lakes and behind the mountain valleys of the Pacific.

Simple goiter, the enlargement of the thyroid gland, is a symptom of malnutrition—a sign that we have not obtained that minute quantity of iodine necessary to health in man and the other higher animals. It is a problem in public health for any population which lives far from the origin of all life—the sea from which ultimately our whole store of iodine is drawn. Its solution, quietly achieved within the past five years, is a new victory for man in that unceasing struggle to adapt himself to his surroundings, on the success of which depend human happiness, health and life itself. A score of cities in five states show us how.

ties, though it tasted and looked the same. In Michigan the cure was applied unwittingly to sheep. Shortly after the Civil War the sheep raising industry of that state seemed doomed by the prevalence of goiter and cretinism which made it impossible to raise lambs to maturity. Much time and money was spent in an effort to find a remedy. None was found, but the trouble seemed to abate, and only later was the cause traced to the opening of new salt mines — which happened to contain some iodine—near Bay City, from which the farmers obtained their supplies.

DURING the centuries in which this process of intuitive diagnosis and cure was going on, scientists were studying the thyroid gland which is the seat of the trouble, and which can exert so profound an influence of the life of its possessor. In human beings the thyroid gland is a butterfly shaped organ, with a wing each side of the wind-pipe, united by a narrow isthmus. In health it is amber-colored, and composed of little round or oval sacs filled with a clear honey-colored secretion known as colloid. Thomas Wharton, an English physician, first described it correctly in 1656, and gave it its present name from the Greek word for shield. For many years, it was believed that it secreted a lubricating fluid into the trachea; women's voices, it was argued, were softer than those of men because their thyroid glands, commonly larger, provided better lubrication. But in 1840, Cruvelhier, a French anatomist, demonstrated that the gland has no outlet—is ductless—to use the modern terminology.



From the American Journal of Public Health

Five years of iodine treatment in the schools of St. Gall, Switzerland, reduced the percentage of goiter from 87 to 13 per cent

When that gland is deprived of its minimum requirement of iodine (one tenth of one per cent of its dried weight, one fiftieth of one per cent of its wet weight) the sacs of colloid grow smaller, the layers of epithelial cells about them thicken, and goitrous growth results. It is said that Confucius noted this growth; certainly it was known to the physicians of ancient Egypt, and the Greeks and Romans described it in detail. Caesar, crossing into Gaul, observed it among the villagers, and it is said that his legionnaires hurled the contemptuous epithet "Christian" at the stunted Swiss idiots with swollen bodies and coarse stiff hair, whom we know as cretins.

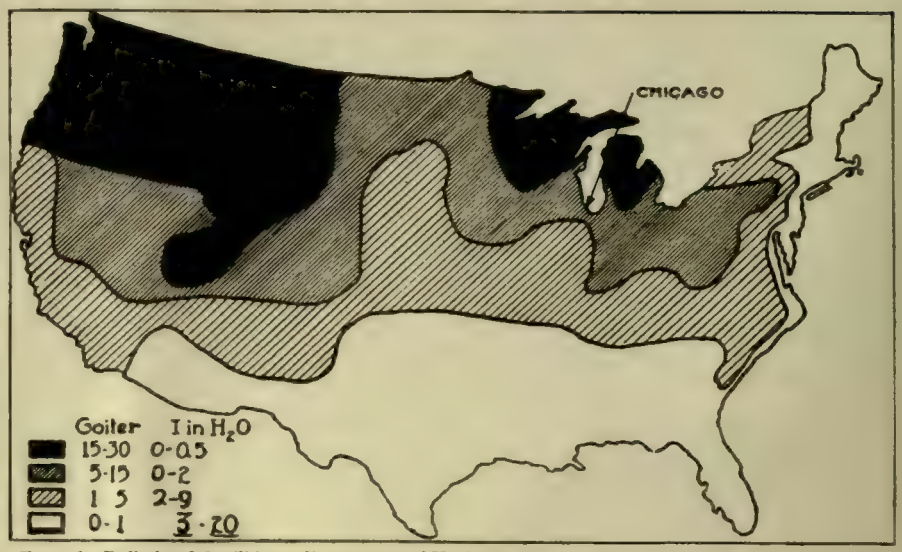
Centuries later, in 1874, Sir William Gull described a cretinoid state which sometimes developed in grown women, associated with dullness of intellect, thickening of the skin, and subnormal body temperature. Ten years later, the surgeons, Jaques-Louis Reverdin, of Geneva, and Theodor Kocher, of Berne, operating to remove human goiters, discovered that this "Gull's disease" would appear if all the thyroid gland was removed. Clinical observation and laboratory experiment have substantiated the thesis that this discovery suggested—that goiter, an enlarged condition of the thyroid gland, marks one degree of loss of thyroid function; in a state of cretinism, the loss of function is greater, and occurs so early in the life of the individual that he never is able to develop properly; myxedema, the condition described by Sir William, marks the loss of thyroid function in adult life. In regions such as those about the Great Lakes, goiter is so common in a mild form that it passes unnoticed except in exceptional cases, but even so, it exerts a depressing influence upon the whole body. The changes which find their frightful conclusion in cretinism differ merely in degree through the long scale of lesser stages. Moreover, goiter frequently is associated with abnormal and diseased conditions of the heart; and goiter precedes practically all cancerous growths of the thyroid gland.

WHAT is this thyroid function, the lack of which in extreme instances can condemn a human being to idiocy and deformity, and in milder cases, still interferes with the proper working of mind and body? The most fruitful of the many clues which scientists followed was that of comparative anatomy. Here a succession of brilliant researches demonstrated an important and revealing link in the evolutionary chain which probably exists nowhere in the animal kingdom save in the life history of one creature—the lamprey eel.

Between the invertebrates and the true vertebrates there are two classes of queer sea creatures—the Tunicates or sea-squirts, and the Amphioxus or lancelet, which lives buried in the sand, and might be called the vertebrate reduced to its lowest terms, without heart, skull, brains, jaw or fins. Such very simple creatures and also the young lamprey eel have a long narrow groove which opens into the pharynx, known as the endostyle organ. This organ or gland secretes a sticky fluid, which may contain ferments to aid in digestion and certainly aids the animal in capturing its food by catching the particles which float in. Clearly it is part of the equipment for nutrition. In 1873, William Muller, in one of those brilliant guesses which pave the way for research, suggested that the endostyle organ corresponded to the thyroid gland, which is found in man and all the higher chordates—animals with a spinal cord. This homology was proved some forty years later when Dr. David Marine, studying the lampreys which cling with their sucker mouths to the rocks of Lake Cayuga in New York State, watched the endostyle organ of the young, or larval eel, develop into a typical thyroid gland as the animal reached maturity.

The suggestion that the thyroid gland is concerned with metabolism is strengthened by experiments on rabbits. When their thyroids were removed, their rate of metabolism—the power of building up food into living protoplasm and breaking it down again to simpler substances—was diminished by as much as 35 or 40 per cent, a percentage which corresponds closely to the condition in human cretinism or myxedema. Young animals showed a stunting of physical, mental, and sexual development; young and old alike a marked decrease in heat production. The thyroid may be compared to the carburetor of an automobile, regulating the combustion of body fuels. Logically enough it is most likely to break down

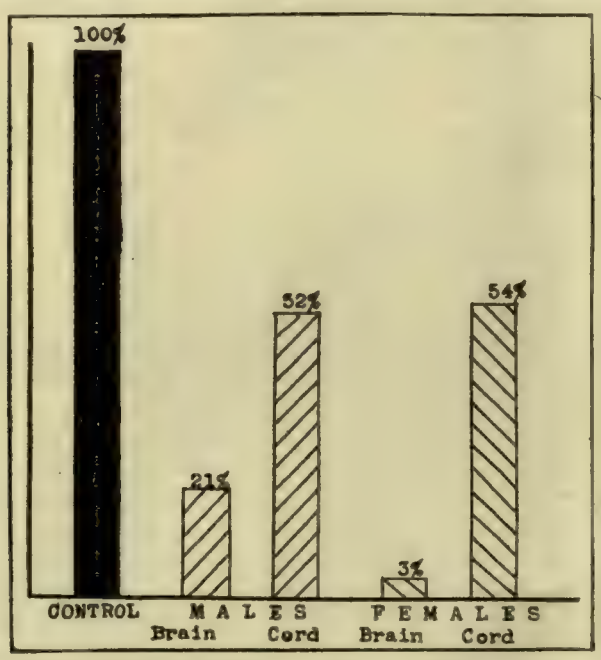
—and goiter to develop—at the times when the metabolic demands are greatest —that is, in the rapidly developing embryo, if there is a defect in the thyroid of the mother; during adolescence, or pregnancy, or after a severe illness, or at the end of the winter when the body has been burning fuel rapidly to maintain its normal temperature. While the gland is not necessary to life itself except in the young animal, without it vital activity must be carried on at a lower level of efficiency. "In the adult animal," writes Dr. Marine, "the thyroid is not essential for *vegetative* life, while in the young it is only indirectly essential, in that it is necessary for growth and development. The thyroid is an organ acquired late in the development of animal life, present only in the higher chordates, and all we know of its function indicates that it provides the means for maintaining a higher level of metabolism and for varying its rate."



From the Bulletin of the Chicago Department of Health

The black and shaded areas show where goiter was found most frequently among the drafted men. Here the water contains little or no iodine. The figures indicate the goiter rate per 1,000 of men examined, and the parts of iodine per billion of the water of representative rivers

It had been known since 1820 that iodine, first isolated as an element a decade earlier, was useful in treating goiter but it was not until 1895 that it was found to be a normal constituent of the thyroid gland. On the heels of the discovery came a series of studies, notably those of Dr. Marine, which showed that the thyroid has a remarkable affinity for iodine. Unless the gland already contains its maximum capacity (about 25 mgs. in a human being), it will absorb iodine from any source, whether it is taken by mouth, painted on the skin, or breathed in as sea spray. Iodine injected in the vein of a dog's leg can be recovered from his thyroid gland a few seconds later. When the thyroid is deprived of its minimum requirement the epithelial cells start piling up and goiter ensues; replace the iodine, and by a process of involution the gland regains its normal size and appearance.



From the Journal of Heredity

The black column shows the nervous development of a normal rat; the barred columns show the development of rats whose thyroid glands were removed

The feeding of iodine can influence not only the animal to which it is given but its offspring in the process of gestation. By feeding iodine to another dog, or withholding it, she can be made to produce alternate litters of normal or goitrous puppies. Feeding iodine to a cretin puppy when he is young enough will make it possible for him to develop into a normal dog. As much as five-sixths of the thyroid gland can be removed, and no goiter will result if the remainder is kept saturated with iodine.

THESE gains once made in scientific knowledge, the acutal *prevention* of goiter was only a step further. The first and successful attempts were with fish. Fifteen years ago the members of a fashionable rod and gun club in Pennsylvania discovered that the fish in their hatcheries were developing strange growths on their necks and dying. They appealed to scientists to check this "cancer." The answer came speedily that the condition was not cancer, but goiter, and in 1909, 1910, and 1911, Dr. Marine and his associates, cooperating with the state Commissioner of Fisheries, undertook an investigation of brook trout hatcheries at Bloming Grove, Pike County, Pennsylvania. In the course of their studies they discovered that the condition was aggravated by overcrowding in pools, and by a diet of hog liver, a highly fatty form of food which put a strain upon the digestion of the fish, but that in any case goiter could be eliminated by adding one part of iodine to a million parts of the water in which they were raised. Later iodine was administered by the less expensive method of giving the trout one feeding of hashed sea fish a week, a method which now has become standard in inland fish hatcheries. The brook trout thus confessed their ancient origin in the salt seas. And after them the beasts of the field and their human masters, after their kind.

A few years later, when Dr. Marine was working at Western Reserve University, an owner of prize cattle at Willoughby appealed to him for help in eradicating the goiter and cretinism which caused him to lose many calves each year. Again it was found that a fatty diet—in this case cattlefeed which contained cottonseed oil—aggravated a condition which must have been latent, since Ohio lies in

the great goiter belt surrounding the Great Lakes, where most water supplies are deficient in iodine. In 1916 came a similar appeal for help from a farmer who had settled recently in the Pemberton Meadows valley of British Columbia. Here it was impossible to raise farm animals of any kind. Chickens, pigs, calves, lambs, colts—were all cretinous and goitrous. Again the use of the equivalent of a few milligrams of iodine weekly in the food absolutely controlled the condition.

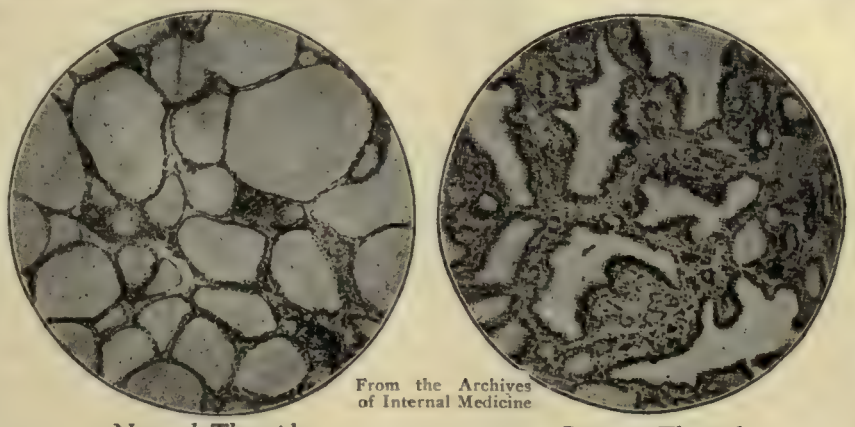
THE first application to human beings came a year later, in Akron, Ohio. Physicians in Ohio had been so accustomed to a slight enlargement of the thyroid gland that Dr. Marine and Dr. O. P. Kimball, working with him, had great difficulty in convincing them that it was not natural—was, in fact, goiter. Results in the laboratories and with animals, however, were so convincing, that finally it was arranged to make a test with girls in the Akron schools. More than half the pupils showed thyroid enlargement at the first examination. Those who were willing to submit to the test, took two grams of sodium iodide, dissolved in drinking water, over a period of two weeks in the spring and fall. Of more than 2,000 girls who took the iodine, only five, who were in notably poor health, developed a thyroid enlargement, while of the 2,300 who did not take it, 495 showed enlargements. Moreover, of the 1,182 pupils who had a thyroid enlargement at the start, and took the iodine, 773 showed improvement; of the 1,048 who had the enlargement and did not take the dosage, only 145 improved.

Even more striking were the results in the canton of St. Gall, Switzerland, which adopted a similar campaign on the basis of these findings. There an iodine compound was mixed in little chocolate wafers which were fed to the children. In January, 1917 the incidence of goiter among school children in that canton was 87.6 per cent; in January, 1922 after iodine administration, it had dropped to 13.1 per cent. The Swiss Goiter Commission recommended in the spring of 1923 that the use of iodine as a preventive of goiter be instituted as a public health measure throughout the entire state.

In the state of Michigan the prevention of goiter has assumed an important place in the public health program. Army records for 1918 disclosed that in some communities in the northern part of the state and in Wisconsin as many as 30 per cent of the men examined were disqualified because of toxic goiters. The following autumn instructions were given to all traveling representatives of the State Department of Health to collect all possible data on the prevalence of the disease. A study of Lake Linden, Michigan, published in 1921, showed that 1,146 of 1,783 persons examined in that town had a definite enlargement of the thyroid, and the following year a survey of Iron Mountain demonstrated that there 54 per cent of the persons examined were affected. On the basis of these findings an active campaign was waged to eduucate not only the public but the medical profession, who had thought little about the relation of iodine-deficiency to simple goiter.

A third survey, in Grand Rapids in 1922, showed that 30 per cent of the children in the public schools were goitrous. Inasmuch as the statistics of this and the earlier studies differed so widely the State Department of Health, under Dr. R. M. Olin, its commissioner, undertook a survey of water supplies on the basis of the belief that the amount of goiter in a given locality would be found to vary inversely with the iodine in the diet. While the survey considered only the iodine available in water, it substantiated the theory. Fifty samples of water were collected, of fifteen gallons each, and four counties were chosen as showing the greatest diversity in iodine in the water supply. In each of these counties six samples of water were collected and analyzed. In Macomb County, with an average of 8.7 parts of iodine per billion of water, it was found that a quarter of the 10,000 school children examined were goitrous; Midland County, with 7.3 parts per billion, showed a rate of 32 per cent among its 3,645 children; Wexford County, where the iodine sank to 0.5 parts per billion, had a goiter rate of 55.6 per cent of its 2,216 children; and Houghton County, with no trace of iodine in its water supply, a rate of 66.4 per cent of its 13,725 children. These are averages for whole counties, within any one of which there might be wide diversities. Mount Clemens, for example, with 25 parts of iodine per billion, had a percentage of 26 per cent goitrous; while Romeo, only 12 miles away, with no trace of iodine in 50 quarts of water, had 75 per cent.

IT has been impossible to estimate the economic and social burden which widespread prevalence of goiter may have on a people. The loss of cattle, or of fish, could be determined in dollars and cents, as might the actual burden to the community of a certain idiot, but not so the lowered efficiency of large numbers of people suffering from slight enlargement of the thyroid. The Michigan surveys, however, in comparing the academic ratings of the normal and the goitrous children, discovered that there was a definite and considerable increase in the number below scholastic grades among children with enlarged thyroids. "It is probable," Dr. Olin writes in the Journal of the American Medical Association, "that scholastic retardation is due to the fact that the disturbance of any organ of the body is reflected to a greater or less degree in mental effort." Goiter is found most frequently in girls between ten and fifteen years of age, and in boys between nine and fourteen, with its peak in the first instance at twelve; in the second, at ten. Its greatly diminished frequency at eighteen shows that many children must "outgrow" the condition without treatment, but at the



From the Archives of Internal Medicine

Normal Thyroid *Goitrous Thyroid*

Cross sections of a thyroid gland, showing the shrinkage of the colloid sacs and the thickening of the surrounding tissue occurring in goitrous growth

(*Cont. on page* 320)

Frontiering

By FRANK A. WAUGH

ON the brink of a swollen stream a span of tired mules hesitated with their wagon-load of lumber. The ford was a most uncertain mixture of sand and mud at any time, and now the darkness of an early summer night and the shadows of the bordering cottonwoods made it harder than ever to keep the right direction and to find the steep and narrow exit. My father, my Uncle Dan and I sat on the load of lumber and considered. We had been two days on this trip and had hoped to get home tonight. But home was still twelve miles away, nearly a three hours drive. Father was in command of the party and did not flinch at making necessary decisions. He might have gone into camp on the shore of the stream (which was the Smoky Hill River), but I do not think he considered it for a moment. The mules were breathed, the load examined to see that everything was taut, and the plunge was taken.

For two or three minutes there was a wild wallowing of mules, a terrific jouncing of the load, including the five-year-old lad who now recalls this history, a few shouts of encouragement, then a crash, silence and a standstill. Silence musically broken by the hard breathing of the mules in front and the rushing of the water behind. When the wagon had struck the steep bank where the trail climbed out of the crossing one of the rear wheels had collapsed. There we stood, the front of the wagon on a steep slippery bank, the rear in the mud and water at the river margin, and everything in soft velvety darkness. I remember that the youngest pioneer in the party whimpered a little.

The older ones did not even swear. Uncle Dan promptly set off on foot up the road to find help. He found the farmhouse of a Swedish immigrant, got that alien out of bed, borrowed a lantern, took a wheel off the wagon of the accommodating Swede, and in about an hour was back at the scene of the accident. After that there was nothing to do but to unload the lumber, jack up the rear of the wagon, first improvising the jack, exchange the broken wheel for the whole one, reload the lumber, rehitch the mule team and try again. This time the load held and was presently pulled up onto the level road and out of the darkness of the cottonwood trees. Perhaps three hours covered the whole transaction.

Persons who stop today to change tires by the roadside will hardly have much appreciation of the exertion involved or the resources employed. My father, who did his full share of the work, was a cripple, and this must have added to his difficulties.

WHAT would happen today in the same neighborhood? First the modern farmer would not be hauling lumber from a town forty miles away. His load would be taken at a railroad point three or four miles from home. He would probably carry it on a gasoline truck. He would find a good safe bridge at every crossing. He would have two competent headlights to show him the road. If perchance a wheel should crumble—for accidents do still occur—he would step to a near neighboring house, ask for the telephone, and have some one come with the touring car or the sedan to fetch him home. In the morning the garage man, also called by telephone, would roll round and put on a new wheel. That's the difference.

The incident of that summer night on the bank of the Smoky Hill River during the early days in Kansas presents many significant characteristics, the characteristic qualities of pioneering. First of all was the psychology of the actors. They were entirely unworried. They accepted the whole affair as a part of the day's work. Even the five-year-old lad sniveling on top of the load considered the event to be his natural portion. For he was pioneering with the others. He had gone with his father and Uncle Dan on this two day trip knowing there was work to do, realizing it was not a picnic party, but glorying in the adventure. And even he knew that any real adventure means risks. There may be unpleasant passages. Indeed such are expected and are accepted as the appropriate price of the entertainment.

The absolute confidence and adequate resourcefulness of the pioneers was also characteristic. There was no crying over the event—not even a spill of profanity, though there were pioneers who on occasion did indulge in picturesque "cussing" when things went wrong. The only considered question, was what to do. Both men knew that whatever was done they must do it, and so, without fuss, argument or delay, they set out to extricate themselves from a bad situation. The resources at their disposal were meager indeed, but they made them serve. This superhuman resourcefulness is a prime quality of your genuine frontiersman, no matter what frontier he inhabits.

Would it not be better today (pardon the moralizing) if we could accept life with more of this pioneer spirit? If we could live more in the sense of adventure? If we could accept unpleasant accidents with better sense of proportion, knowing that accidents, or what appear to be breakdowns, are a part of every program, whether conducted by nature or by man? For an illustration in large matters one may

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FROM the landing of the Pilgrims on—from Roger Williams in Rhode Island to Brigham Young in Utah and John Brown in Kansas, missionary zeal was a leaven in the settlement of the West. Men with causes—who sought converts to them.

There was another dynamic spirit of the frontier with less of the propaganda element in it and equally strong in freedom of the spirit. Men whose lives rather than their words were big in social morality—men who sensed a "splendid urgent world in which they believed." Mr. Waugh interprets it in a way which brings out its meaning for today. How can we recapture in city and countryside this force of frontiering?

refer to the world court and the world congress. Some of us have been sulking and swearing because our rosy hopes of an organized, ordered and civilized world society seem to have been dished by the stupidities, jealousies and villanies of rival politicians. Would it not be better to follow the significant example of the frontiersman? So instead of sulking we should think of these miscarriages as all in the day's work; and we ought to have a lust of adventure large enough to cover the case. Then we would jack up the old broken-down political wagon (known as the Senate), would remove the rotten and broken wheel, would replace it with one borrowed from some friendly Swede, and would go on our way. We might arrive late and tired, but we'd bring the load home!

Experiences like those related in Kansas are sometimes counted hardships. The use of such terms is only poetic license. They are the fulsome phrases of the platform orator. The pioneer himself is no more conscious of them as hardships than he is of the work involved in the circulation of his blood. The physiologist can prove that enormous amounts of energy are required to keep the blood moving, and orators can recount the terrible hardships of the pioneer. To the frontiersman himself these are both pleasing abstractions.

IF any proof of this self-evident truth were needed it could be drawn from the migrations of those same frontiersmen—from any single case or from them all. My father was born on the Western Reserve in Ohio. There he helped his father on the tasks, by no means light, of clearing a new farm in a wooded country.When he was some fourteen years old, his father, another incurable frontiersman, became dissatisfied with the crowding populations, sold his farm, loaded his family into an ox-wagon and drove through Chicago to northeastern Wisconsin. There in the midst of heavier forests the family set to work to build a log house, to cut down trees and burn them, to uproot great stumps and to turn some few unwilling acres to the discipline of the plow. It was an incredible labor, but the entire family throve on it. And the revealing sequel came when my father in his day moved to the farthest frontier of Kansas, knowing thus what pioneering meant and going to it with ardent hope and unmixed joy. He was a frontiersman from radical choice and because he enjoyed the "hardships" of the frontier more than the conveniences of civilization.

It has been often said that men in those days went to the frontier because they were irked by the restraints of civilization. This is another fiction, I think. My father, for example, was no more conscious of the restraints of civilization than of the hardships of frontiering. Both ideas are the creatures of somebody's speculation—somebody who was not a frontiersman and who doesn't see very deeply into civilization.

To my way of thinking instead of finding any antipathy between civilization and frontiering we ought to cultivate the closest cooperation between them. Civilization in our time is itself a great adventure; we can indeed every day feel ourselves on precarious ground. Anything may happen. Even something good. We have got the kaiser out of Germany; perhaps we may yet get the kaiser out of France. Certainly we need not conclude that mankind is falling back to barbarism. Perhaps we are only falling back on the pioneer spirit of our fathers.

Albert Freeman Waugh, frontiersman

I fancy that even today I can find the truest civilization upon the frontiers. I have recently spent some months on the sage brush, with the cow men and forest rangers, away back from the railroads where the worries of Washington and New York never register. Amongst these men and women I find a serene confidence in the world, in the Creator, in the United States of America, and in themselves, utterly different from the biting criticisms of Broadway or the nauseating scandals of the capitol. Which country indeed is furthest from civilization? Which has the best culture?

As I knew my father, and as I myself felt the thrill of those pioneer experiences, I judge that the deep-down motives of the frontiersman are two: First is the joy of pioneering—the expectation that something unexpected is going to happen—the satisfaction of meeting new situations and of conquering them in one's own proper person. Second is the desire to think one's own thoughts and determine one's own acts. There is in deep reality a greater freedom on the frontier though it lies not in any escape from fictitious restraints of civilization. There are physical and spiritual obstacles in an older society which some men simply must break through.

A fair analogy may be discovered in the young man (even better in the young woman) who, filled with all the surging impulses of nubility, leaves the old home to make a new one. He (or she) may move only across the street, but in that move life begins anew. Another world opens. Old clogs are thrown away with a wave of the hand. The pessimistic observer might argue that the young couple get-

ting married are accumulating new restraints and greater ones than they are rejecting; but it doesn't feel that way to the bride and groom. To them it is a new freedom and a new life. The man who moves from an old home to establish himself on the frontier feels like that.

ONE aspect of the frontiering game which always draws the admiration of the beholder is the ease with which the pioneer fashions his own tools. My father built his own house; first one of prairie sods, then one of lumber hauled forty miles in the manner already described. The equipment with which he worked was singularly meager, yet he thought himself very well provided. Of course he built his own barns, granaries, hen-houses, fences, water tanks, bobsleds, and other equipment in great variety. He would make a corn-knife out of a broken scythe-blade, a butcher knife out of a rusty file or a soap factory from an empty barrel and an iron kettle.

In fact this habit of making one's own tools ran the whole scale, up and down. At the upper end was a whole new civilization to be built. So far from having any dislike for civilization my father strove without ceasing to make a strong and permanent civilization where none existed. Though he was not a churchman he worked hard to build a church, both the physical edifice and the social structure. He was one of the first to help in forming a local government. He served as probate judge and as county commissioner; and, as a deputy, he often performed the functions of practically every other officer in the community. He led in the organization of a school district, in the building of a schoolhouse and in finding a teacher. He organized a literary society and established a circulating library. And yet some there are to say that the frontiersman dislikes civilization and frets at organized society!

When a man has built a house or a church or a county government it may be inferred that he takes some pride and satisfaction in it. It is his in a very deep sense. His attitude toward such personal products must be profoundly different from the attitude of the man who lives in a rented house, who stays away from an unknown church, who pays taxes to a government in which he takes no other part. In every one of these fundamental relationships the pioneer must obviously find a deeper satisfaction, a more urgent joy, than can ever be felt by the one who adopts a world ready made.

Comment has been given lavishly to the generosity of human intercourse on the frontier. No limit is ever set on personal helping. If one settler is to raise a barn all the neighbors within a radius of ten miles come to do a full share. If there is a threshing to be done the neighbors help. If there is sickness or death or a wedding they help. In all these interchanges my father gave and received with the rest. I can not remember that any neighbor was ever accused of stinting.

Yet what a motley array of neighbors. On one side a German who could scarce speak English married to a Bohemian who could speak neither Enlgish nor German; on another side a family of Swedes fresh from the old country; on an adjoining farm a Scotsman with a Missouri wife; nearby a family from Iowa; another family from Illinois; some old, some young; some illiterate, some well educated; yet all engaged in the same enterprise and all happy to act together.

UNQUESTIONABLY something could be done for America today upon this pattern. The impulses of human generosity are just as strong in Chicago and San Francisco now as they were in the early days in Kansas; but modern conditions have frosted their growth. In some arcadian spots—whether in country or city—we can still find Swedes, Polanders, Irishmen and Mayflower descendents living like neighbors; and there is where we find America again living and true. For that mixture and flux of races is still America; while the furthest from the American spirit which the human mind can frame is the proscriptive hundred per cent Americanism of the professional patriots,—the ku kluxism and mitchell-palmerism of the times. The cure for this, too, is more frontiering.

It is a common thought that the frontier is a lawless land and that violence often comes in. There was never an act of violence of any sort within our horizon, and we felt a complete personal safety not enjoyed today by the citizens of Chicago or New York.

At first neighbors were far to seek. Our nearest was a bachelor who had a "claim shanty" six miles away, but he was never at home. There were no roads and transportation was wholly by saddle horse or wagon. My mother was sometimes lonely, I know, and desperately homesick. I don't think my father ever shared such feelings for a moment. On the contrary he gloried in his opportunities and reveled in his environment. There were buffalo running everywhere, and antelope and coyotes. For the first two or three years our meat supply was mainly buffalo beef. I once saw a buffalo shot on my father's farm. How could a redblooded young man hold back from joyful participation in such events?

THE landscape of those pristine plains was a power so tremendous that no wholly well man could escape its enchantment. I was only a boy, at the beginning of this story less than four years old, yet I am still moved by the memory of it. Even then it was something vivid and I knew it and enjoyed it. I can well remember watching the spring mirages; I can remember the little ponds and buffalo wallows; I can remember the spectacle of the prairie fires; I can remember the howling of the coyotes; and I remember with special satisfaction that even at that time I enjoyed all these aspects of a virgin world. So I feel sure that my father, then at the swelling tide of manhood, endowed with keen senses, blessed with poetic visions, and keyed to a scale of rapturous feeling, took from this lovely landscape a man's great joy. As I remember him now from those days and interpret what I could not then understand, I can believe that he found every day glorious and that he lived it with unstinted zest. It was a good world; he accepted it, believed in it, and made himself a part of it.

In this he approached the unique. Here he was driving forward upon a spiritual frontier. His neighbors professed, and occasionally practiced, a religion founded on the theory that this was a vile and wicked world, a "world of sin and sorrow." They prayed to escape from it to another world which they pictured as infinitely more satisfactory. It never occurred to them that they might not feel at home there. Indeed they called it their heavenly home. My father seldom talked of such things; and well as I remember him I do not know what opinions he entertained. I draw my own inferences, though, from (*Continued on page* 324)

Photographs by courtesy of St. Louis Post Dispatch

The Founding of St. Louis

The Missouri Pioneers

Murals by FRANK BRANGWYN

Four episodes in the history of Missouri were chosen for the decorations of the dome of the Missouri Capitol at Jefferson City: the landing of the trader, Laclede, whose stopping place on the river bank later grew to be the city of St. Louis; pioneers who came across the plains in prairie schooners; home builders who cleared the new land and settled there; and on the fourth wall, the bridge builders, sons of modern industry. Frank Brangwyn, the English painter, by birth a Welshman, found his imagination fired by the courage and endurance of these men and women of the New World and interprets them with sympathy and understanding. Eight panels depicting present-day life and labor are to be added at the base of the dome.

THE COVERED WAGON

Within the memory of men and women still living, whole families journeyed westward in prairie schooners to make new settlements in the wilderness. Out of their adventuring in the Mississippi Valley has come the great and prosperous state of Missouri.

HOME BUILDERS

The days of peril were over. The land had been won. The homesteader turned to building tools rather than rifle, to the fruits of agriculture rather than to the uncertainties of the hunt. The prosperity of the Mississippi Valley was at its beginning.

THE BIG IRON BRIDGE

The construction of the big iron bridge across the river at St. Louis was a great engineering feat; for St. Louis and the surrounding country it threw open the gateway to modern progress and prosperity; for the nation it symbolizes the spanning of the continent by the high roads of transportation In May, 1924, as bust of James Buchanan Eads, the engineer who built the bridge, was unveiled in the American Hall of Fame.

Civilization

As Some School Children See It

By ALEXANDER GOLDENWEISER

TEACHER: What is it that makes civilization worth while?

BORIS: Improvement.

VIVIAN: Government also helps civilization.

HERBERT: The Indians are hardier than us, therefore they don't need a civilization with houses, trolley cars. Therefore their civilization is as good to them as ours is to us.

HOPE: A perfect civilization is when everybody is satisfied.

BORIS: But there will always be someone who is unhappy about something.

GEORGE: Civilization would not be a civilization without anybody being unhappy.

TEACHER: I want to settle this matter—civilization as being different from what we find among animals. What is it that the animal can never have?

FRED: Machinery.

VIVIAN: They haven't the power we have.

TEACHER: How do you know they haven't the power? Where do we get our civilization today? Where do the children get their civilization?

VIVIAN: Education.

TEACHER: What do they give you in civilization?

BORIS: Knowledge, past knowledge.

TEACHER: Children are born into civilization, always. Inheritance of acquired characteristics does not exist. They do not bring civilization with them. They get civilization from their parents, teachers, society. Do animals get anything like that?

NINA: We took that up last time. You said they could.

TEACHER: Certainly, to a slight extent parents, among animals, teach their children a little. As with birds, the parents help the little ones to learn to fly. On the other hand, this element among animals is relatively negligible, for there is no traditional knowledge that is passed on. We call this history. Human civilization is history. A great deal is passed on from one generation to another. That is what animals, we might say, do not have. Remember this, the main characteristic of human civilization, that which makes civilization possible, is that we pass it on from generation to generation. That is the main distinction between animal and human society.

HERBERT: The mother birds teach their young birds to fly.

LAURENCE: The wood duck doesn't teach its babies to fly. They throw it in the water and it swims.

TEACHER: The animal comes right into the world ready made. We come into the world very free from knowledge which we later acquire. Civilization accumulates.

HERBERT: There is a tribe in Ceylon. They have a vocabulary of two hundred words. They have no shelter or clothes. Just think of the orchard oriole who is supposed to build the best nest. Now who has the better civilization? The birds have more happiness than these men.

TEACHER: You mean they have more comfort.

NINA: But comfort counts a lot.

TEACHER: Sometimes we say that the best civilization is that which gives the most happiness. Let me ask this question: Do we really all want to be happy? Would a worth while civilization be one that would make us happy?

BORIS: What about war?

NINA: We can't get along without war.

VIVIAN: We would not have a civilization if everybody was happy. That's what makes civilization. We experience things by our unhappiness. [In this and following remarks Vivian reveals a fine comprehension of the worth of dissatisfaction for civilization.]

TEACHER: That's the point! Would there be a change if everybody were happy?

VIVIAN: That's why we improve.

TEACHER: If everyone were happy it might be a paradise, but it would not be a human civilization.

BORIS: No one can say that. If we never had it, how can you suppose such a thing? [This remark is typical of Boris. A convinced realist, all speculative statements are repugnant to him.]

HOPE: We would not be happy unless we had a perfect civilization. You could not get everybody happy if you look at the slums and the way they have to work. The poor can't be happy, they work too hard. If they worked less, then money wouldn't count so much.

BORIS: You can't say these people would be happy, no such thing has ever happened.

TEACHER: However, we

A Class Discussion at the Walden School

"CIVILIZATION As Children See It" is a loose leaf from the book of my experience with the children of the Walden school—a stenographic report of an actual class discussion.

Group X comprises fifteen children, eight girls and seven boys, twelve and thirteen years old. Most of them have been at the school for several years; their class performance, therefore, in so far as it differs from the conventional average, must be interpreted as revealing the effect of the Walden School methods on the personalities of its children. In how far these children are "different," and whether this difference holds out any hope for the future of the experimental school, the readers must determine for themselves.

My work with Group X goes under the heading of Anthropology but nothing human is foreign to us, hence such discussions as civilization, the moral issue involved in the occupation of America by the whites, the inheritance of acquired characters. A. G.

can after all argue about things we haven't seen before. What is the reason why we want to change from one condition to another?

VIVIAN: We're not satisfied.

TEACHER: Suppose you enjoyed your dinner and enjoyed it more and more as you went on. Would you stop? If you were perfectly happy all the time, would you stop? You would change your condition as soon as you began to feel uncomfortable.

NINA: Of course, civilization comes through experience.

TEACHER: What sort of experience teaches us?

NINA: Unhappy experience.

BORIS: So many of the hundreds of inventions people want to improve.

TEACHER: Why do they want to improve inventions? Suppose a thing works very well, but it is too expensive. Why do you want to make it cheaper? Because some one who is selling it is not making enough money on it. Does any one suffer from that? There is quite a difference between making more money and less money. Let me ask this question. Is there anything nice in unhappiness?

GEORGE: It depends upon who it is. Some people like it because they get sympathy. [Characteristic of George. He has a humorous turn of mind, often makes the class roar and the teacher feel uncomfortable.]

TEACHER: This is a very important thing. It has often been said, we all want to be happy, and civilization is not the right civilization if everyone is not happy. Do we want to eliminate unhappiness altogether?

NINA: Not altogether.

TEACHER: Suppose there are parents and they have children and they care for their children. The children grow up and become independent. They go to college to another city, or get married and leave the homes of their parents. Can you imagine that every time this happens, every time the children go away, that it will not cause the parents any grief, any suffering? In human civilization it always happens that children grow up and then leave their homes. Do you not think that it will always be hard?

NINA: Sometimes it isn't hard; when the children are bad.

TEACHER: The parents are most anxious about the child that treats them the worst, even though the child may be very bad. And whenever a child goes away there is always grief. Do you want to improve upon this?

HOPE: Of course not.

TEACHER: Suppose parents did not grieve—in some respects it would not be quite human. This is quite important. There is nothing to this idea that there should be only happiness. I knew a man once who was very healthy. He was a very optimistic man of about forty at the time I knew him. He never had a headache; he never worried about anything; he was very happy. Yet I always felt chilly in the presence of this man, because I could not imagine how a man could be so indifferent to all trouble. I felt that this man was selfish. We do appreciate a certain amount of unhappiness, and unless we do suffer, we feel that we are not quite human. I think it will always be that way. Do you all feel this way?

NINA: But is it right that you should always be sad?

HOPE: I don't think you have any right to try to make this man feel sad.

TEACHER: That is quite different. I do not say you should deliberately inflict suffering on others.

NINA: He may do that just for the help of others.

LAURENCE: If I go out in the park and a street boy comes over to me and says I will beat you up if you don't give me that thing. What right has he to take it from me?

TEACHER: What other things, besides a reasonable amount of happiness, do you think make this civilization worth while?

GEORGE: Movies.

TEACHER: What do movies represent?

VIVIAN: It is meant to represent a lot.

TEACHER: What do movies represent to those who go?

ALL: Pleasure. Work.

TEACHER: What do you think about work?

VIVIAN: If we had no work we could not have any civilization either.

NINA: If we didn't work, we could not have pleasure either. Pleasure is made by work. [Nina is recognized by the other children as their intellectual leader. When a text book of anthropology was planned by the children to be written by themselves, Nina was made editor.]

TEACHER: Let me ask this question. Do you think there is too little or too much work in our civilization?

ALL: Too much.

VIVIAN: Too much on some part and too little on others. The laborers work too hard.

TEACHER: How about the brain worker—don't you think he works too hard? What do you think about this matter of work?

NINA: The men who do manual labor work harder.

TEACHER: Is work necessary in itself?

BORIS: You have to do work and it is better to like it rather than not like it.

HOPE: Work is necessary for the progress of the world.

TEACHER: When you say that a certain amount of work is necessary for the progress of the world, you assume that if it were not necessary we would not have to work.

This essay and the one on the opposite page on the inheritance of acquired characteristics are examples of the brief written discussions often contributed by the children. Note how the opening sentences in each case express their realization of the difficulty and debatable character of the question.

HEREDITY

Essay by Nina, Age 12

ONE of the most debated questions in the world is "Can a child inherit a trait his father has acquired during his life-time?" It is a very difficult question to answer and no one can reply with absolute conviction.

It is my opinion, however, that the answer is "Yes" and I have based my reply upon the following theory.

Once upon a time each trait had to be acquired. Take, for example, music. At first there were no instruments, therefore somebody had to invent one and to learn to play upon it. He had a successor, his son, who inherited the trait acquired by his father during his life time.

No one person was born with all the talents and accomplishments in the world, therefore, every known art had to be acquired and inherited. Doubtless, however, environment has something to do with it to a certain extent, but after a few generations where environment aids, the trait is an established fact, one to be inherited by descendants generations down. Thus, aided by environment, the acquired trait may be inherited by descendants.

NINA: No, many people couldn't get along without work.

TEACHER: Do you have pleasure if you continue working? Speaking about the individual, suppose you work two hours, three hours, four hours—will you enjoy it?

VIVIAN: The fact that you have pleasure after work makes it so much more worth while.

HOPE: It depends upon the person who is working.

TEACHER: I think you all agree that work on the one hand is necessary, but on the other hand, there is pleasure in work, a moderate amount of work. I should say that one of the troubles of our modern civilization today is that we have too much work. There is too much work. Work in itself is pleasureable for a while, but not after it continues a long while.

What else is there outside of work?

VIVIAN: Rest.

TEACHER: Yes. What are some other things you would care to do instead of going to movies?

ALL: Study nature. Read.

TEACHER: What else can you do?

ALL: Sleep.

HOPE: Study the history of the world. [Laugh.]

GEORGE: That's what she calls rest!

TEACHER: People generally do not do very much of that. What about thinking? Do you think very much? [to FRED]: Tell us what sort of things you think of.

FRED: Things that I plan to do in the future and things that I have done in the past.

TEACHER: Is this the only sort of things you think about? What other things?

FRED: Other things?

TEACHER: You do just plain thinking, not very much effort, but a sort of reverie. Sometimes you put two and two together and get five.

GEORGE: They usually do that in an insane asylum..

TEACHER: There is one important thing. When you have stopped work, you have time to relax and think. There was a great English philosopher, Herbert Spencer. About a generation ago this man came to our country and made a speech. One thing he told the Americans in that speech was that there was not enough relaxation; we are working too hard; in the business of making a living we forget about life; there is too much strain in life and not enough relaxation. How much relaxation is there in primitive civilization and how much in modern civilization? Is there not something we might learn from primitive civilization? There is too much strain in life; not enough rest and just letting our minds wander.

Let us repeat our conclusions so far: civilization is historic; it is accumulated from one generation to another. We all strive for happiness, but being human we have the capacity of being unhappy. Then there is the idea of work and the idea of pleasure. Is there anything else? People say that men are rational beings and have the capacity to think rationally; they ought to think that way as much as possible. Would it be nice if we could all think straight, logically? Would it be nice if we thought that way all the time?

NINA: No, of course not.

TEACHER: What else do we like to do with our minds?

NINA: Imagine. [Note, in this and the next few answers, how clearly Nina realizes the nature of the creative function of mind as distinguished from critical thought.]

TEACHER: Yes.

NINA: Creating things.

TEACHER: Creating, is that the same as thinking logically?

NINA: You don't create an answer to your problems. You create out of your own mind.

TEACHER: How do you create something in your mind? You have—

NINA: To imagine. You either have to talk it, paint it or play it.

[The creative work of The Walden School is summarized in this sentence.]

TEACHER: Do you think it out in any sort of logical way?

MOST OF THE CLASS: No.

TEACHER: Then we have imagination, creativeness. What do you all enjoy?

FRED: Music.

TEACHER: Yes. Can you not make your answer more purely psychological?

NINA: Is your brain always working?

TEACHER: When you get through with your tasks, what do you do?

ALL: Play.

TEACHER: Animals play and humans play. We have less time to play, but we enjoy it just as much. Play is very important. You see, a great many elements enter into civilization.

GEORGE: Would you call play civilization?

TEACHER: Anything else in civilization that is very important?

LAURENCE: How about work?

TEACHER: We spoke about work.

NINA: Self-government. Self-control.

TEACHER: What does government mean?

BORIS: To be able to control yourself.

TEACHER: You have the individual and in addition you have, what?

NINA: Many others. Then there has to be a man to control these men.

TEACHER: Yes, in addition to the individual, there is society and you say they must be controlled. Why can't the individual just be individual?

HEREDITY

Essay by Boris, Age 13

CAN a child inherit a characteristic acquired by his or her parents during their life time?

The question of heredity rises in many instances and is quite a difficult question to answer. If a person has acquired a trait during his life time, would his children inherit it? As a rule they do not but sometimes there may be an exception, but this is very rare. If a person has acquired a trait after he was born, how could his child or children inherit it? It depends entirely on the environment. If a man became a wonderful fisherman, his child might become one too, but that is because he is brought up by the sea and was taught how to fish when he was very young. He did not inherit it from the father. A child simply can't inherit an acquired trait from either of his parents. If his father is a criminal, he becomes one. People say it runs in the blood, but does it? No, it usually is the environment. The child sees his father steal and steals himself. Instead of being held back, he is encouraged so he becomes good at it also, but it is not a question of heredity. No child can inherit a trait his parents acquired during their life time.

BORIS: Because they are not intelligent.

TEACHER: Suppose they are intelligent.

VIVIAN: When you progress, there is always some one left behind.

NINA: There are some who progress and some who can't.

TEACHER: Suppose you are an artist and just concern yourself with what artists do. Do you interfere with other artists at all in what you paint? The better work you do and the more work you do, and the more individual, original it is, the better for the other artists in the community. How about science? Do you interfere with others?

NINA: No.

BORIS: What do you mean by interfering?

TEACHER: Not to impinge upon the rights of others, not to impede their work, their creativeness. As a scientist, as an artist, no matter what you do, you do not interfere. You learn, you assimilate, you create, but you do not interfere. How about earning a living, or accumulating money or property? Do you interfere with others if you control a great deal of property?

BORIS: Yes.

TEACHER: Do you step on anybody's toes?

BORIS: Suppose America wants to take Germany, you're stepping on their toes.

TEACHER: Yes. When it comes to art, science, philosophy, literature, you can just follow your own desires and imagination, the more the better; but as soon as you come to accumulation of property or to social things or to political things, in connection with voting or controlling the government, and as soon as you express yourself through these channels, you begin to step on other people's toes. Most of the trouble in the world comes from these things. An individual has the right to express himself fully in art, science, and so on, but when it comes to economic, political and social things and he begins to express himself unreservedly, he steps on other people's toes. Therefore, society must restrict the individual.

HERBERT: Didn't you vote yesterday so that you might be able to step on other people's toes?

NINA: That's what you're supposed to do.

TEACHER: Why do you vote at all?

NINA: It's your choice.

VIVIAN: In order that you can be controlled.

TEACHER: What do you achieve by voting for a person?

VIVIAN: Then the public has a voice.

TEACHER: The fact that we vote shows that we want some one to control us. I think it will be worth while to think about this last point a little bit. To what extent is it desirable that the individual should express himself, create, think, and in what way is it desirable that the individual should be controlled by society, and why?

I told you a few things about the Indian and primitive peoples generally. Do you imagine that the individual is controlled less or more in primitive society than in modern society? Just think before you answer.

SOME: Less.

OTHERS: More.

NINA: They are controlled so much by superstition.

TEACHER: You saw the Eskimo picture. Did you get any idea from this picture in what way they are controlled?

NINA: By hardships.

VIVIAN: They don't seem to have any opinions. They seem to all copy their leader.

BORIS: You can't do anything against the government. You are ruled.

NINA: You can.

BORIS: Well, you're put in jail.

TEACHER: Among the Eskimos they are controlled by environmental conditions and a great deal of effort and time is spent in that. Primitives are also controlled by leaders and public opinion. The question is, does the individual Eskimo know that practically everything he thinks and does is just what his father thought and did?

VIVIAN: He does not think about it.

TEACHER: Yes. Just it! He does not think about it. They do not think about it and do not know it. How do they feel?

VIVIAN: Contented.

TEACHER: We are, today, much less controlled than primitive man. We are less controlled, but we kick more.

GEORGE: Because there is more to kick about.

TEACHER: We are more conscious about it. We have become more individualistic. We want to express ourselves. So we resent the pressure of society. Has that any bearing on the other point we are discussing?

LAURENCE: The Indians are much more advanced than the Eskimo.

HERBERT: I bet there are some Indians who harpoon seals.

NINA: The Eskimo may be able to harpoon seals, but the Indians can harpoon deer.

HERBERT: The Indians do both.

NINA: The Indians in California do both. [Individual encounters, such as this, are most common. Thus the children use up their excess energy.]

TEACHER: In addition to thinking about this other matter, about the individual and society, will you please put down for next time, very briefly on one sheet of paper, the things we were discussing today and give a few very brief illustrations. What are the elements of civilization? What is civilization? What are the things in civilization that are important and necessary? Suppose you speak about work, mention why you consider work important and give some concrete examples.

Next Wednesday, I think we shall continue a little further with the American Indian. [Exclamations and shouts of joy.]

June in Czechoslovakia

By ELEANOR E. LEDBETTER

JUNE in Czechoslovakia and all the schools are on the move. Everywhere you go, there is just ahead a procession of school children, —boys and girls, sometimes separate, sometimes together, the size of the groups running from a single class of perhaps twenty to a whole school of one hundred and more. They are about ten to thirteen years old and are all dressed very plainly, with socks and much display of bare leg, the girls usually with handkerchiefs tied over their heads. All wear knapsacks on their backs, and many carry also small bundles tied up in colored handkerchiefs. They are obviously in charge of their teachers, and especially in the cities and on Sunday, there are apt to be parents trailing along at the end of the group.

Wherever one goes, the children are already there, and the American visitor can only stand aside and wait until they have seen the sights and passed on: In the Ungelt in Prague the teacher explains its ancient importance as a world market place, how traders from all Europe here exhibited their wares, and how the famous Tyn church was built adjacent for their convenience; then the church itself with all its wealth of Gothic architecture and later baroque ornament; the development of science is discussed at the tomb of the Danish astronomer Tycho Brache in the same interesting church. In the Old town square the children pause at the very spot where the twenty-seven Protestant nobles were executed in 1621, that event marking the climax of the national tragedy. They read on the tablet the names of the martyrs and perhaps place a wreath before it. In the Old Town Hall we meet them again, gazing with eager eyes and parted lips at the tomb of the Unknown Soldier of 1918; who knows whose brother he may have been? The contrast is vivid, the fall of the nation symbolized in the execution of the twenty-seven; its resurrection in the hero of Zborov where first the Czechs were able openly to fight their Hapsburg tyrants.

Drawing by Janko Alexy

From a sketch-book of the artist in his student days

IN the streets the children are distinguishing the various types of architecture, and are learning to see where the gothic was overlaid by baroque, the baroque by renaissance. They are learning the meaning of the "house-signs," tokens of a day long past when there were not street names nor house numbers, when one lived "at the golden bell" or "at the two bears." In the National Museum they see all the minerals of the republic; specimens of bird and animal life; in the Kinsky Museum they are comparing the peasant costumes and utensils on exhibition with those they know in their country homes; in the library of the Strahov monastery they are learning the development of printing as illustrated in its magnificent collections of beautiful manuscripts, early printed books in their vellum bindings and marvellous specimens of the exquisite art of illumination.

The National Theatre has a special matinee "for students" and three of the five galleries are filled with the children, seeing for the first time "The Bartered Bride"—Smetana's opera, so dear to every Czechoslovak heart. There is nothing perfunctory about their attention. With rapt expression they listen to the music and with sighs of suspense and of relief they are absorbed by the drama.

In Brno we meet them again at the Spielberg, the dungeon where Silvio Pellico spent so many cruel years of imprisonment far from his home because of his efforts in behalf of another oppressed race, and the children gaze in awe at the very cell where he was confined.

In Kutna Hora they have preceded us to the "miners' church," the beautiful cathedral of St. Bar-

Illustration by Richard Lauda for a child's book

Everywhere you go, there is just ahead a procession of school children

bara, built when Kutna Hora was rich by virtue of its silver mines. Frescoes in the church depict the miners' symbols, the pick and the windlass; the rich merchants coming from aborad to buy silver, and the Italian coiners stamping the metal into money. The children strain their necks to see on the ceiling the emblems of the guilds who helped to build the church, and in the city museum we find them examining the beautifully carved and intrically locked money chests in which the guilds kept their treasures, in the construction of which there was considerable rivalry.

EVERYWHERE the custodian of the building, whatever it may be, is devoting his first attention to the children and the teacher is supplementing the custodian's explanation by calling attention to points which he wishes to emphasize.

But it is not in cities alone that we meet the children. At Machocha again they are ahead of us. The old man who, like an ancient mariner, stands on a platform projecting out above the "abyss," has a breathless audience while he narrates tales of adventurous visitors who have suffered there for their recklessness. He points to the opposite wall and tells of two young men, experienced mountain climbers. They were scornful of his advice, for had they not climbed the Matterhorn?—what was a simple cliff like that! But alas, first one and then the other fell—they rolled—clear to the bottom and they were both killed. The children are thrilled, they peer fearfully down into the depths, at the same time wishing to draw back from the edge, and the teacher has little need to warn them farther. In the cave they move along in a single file, serious and sedate, but in the boats on the underground river of the "Masaryk dom" they cannot restrain their enthusiasm and the teacher must explain what makes the different forms of the stalactites and stalagmites; some really look like the big candlesticks in Tyn church. There is one enormous mass which has the exact appearance of a crystal chandelier with hanging pendents. Others are of a lace-like delicacy and innumerable slender ones no larger around than a pencil are several feet in length. Then there are the radish shaped ones, with slender stalk and pendent bulb, whose shape the guide explains by saying that the formation grows from within!

Study by Josef Manes

A Czech girl

Again we meet the children high up in the Tatra mountains in Slovakia where our hotel received a telephone order one morning for forty coffees. This party includes all the boys of a Prague school, and they have already made an extensive tour. They come hiking up the mountain from the railroad station, seat themselves at tables on the terrace and the hotel attendants hurry out with the "coffees" with which the boys eat bread and cheese and sausages from their knapsacks.

The last time I saw the children was at a railroad junction somewhere in Slovakia. We had avoided the cars labeled "Reserved for children" and were comfortably seated next the window in a

third class car,—third class is much more interesting than first class—when a train official required everyone to get out. We found seats in another car and waited for developments. Soon a train pulled in on another line and children swarmed out of it, eager, noisy, happy, and rushed to our train where they filled not only the cars previously reserved but also the one we had been in. They were on the last stage of their way home, and were all bubbling over with excitement, partly pleasure in what they had seen and partly joy at getting home again. At various stations along the route classes alighted and were received with open arms by waiting parents and friends. It did not take much imagination to pictuure the children recounting in the home circle the marvelous tale of the places they had been to and the things they had seen.

Illustration by Jan Hrushka for a child's book

A single excursion enlarges a child's world

THESE excursions are under the auspices of the Ministry of Education, by which they are greatly encouraged; reduced rates and special accommodations are furnished by the railways in co-operation with the Ministry; and each school room all over the republic plans its own June excursion. Throughout the year the children save their pennies,—whatever sums they can get hold of are put in the hands of a school treasurer who has all the importance of a great financier as he banks the money for his mates, daily or weekly or as it may be necessary. Local organizations corresponding to chambers of commerce, educational societies and the like interest themselves in the size of the fund, and in April and May supplement it with their contributions. Discussion as to the destination and route of the next excursion is a topic of the whole school year, and woe be to the teacher who is unwilling to take his class on their chosen journey.

The children start from home in what might be called light marching order, with a knapsack containing the staple provisions; bread; cheese and sausage; a cup, and perhaps a light blanket roll. Wherever they go, lodging is provided locally, usually in the school house. This is the simple life and beds with springs and mattresses are not required. Instead, a school bench or even the school room floor softened by a layer of straw takes the place of the home feather bed. The boy or girl used to simple life finds in the change no hardship but rather a sort of a lark. In cities and places where an extended visit is made, local organizations provide meals; in my Prague hotel there was a constant procession of these children through the dining room to the kitchen where a considerable number were fed; and en route they eat the provisions of their knapsacks.

The advantages of these excursions are many, first of course, the educational aspect. History learned on the very spot where it happened is a record of life very different from history learned out of a book. Great men still live to the child who stands where the hero stood and hears in that atmosphere the story of what he did and how it resulted. Mills and mines are much more understandable to the child who has seen them. The city child learns a little of the country and the country child gets an idea of the city. An understanding of art and architecture and an appreciation of nature become the heritage of all the children, and the visitor sees how it is that every crossing sweeper can point out "got'ic," "baroque" and "renaissance" and show an appreciation of the fine and beautiful which puts the American to shame.

I HAVE often wondered at the completeness of the knowledge of their native land among Czechs in America; but after my June in Czechoslovakia I understand that it began with these school excursions in which they had visited so many scenic and historic spots and had learned some of the joys of travel.

As a measure to promote the national unity it seems that nothing could be more effective. The Slovak child visiting Brno learns the brotherhood of the Moravian; visiting Prague he shares in the wealth of the national culture and in its atmosphere ceases to be merely a Slovak, but becomes a Czechoslovak—not one but both. The Czech child visiting the ruined castles of the old nobility in Slovakia, tramping the valleys and climbing the mountains learns the beauty of Slovakia and the sturdy qualities of the Slovak, and so he too becomes a Czechoslovak.

Finally there is the influence of these visits upon the adults who assist them; their interest in the entertainment, the care and the education of the visiting children is a fine and broadening influence to them.

To the peasant children of Slovakia these excursions are a novelty

The Volcanic Years

By IRA S. WILE, M.D.

THE fiction that childhood is the happiest time of life is merely the adult's reflected wish for youthfulness as his energies begin to wane. Childhood may be filled with sorrow, doubt, grief, fear, shame, despair—as well as joy, confidence, elation. The elevating and depressing states of feeling may be held in an apparently stable balance at a particular moment, but it takes little to break up that balance and to liberate energies that seem disproportionate to the external stimulus. A study of the emotional life of the child is imperative if we are to secure an insight into his personality.

The difficulty of studying emotions lies in their essentially subjective nature, despite the objectivity of many of their forms of expression. The emotional life of human beings or of the lower animals is interpreted mainly by the minds of students of psychology, physiology, or philosophy, whose mental approach, prejudices, and opinions are in turn partially determined by forces akin to those they are studying. By the time attention is focused upon an emotion it has for the most part disappeared or has been altered through the conscious attention. To interrogate a child who has had a tantrum as to the feelings which were involved brings little enlightenment; the main springs are concealed in subjective processes that are of subconscious origin.

To study emotivity with scientific controls is still more perplexing; the laboratory can investigate and compare the electro-reactivity of muscles with reasonable certainty, but as yet there are no satisfactory kymographs or galvonometers that can be attached to states of feeling. And two people may react quite differently to the same stimulus. When one steps on a person's toe it is impossible to foretell the results in motor or emotor responses. Did it hurt or was there merely a sense of pressure? If pain was evoked, will the result in conduct be anger, resentment, calmness, indignation, pardon, or smiling pity at the clumsiness? Will there be a tirade of abuse, a gentle remonstrance, a word of caution, or a complete ignoring of the event? One can guess at the results, if one knows something of the character of the victim in terms of his organized habits, but this gives no more than an inkling of the emotional urge that may have entered into the act.

It is easy for adults to deal with the overt actions of children and forget the underlying emotion. Parents say, "Don't act that way," rather than "Don't feel that way," and have a comfortable sense of success when the child's behavior apears to line up with the parental advice. But children among themselves are likely to be more accurate. They say "Don't be mad," rather than "Don't fight," "What's biting you?" rather than "What are you swearing for?", "Cheer up" instead of "Stop crying."

An emotion may be considered to have a fore-period, mid-period, and after-period. Two boys play together and all goes well, until teasing begins and then gradually anger develops; they fight, and then each boy carries away particular feelings towards the other. A vast series of circumstances and conditions, endogenous and exogenous, combine in the fore-period into an acute reaction, constituting the objective phenomena of the mid-period—and there is a gradual transition into a state of feeling in the after-period that is not identical with that of either of the other two. In analyzing the emotional life of children it is insufficient to base judgments upon observation of the state of flux represented by the active mid-period. There is far more to be learned from an investigation of the fore-period and after-period, both of which yield helpful clues to the underlying elements in the personality.

THERE are undoubtedly inherent character trends which serve as channel guides along which the instincts flow most easily. Pugnacity may be instinctive, but one child will fight if his toy is taken or his property despoiled, while another will not be disturbed by that, but will fight vigorously at being called a "sissy." There is a something (whether or not it is called an inherited pattern reaction is immaterial) which sustains the brunt of living and determines general trends of conduct. The child who is always bad and the one who is always good may be subject to similar external influences in the home, school, and neighborhood, but their hereditary elements are dissimilar and the same forces acting upon dissimilar masses do not bring about the same results.

The latent stimulative and inhibitive factors that influence individuality cannot be determined save as they are read into actions. The practical logic of the situation in the management of children calls for a definite effort to convert, through social experience, the instinctive and emotional reactions, hereditary or otherwise, to habitual modes of response that will insure wholesome adaptations. In fact this constitutes the essence of the socializing process. Individual habits are then organized in terms of human needs for communal living.

The translation of the inherited patterns into permanent acquired responses or habits is difficult, however, largely because of the lack of stabilized values for emotions. Are selfishness, rage, fear undesirable? Selfishness is the basis of personal security—it is the essence of the self in its own evolution. Rage is of the highest moral value when developed by the violation of a sacred principle. Fear is part of the criterion of the ability of a witness to testify and is a valuable element in developing caution. The adult distinctions between virtue and vice are too artificial to arise spontaneously among children. The emotions, too, are regarded as social or otherwise on the basis of majority opinions, traditional attitudes, and social customs. Utilitarian and hedonistic standards are employed which are not the result of intelligent deliberation and individual choice, but are derived from age-old mass or herd compulsions.

EMOTION is a "stirred-up state of mind"—a tension of varying extent and intensity. It is subject to a constant ebb and flow, and to a variety of directive forces, regardless of the basic instinctive channel through which it rushes. It engenders action and in turn results from it. One step leads to another almost automatically. Thus emotions are definite factors in physical health, mental growth, moral evolution, and social conduct.

As part of the after-period of some emotions, one finds a hypersensitiveness to their reappearance with very slight apparent reason. The tired business man who has been irritated beyond measure at the office reproduces his rage when his child accidentally and unexpectedly crosses his path. The grouch, the "peppy" boy, the giggly girl, the emotional adolescent illustrate how emotional trends may become chronic when the originally developed energy is not fully "worked off" and a residuum of the state of tension is retained. In such cases the impulse is in course of organization into a habit, which, however, is not necessarily to be considered permanent. A new set of conditions may change the fixed emotional trend so that a new side of character becomes revealed in attitude and behavior.

Such hypersensitiveness is particularly characteristic of adolescence, the indefinite period of transition from the simple organization of childhood to the complex mechanisms of maturity. It is a period of growth involving a degree of oscillation before stabilization. This holds true for the body and mind, the judgments, emotions, and conduct. There is greater and greater need for the forces of control and inhibition as the self presses forth for dominance and recognition. The interplay of social regulatory devices and personal urges and desires creates periods of harmony and tumult.

The underlying instincts and emotions form a conditioning background of conduct. The revelation of their undoubted force and compelling urge is most marked during this age of emotional upheaval. The shadow of savage heritages falls over adolescent personality. Hence the greatest problem of these years is to establish an equilibrium of emotions. If the individual grew up, so to speak, *in vacuo*, one would have to consider only the internal stresses, but life is fraught with human relations. The boy or girl must deal not only with the emotions that arise from physical and psychic causes within the self, but with those that originate in response to external factors inherent in the environment. The boy who believes in any virtue, but has never been tempted, has not established the complete equilibrium of his emotional life. Nor will a single environmental reaction necessarily be repeated under similar circumstances, because each act adds to or subtracts from the emotional balance—which then requires a further adjustment to reattain the equilibrium. Out of this maelstrom of resurgent currents are born the traits of adult behavior.

Above all the adolescent age is the period of stress to put the self across. It is through the appreciation of "my-ness" of persons, things, groups, and principles, dovetailing into an adult world, that the self finds its level and finally assumes its place. During this metamorphosis of consciousness there is an ever-changing aspect of behavior, because of the large variety of stimuli and responses in terms of time, place, persons, and circumstances. The results are temporary or permanent, according to conditions that are beyond present understanding.

The personality becomes integrated through the unification of tendencies and interests of self. The choice among conflicting impulses depends upon an appreciation of their nature, force, direction, and consequences. The impulses which must be denied expression need judicious treatment, through the substitution of other urges for them, or by sublimating them to a level of performance that is adequate and satisfying to the personality. These impulses, thus modified, work out, as social consciousness expands, into altruistic channels. Adolescents want to do for others and to be recognized in the doing. They are cooperative and "clubby"; they team well; they are patriotic warriors and loyal ball players, the chivalrous courtiers, struggling ambitiously for the ideals and principles of their groups.

Yet within the integrating personality there are possibilities of shifting values, as, for example, the different phases exhibited at home, at school, in the "gang", or at work. A terror at home, a gentleman at school, a leader of the boys' team, an idler at the shop—and all this may be one boy. A single girl may be a gentle helper at home, a worker at school, wild with her companions, and an impudent, aggressive apprentice at the factory.

Life is difficult for the emerging ego, because it is surrounded by repressive regulatory mandates and guides. The ego has to fight for its existence and in the combat there is stored up a precious lot of past history that will be reflected in future behavior. Inasmuch as adolescence provides the maximum alterations of physical adaptability, intellectual potentials, emotional organization, and character traits, it affords the main time-setting for evolving an efficient personality. There may be a strong or weak personality, a disassociation that amounts to a psychosis, a special superior trait, or a definite single inferior attitude. During the formative years the elasticity of youth is constantly present and the energy stream is rarely sluggish, hence the tendency to extremes of emotions, moods, thoughts, sentiments, and activities. Youth is to be judged by the standards of adolescent suggestibility, reactivity, and responsiveness, and not by the rigid measures of adult life.

EMOTIONS are various, and efforts to place them in categories have resulted in groupings that vary widely. Classifying them completely along conventional lines may be an evidence of analytic power, but is of doubtful utility in bringing about alterations of personality. Man acts as a whole and his emotional life in involved in the totality of his being. From a practical standpoint it is even immaterial whether thought and feelings are resident in the muscles as behavioristic pyschologists aver. The important truth is that the conscious mind does not serve as the sole determiner of conduct. Hence reasoning is frequently less effective than direct or indirect appeals to the subconsciousness. The great processes of living are those that school, train, and educate the instinctive and emotional life with its compelling forces of greater magnitude than the intellect, that far more recent development of animal power. Man prides himself upon his intelligence, memory, thinking, reasoning, deliberation, and choice, but his power is dependent upon the deeper-lying instincts and emotions. The interpretation of conduct demands recognition of the share of subconscious motivation in it.

In children the subconsciousness is less crowded than in adults and the impressions of the early years are more easily reached. Repressions have not become suppressions and therefore are more directly released. The possibilities of substitution and sublimation of a child's impulses are almost infinite, though they depend, naturally, in no small measure upon his physical status and intellectual potentials. It is an emotional re-education, conditioned by the inherent nervous organization, that permits life to proceed in accordance with accepted and acceptable principles.

The Stories of Five Children

This is the second group of case stories in the series which Dr. Wile began with "Children and This Clumsy World" in Survey Graphic for February. The problems of the first group were such as called for an approach from the standpoint of their social needs and relationships; those of the second group from the standpoint of the reckoning with the emotional make-up and experiences.

1. Theresa

At home, seven-year old Theresa was considered a very nervous child. She bit her nails, walked in her sleep, and was disobedient. She was always irritable, and had frequent bursts of temper. At school her conduct was beyond criticism and her classwork satisfactory; her I. Q. of 128 indicated excellent mental equipment.

Theresa's mother felt that she wasn't quite equal to the difficult job of bringing up two children, Theresa and a younger brother, and had been going to lectures on child care and training. One of the speakers whom she heard pointed out the necessity of leading boys to take a chivalrous attitude, and had suggested various means of accomplishing this end. In harmony with her understanding of this principle, the mother began to encourage chivalry in Theresa's brother, then four years old, much smaller and two years younger than the little girl.

So the four-year old brother had become the protector of his six-year-old sister. He accompanied her on errands, directed her crossing of the streets, and gradually usurped dictatorial powers such as few knights could have possessed over their fair ladies. An authorized agent, he found no small joy in his function.

As might have been expected, Theresa began to resent this guardianship. No more rigorous disciplinary system can be imagined than that of such a juvenile czar. She chafed under her brother's supervision and tale-bearing. Her pride was assaulted when he was spoken of as a little man whose duty it was to take care of her.

When at last she began to revolt, authority was always on the side of the guardian of law and order. But the mother's orders could not alter the physical facts and open conflict soon followed. Further punishment fell to Theresa's lot and chivalry arose triumphant. Whereupon the revolt against the brother's management extended to the power behind it. Mother was responsible for the boy's actions; Theresa's disobedience to her mother followed naturally. Irritability became her prevailing mood, bursting forth in anger as the occasion demanded. Humiliation, dignity, self-respect, the esteem of her companions, the sense of injustice in penalties, physical disparity, intolerable restraints, consciousness of superiority, and similar factors were causing a general upheaval of Theresa's personality. The emotional vibrations were not lost upon her nervous system: restlessness, a sniffing trick, somnambulism, and choreiform movements developed. These expressions of motor restlessness disturbed the mother, though she had overlooked the growing emotional storm.

Medication for the choreic movements, and rest for the restlessness could not, obviously, check the progress of the personality disorder. The beautiful dream of chivalric training at the age of five years had to be dissipated. What was needed was to curb the tyrant's power and release the fair lady from a nerve-racking thralldom. The consequences of this course were soon noted and Theresa had gradual relief from the physical symptoms as her emotional excitement subsided.

It could hardly be expected that a five-year old boy would willingly yield his established rights and privileges, as laid down by maternal authority. When his power was sheared he too rebelled. His previous record of obedience, manliness, and chivalry was shattered, and he did not adjust himself for a long time to the new relationship. There was an open warfare between brother and sister until new attitudes on the part of brother, sister, and mother finally resulted in a modus vivendi.

It must not be assumed that the brother-sister relation has been permanently worked out in this example, although the present problem has been solved. It is doubtful if the ideas planted in the boy have been eradicated. The sense of protection, with all its emotional satisfactions, has made a strong impression on him and will undoubtedly crop out later. Theresa's conduct-patterns, on the other hand, have indicated what may happen when her desires, interests, and purposes are thwarted. There is evidence enough that her emotional life may need guidance, and there is a suggestion that her reactions both to her mother and to her brother will call for cautious supervision. There are volcanic forces in childhood, which, lacking control, may devastate adult life.

2. Bert

Bert was two and a half years old, the only child of solicitous and intelligent—but uninformed—parents. They were confronted with a problem that distressed them greatly. The child was a restless sleeper, waking frequently and asking for food, or declaring that he wanted to climb the walls. Aside from the interference with their own sleep, the parents feared that some serious disorder was indicated.

Before Bert was a year old he had had a convulsion, probably of toxic origin. In consequence, his parents lavished every care on him. They watched every move anxious-

ly, and never thwarted his desires. The family interest centered in the baby as a precious art object, to be guarded constantly and handled with care. This disproportionate solicitude made him the center of the home.

The child had thus been richly experiencing the emotions which centered in his comfort and happiness. He was not slow to appreciate the personal value of the pleasure sensation which his parents were constantly seeking to give him. He became self-assertive in demanding attention, first along the line of his natural propensities for feeding. He wanted attention and food, and he wanted them when he wanted them. Thus began the tyranny that kept his slaves at heel by day and by night, till they sought advice as to means of controlling it.

The little one was himself not wholly unaware of the results of his domination and must have had some vague consciousness of the means by which he attained his ends. It was necessary to bring about a conscious cessation of his excessive self-satisfactions.

It is simple to approach this type of mind by suggestion; indirect methods were used in this case. In the presence of the child, the nature of the difficulty was explained to the mother. She was told that Bert was taking advantage of her solicitude and good nature. She was quietly but firmly advised that if she would pay no attention to his demands, the reasons for their existence would disappear and he would sleep through the night. It was unnecessary to speak to the child, who was keenly interested in the conversation and alert to its meaning. As a final word, it was suggested that the youngster had heard and understood the explanation.

That night the desire to climb the walls disappeared and the hungry restlessness lasted only two nights longer.

The little fellow was apparently unwilling to give up without a struggle, however, so he changed his tactics and began a campaign of vomiting. His mother thought that mistakes in diet might be responsible, but the purposeful element was apparent, and when indirect suggestion was again employed the vomiting was ended. Bert was not lacking in resourcefulness, and adopted new strategy in the form of enuresis (bed wetting), crying out after its accomplishment. The control of this was sought by the same methods and the youngster capitulated. He had tried the tricks that appeared to be most serviceable and had been checkmated in terms of understanding. Thereafter he slept quietly and contentedly, as did his parents.

It is interesting to note the change from ingesting food to rejecting it and then a transfer to the excretory system. If he had proceeded to develop incontinence of feces, he would have completed a cycle of familiar sphincteric experiences, but possibly he foresaw the inevitability of failure and sensed that there was small reason to promote a greater personal discomfort that would give little promise of greater success.

There is ample reason to believe that Bert at two and a half possesses a high degree of susceptibility to impressions and is very responsive to environing influences. Since he is so approachable by indirect suggestion there is hope that his tendencies may be easily curbed, at least during the early period of childhood. To call him neurotic does not meet his needs. His parents had mistakenly set for him a pattern of attention which was beyond his needs, but which he was not loath to enjoy and cultivate. An excess of emotional stimulation was derived from the reactions of his parents. This is the inherent hazard of only children, and accounts for many factors in their developing personalities.

A spoiled child is not essentially a neurotic child. The re-education of the child involves the re-education of the parents.

3. Pietro

Pietro was a "bad" boy—disobedient, stubborn, and given to fits of temper. He was undersized for his eight years; he had a congenital defect of vision, which represented a stigma of degeneration; and his appetite was capricious. His intelligence quotient was 93, but his school work had been of poor quality since his return from a year's schooling in Italy during a visit made with his mother and younger brother.

Pietro's mother speaks Italian, which is the language of the home, though his father has no difficulty in speaking English. His mother, with an interest in music and reading, feels her superiority to her husband who does not share her tastes, and there is an undercurrent of marital dissatisfaction in the home.

The boy enjoyed excitement and adventure. He was immensely pleased by games in which guns and stilettos are used. The movie enthralled him, particularly when it displayed lurid vendettas, blood-shed, and hair-raising "perils." There were many such shows in the neighborhood and he formed the habit of going almost daily, making life miserable for his mother until she gave him the necessary nickel. Often he stayed away from the evening meal and failed to turn up till late at night. He fought with the boys at school without being particular as to their size. He hated to run errands for his mother; worst of all was being kept at home to play with his four-year-old brother. Often he spanked the youngster, just as he himself was punished by his father, who tried to pound obedience, respect, and submission into him. These punishments, incidentally, were neither immediate nor varied; they occurred regularly upon father's return from business and always took the form of a "licking."

This description quite fails to suggest the surprising contrast between the conduct which Pietro admitted and his weak appearance, docile expression, and air of suspicion and fear.

Many boys are good because they lack the energy to be anything else. Some are "bad" in that they crave excitement and seek experiences that bring a thrill. This boy had ample energy and an emotional power that was quickly mobilized. He profited by experience. He was spanked—and he spanked. His wishes were denied, and he refused to comply with the wishes of others. His parents oppressed him and he annoyed them. His self-assertion demanded an outlet; when a free outlet was denied, he rallied his anger and fought along lines he believed would be successful.

He was stubborn in that he was persistent in his demands and not amenable to control through physical pain. He wanted his way and got it—even if severe punishment resulted. His anger was an explosive tantrum, but not

wholly beyond his control, for when he got "maddest" he ran out of the house to escape the "licking" that was sure to follow. The running away was again held to be an indication of his "badness."

He lived in a new neighborhood and had no friends. When the boys called him names, he dared to fight in defense of his self-respect, family, and Italian heritage. And again this was "badness." When he had refused to go after food which he was to share, it seemed foolish to have an appetite; the result was irregular and capricious eating, malnutrition, and particularly a distaste for the foods urged on him by his mother.

He was in emotional revolt. By adult measures of conduct he stood condemned, and he made no plea for mercy. Yet no trait that he had exhibited deserved to be eliminated. His virtues had become vices by hypertrophy of function. His unusual emotional displays were called forth by efforts to socialize him and make a little gentleman of him.

The expansion of the self concept to include others is not quickly acquired, nor is it readily sought by children. Efforts to develop it by punitive measures are inconsistent. The behavior of fear is not identical with that prompted by love, despite superficial similarities. Obedience through fear has a compulsive element which is effective in the presence of the feared object, but is otherwise undependable. Obedience through love, and consequent choice by desire, has the social value of self-expansion. Hence, when at our suggestion Pietro's father gave up corporal punishment and sought to win his son by playing games with him, he won a new response. The boy's attitude and conduct underwent such a change that being deprived of a game of checkers with his father became more efficacious as a punishment than a beating.

When Pietro's parents not only eliminated corporal punishment, but allowed him a longer play-time with the boys, gave him a small weekly allowance, shared selected movies with him, stopped giving him a bad name and gave him some praise and encouragement, his emotions began to be stabilized. The occasions for disobedience, stubbornness and ill temper were fewer; a more tranquil home atmosphere resulted. The boy's self-assertiveness was redirected in harmony with his instinctive reactions and the emotional activity which resulted was given play in more advantageous forms of expression. The complete solution of his problem belongs, of course, to the future.

Children vary greatly in their sensitiveness to corrective practices. They may admit the reasonable need of punishment and revolt against the method employed. They, too, are keen to discriminate values, to recognize the fairness and justice of penalties and to evaluate the effects upon themselves. Nevertheless, they weigh their desires in terms of results. The wish for power, achievement, adventure is bound up in a vigorous emotional urge and a child will attempt much and risk much to establish his self idea to his own satisfaction, or to give himself the spotlight of prominence in the minds of others. One child may resort to theft and another go to bed promptly, in order to secure similar feelings of satisfaction. One will burst forth into a tantrum, while another washes his neck without being told!

The child's goal may not always be attained, but there is pleasure in the seeking. The failure of the last step cannot destroy the sense of satisfaction derived from all the steps antedating the complete thwarting of purpose. Shame, disgust, a desire for revenge, a determination to succeed next time, a new fear of discovery or punishment, an idea of evoking larger sympathy, a feeling of importance or repentance, a sense of superiority or inferiority may follow the success or failure of any single enterprise. The effect depends upon the native emotions, the parental and social reactions, and the sum total of personality influences created by the entire situation.

To tell a child it should never evince anger is an absurdity, particularly as it sees the exhibition of the trait too frequently among adults. Not elimination, but control is indicated—the use of anger only under provocative conditions which merit it. Efforts at forceful inhibition are less successful than efforts to minimize the circumstances involving friction. Decreasing the opportunities for explosion decreases the habit tendency. Furthermore, cultivating other elements of personality, such as humor, imagination, positive self-feeling, and a desire for power makes it possible to short-circuit energy into less enervating channels. The tantrum is merely a symptom of emotional imbalance.

4. Marilyn

Exquisite nervous Marilyn, the nineteen-year-old daughter of excellent parents, was disturbed by the idea of incipient insanity. She complained that when she entered a car or room people begin to talk about her. As she walked along the street she felt that she was being watched and commented on. She suffered also from insomnia, fidgetiness, weeping, lack of concentration, and partial failure of memory, but all these were subordinated to her fear that she was becoming insane.

Stripping off needless details, the origin of this marked pathological trend lay in her twelfth year. An alert mother, watching over an only daughter with greater carefulness than judgment, thought she had detected the twelve-year-old girl in masturbation. There was no discussion, no preliminary investigation, no wise counselling. She said, with emphasis, "If you do that you will go crazy when you are nineteen years old." The seed of doubt, fear, and self-reproach fell upon fertile soil. When again, at the age of sixteen, Marilyn was really detected in the act by her mother, the identical formula was repeated with an air of sincerity and finality. Then began a period of fear, which lasted until the nineteenth birthday. Two months after it the prophecy was on its way to become the truth.

On a sensitive nature, just as it began to mature, had been grafted a suggestion which the girl had no means of evaluating except that it had been made by her mother, whom she believed. Curiosity had led her to investigate the source of sensations which were strange to her. She had had no instruction as to the changes of puberty; her mother believed in letting nature express itself. Fearing to speak truthfully, her mother unwittingly betrayed the child's confidence by giving her a false idea as the first contribution to her sexual consciousness.

There had been no earlier sex education in Marilyn's case. The barriers of modesty, shame, and a belief in per-

sonal sin made it impossible for her to inquire further into the significance of sexual development, as it revealed itself. The taboo on sexual matters only intensified the seriousness of her mother's prophecy. The belief in her own defilement brought about at attitude of inferiority to other girls and she tended to avoid acquaintanceships. She gleaned a little information from some of her closest friends, but always against a background of mystery and conscious violation of the principles of purity. She felt she was "unholy and unclean" and unfit for friendships and love. Her self-reproach increased with the years, despite the fact that her sexual habits were above criticism. Fears that could not be revealed to anyone increased and caused in her an undercurrent of emotional turmoil.

The repetition of the prophecy in her sixteenth year only drove her secret further beneath the surface of conscious expression. To cloak her feelings, she sought a pleasurable outlet in the ordinary social life of young girls. The puritanic mother, with best of intentions, announced the rules and regulations that were to govern her goings and comings, her male friends, her parties, her visits away from home, and every phase of living. The daughter interpreted them as necessary because of her proven weakness. With a wider knowledge of sexual affairs, derived from newspapers, moving pictures, and lurid fiction, she conceived herself to be morally weak, destined to fall into sinful ways, and beyond the power of salvation. Churchgoing became, therefore, a practical search of salvation, and she prayed earnestly for protection. A sense of partial release from her sins followed without, however, giving her an essential peace of mind.

And then came the nineteenth birthday—the day of days—the time for the realization of the unhappy prophecy. Her mother's words rushed forth, to seize her thoughts, to harness her emotions, and to blunt her volitional activity. Previously she had not noticed that people looked at her—she was uncommonly beautiful and dressed in most excellent taste—now every glance proved to her that she must have a peculiar appearance. Moving lips, or the indistinct murmurs of passing conversation made her self-conscious. The confusion increased and dominated her thinking life. There was apparently no escape from the predicted condition of mental disorder.

To learn whether she was already insane, she sought advice, without the knowledge of her parents. She was given the fundamental education which should have begun nineteen years before. Gradually she was acquainted with the nature of sex differentiation, the anatomy and physiology of sex, its psychological aspects, and finally the truth about masturbation and the unutterable falsity of her mother's prediction. She began to review the past seven years in a new perspective. The burden of a dismal fate was lifted, and her oppressive emotions began to vanish. The idea of sin, with its host of depressing emotions, disappeared; self-reproach and abasement gave way to a sense of naturalness and well being. Doubts and fears trailed off in a rout. She became the mistress of an altered personality, whose worth she accepted at par. Behind it rallied all the elements that made for expansion and enrichment of character.

The sin, if any existed, lay in the failure of the mother to give the adolescent girl the knowledge she needed—knowledge that does not arise from the instinctive life. Most of the talk about masturbation is based upon traditional fears, unsupported by scientific evidence. The greatest hazard of the practice begun at adolescence lies in the emotional reactions to which it may lead. A belief in its sinfulness, danger to the mind, and devastating effects upon the body is likely to undermine the child's power, confidence, and self-esteem. An understanding of its causation and its relation to normal development will be more effective in overcoming the practice than the creation of pernicious fears and anxieties.

Masturbation is not to be met by horror or threat of punishment. Nor should every peculiar action be immediately interpreted as masturbatory by over-anxious parents. This form of autoeroticism, during early years, is not bound up with the emotions, as is sexual activity in adolescence and maturity. It is accidentally learned and practiced because of pleasurable sensations, free from a sense of its nature, origin, or end effect. To drive an overt act of this kind into retirement converts it into a clandestine practice. Parents have then no knowledge of it and frequently suppose it has been overcome when such is not the case. Frankness and honesty on the part of the parents, instilling personal cleanliness, sympathetic understanding, patient teaching, an expressed confidence in the ability of the child to attain self-control, a full measure of energetic occupation, and an intelligent search for any underlying irritation form the essential measures for helping the child to cast off this habit.

5. Margaret

Seven-year old Margaret was a bright-faced child, but her mother was disturbed by her physical inactivity. She seemed to want just to sit around the house, doing practically nothing except reading. Her manner was subdued, and she showed little or no initiative. She had few companions.

At school Margaret's work was of excellent quality and her conduct was exemplary. Her physical condition revealed no organic reason for inactivity and suggested no cause for fatigue. She had apparently shown a growing disinclination to play since entering school. Yet her interest in school was real and her capacity to learn, adequate in itself, was reinforced by undoubted enthusiasm for her work.

It had not occured to her mother to consider the bearings of another event in Margaret's life, from which her decrease of energy could more accurately be dated. Margaret's grandmother had become a widow and came to live in her daughter's home. Her grief, isolation, and nervousness made her the center of interest and solicitude. The affairs of the home were regulated to meet her comforts and desires. (*Continued on page* 328)

Mulberry Street

By HARRY LEE

Sing, O waifs
Of the city street.
Hand in hand
In an elfin ring—
Fluttering butterflies
Frail and sweet—
Sing!

Twirl and trip it,
Sway and swing—
Joy give sandals
To fit your feet,
Joy, her mantle
About you fling!

What care you
For the stifling heat!—
The organ man
Is a magic king—
Serve him well,
For his reign is fleet—
Sing!

EDITORIALS

ON May 20 the Belgian Ambassador presented to the City of New York a modest monument to commemorate the three hundredth anniversary of the first settlement of New York by "a company of thirty families, mostly Walloons," and to honor Jesse de Forest who first inspired Walloon emigration to America.

Who were the Walloons? They were the descendants of the "fortissimae Belgae" who so bravely resisted Caesar. For two thousand years they have preserved their racial characteristics in that home country which is now southwestern Belgium and northeastern France, the battleground of Europe, a land of shifting national boundaries, once France, then the Spanish Netherlands, now mostly Belgium. Many of them in the sixteenth century embraced the reformed religion and were driven into exile. Holland hospitably welcomed them just as she welcomed the Puritan exiles from England.

John Robinson, leader of the Puritans, and Jesse de Forest, leader of the Walloons, both found themselves in Leyden. Robinson's colony of Mayflower fame emigrated to America in 1620. De Forest's colony after vainly seeking to come under English auspices ventured forth under Dutch authority three years later. Both colonies fled from religious persecution and sought religious freedom.

De Forest died on an exploring expedition to locate his colony, but his children and many of the families enrolled by him were among the earliest inhabitants of the city that was once New Amsterdam and is now New York.

IT is no disparagement of the Dutch Founders of New Netherlands to say that the first permanent crop-raising, town-building settlement in New York was made "mostly" by Walloons. The designation is that of Nicholaes van Wassemser, the contemporary Dutch historian who under date of 1624 tells how they sailed in March of that year "to plant a colony." They came under Dutch authority in a Dutch ship appropriately named the Nieu Nederlandt "whereof Cornelis Jacobsz May of Hoorn was skipper." They gave their allegiance to Holland and Holland adopted them. Peter Minuit, the first governor of New Amsterdam, who purchased Manhattan island from the Indians was a Walloon. So was Jean La Montagne, the husband of Jesse de Forest's daughter Rachel who successfully defended the colony against the Indians.

Nor was it only in New York that they settled. A deeply religious, freedom loving people, industrious and self dependent that have helped to mould our nation. They have had no poet to sing their praises, no historian to record thier deeds. They have not been known to fame. Nor have they sought it. Their part in the making of America has only recently been recognized. But they fully deserve the commemoration that has been accorded them throughout the nation not only by the many local celebrations but by the special half dollar coinage and the special postage stamps issued by our federal government to mark the Huguenot-Walloon Tercentenary.

NOT many years ago the curve of the deathrate in the United States showed two peaks—one in the summer and early autumn, the other in late winter and the first bleak weeks of spring. The former registered the toll of babies who succumbed to "summer complaint," and of thousands upon thousands of the victims of typhoid epidemics. An unremitting campaign for pure milk and pure water has seen an amazing reduction of that curve. Between 1900 and 1920 the deathrate from typhoid fever in the registration area fell from 30.8 per 100,000 of population to 5.0. In the same period the deathrate from diarrhea and enteritis decreased from 150.8 to 61.9; beteween 1910 and 1920 the number of babies who died from these diseases was reduced by half.

But the winter peak—registering the cost of pneumonia, influenza, and other acute respiratory infections, has remained relatively unaffected.

Pneumonia runs a close race with heart disease as the chief cause of death in this country. It kills a third as many persons again as tuberculosis; half as many again as cancer, nine times as many as diabetes. Moreover, the fight against it has been slow. The registration states of 1900 showed a rate of 185.0 in that year; in 1910, 174.3; in 1920, 162.5. Announcement, therefore that an antibody has recently been isolated by Dr. Lloyd B. Felton, of the Harvard Medical School, which may reduce that mortality by 25 per cent or even 50 per cent, is an event of the widest public moment. In 1920 more than 120,000 persons died from pneumonia in the United States. Should Dr. Felton's discovery substantiate the claims of its sponsors, it may mean that in a single year as many lives will be saved as the entire population of Gary, Ind., or Covington, Ky.

The discovery follows five years of painstaking research in five different laboratories. After the influenza epidemic of 1918, the Metropolitan Life Insurance Company organized an Influenza Commission of experts from the staffs of the Harvard Medical School, Johns Hopkins University, the Research Laboratory of the New York City Department of Health, the Hygienic Laboratory at Washington, and the University of Chicago, and financed studies under their direction of the causation and cure of the disease. Little direct progress was made in the knowledge of influenza, but by a

series of highly technical experiments, confirmed at first by studies on mice, and later, with every safeguard, on human beings, Dr. Felton, working under the direction of Dr. Milton J. Rosenau, was able to isolate a white crystalline powder from the serums formerly used in treating pneumonia. This powder has none of the unfavorable reactions frequently experienced in the use of the serum. It has been used with apparent success in treating some 120 patients in Boston and New York, and can readily be produced in quantities sufficient to meet any demand. While the exact merits of the treatment can be determined only after its more general trial, there seems every reason to hope that Dr. Felton has achieved a scientific discovery of very great value.

THERE has been small comfort for the tenant of narrow means in New York's housing revival. As Clarence S. Stein pointed out in The Survey for February 15, 1924 (p. 509), tax exemption and commercial recovery in the building industries have produced a great quantity of apartments to rent from $20 per room upwards, but precious few to rent for less than that. Here as in other cities private capital has been attracted almost exclusively to the quick and inflated returns which "high-class" apartments offer. Eventually the market for these will be glutted, rents will sag, and relief will finally trickle down to the small wage-earner. But that takes a long, long time. More than half the tenements in which New Yorkers live today are still of those disgraceful types which were outlawed, so far as new building goes, by the tenement house law of 1901. Clearly new capital must be found under other than purely competitive conditions for the building of low-cost houses.

Between philanthropic housing operations such as those of the Phelps-Stokes Fund in New York, and cooperative enterprise such as that of the limited-dividend tenants' associations of Great Britain, there is a middle course which is now being taken by a new project in New York. The City Housing Corporation has been formed to build "better homes and communities," limiting its dividends to six per cent on an authorized capital stock of $2,000,000 to be subscribed privately, and directed as a "socialized business" by outstanding men and women who are equally familiar with good philanthropy and good commercial practice. Felix Adler, John G. Agar, Herbert Parsons, Mrs. Franklin D. Roosevelt, Richard T. Ely and others of their kind sit on the board, while an experienced builder and public spirited citizen, Alexander M. Bing, has initiated the project. It has already begun to build houses in Queens Borough to be sold individually and to cooperative tenant associations.

THE first group includes one, two and six-family houses to accomodate 125 families. The architects, Clarence S. Stein (chairman of the state Commission on Housing and Regional Planning) and Henry Wright, have arranged these so that about 70 per cent of the block is left for playgrounds, lawn and gardens and have given every room fairly generous proportions and an outside exposure. The corporation expects to be able to sell these houses at a rate which, with a moderate cash payment, will make the carrying charges and amortization about $8.50 per room per month. This, with an additional $2.00 per room per month for heat, repairs, maintenance, etc., will bring the current cost to the tenant, for the first twelve years, to about the same figure which tenants of the Phelps-Stokes Fund pay as rent, and slightly more than the rate established by the Metropolitan Life Insurance Company, neither of which provides for tenant ownership. The corporation will safeguard the property against later re-sale for speculative prices.

This method of financing has already been tested by the City and Suburban Homes Company, since it built some years ago its first "model tenements" overlooking the upper East River. The combination of limited-dividend construction and cooperative ownership is a new contribution toward solving the problem of the wage-earner's home. While the first unit of construction is conventional to the extent that it merely adds better housing to a growing tenement region well within the city limits, the directors hope that ultimately the corporation will be able to experiment with a genuine garden city. The enterprise thus modestly begun may become a major factor in New York's housing advancement.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION members throughout the country may well be proud of the answers which their national convention, meeting in New York last month, made to two long-debated questions: Shall the Association stand for Christian fellowship within its membership whether the Christian be strict Protestant, Greek or Roman Catholic, or a non-church member? Shall it stand for international cooperation or for American isolation?

The first question hung upon the continuance of the present basis for active membership, which limits voting and office-holding membership to Protestant evangelical churches. This excludes Unitarians, Roman Catholics and members of any of the Eastern European churches, such as the Armenian, Greek Orthodox, etc. In the beginning this limitation was a natural development, as the early Association had sprung from purely Protestant groups. But with the spread of the work into foreign-born communities where membership in the Eastern churches predominated, and among industrial workers, students and other groups who believed in the purpose of the Association but belonged to no church, such qualification for active membership became highly superficial. It hampered the work if it was observed; it was often disregarded; and yet it did give a certain unity to the Association which for many was not easy to sacrifice.

The proposal before the convention suggested an alternate "personal basis" which local associations could adopt if they chose in preference to the old "evangelical basis". This was approved by a large majority, but before it is definitely adopted, it must be passed again by a two-thirds majority at the convention two years hence. It provides that any young woman who declares herself in agreement with the following purpose may become an active member of the Association;

(1) to associate young women in personal loyalty to Jesus Christ as Savior and Lord; (2) to lead them into membership and service in the Christian Church; (3) to promote growth in Christian character and service through physical, social, mental and spiritual training; (4) to become a social force for the extension of the Kingdom of God.

THE Convention's answer to the second question was more significant. By an enthusiastic majority it approved a resolution which read in part;

> . . . we, the Young Women's Christian Association of the United States of America pledge ourselves to use our efforts to secure the entrance of the United States into the League of Nations.

And for good measure the delegates gave an emphatic answer to the inter-racial question by electing Mrs. George H. Haynes, who as Elizabeth Ross was the first student secretary for colored work, as the first Negro member of the National Board.

It is always difficult to estimate the net results of such a convention. But if an organization of almost a million members, conservatives and progressives, native-born and foreign-born, feel that Christian unity, international teamwork and friendly relations between white and Negro are part and parcel of the Kingdom of God which it is their purpose to extend, the effect will certainly not be negligible.

ONLY recently, but with a present fervor which makes up for the lack of past consciousness, have physicians, teachers and parents become interested in the burning question as to whether or not a child is undernourished, and when. Broadly considered, the nutrition of a child means his ability to grow and develop in such a fashion as to ensure a healthy and happy adult life. There is almost no phase of child health which is not related to it. From an administrative point of view it is the keystone as well as the gage of the child health movement. The extent to which this movement has penetrated professional groups is dramatically set forth in the announcement that in Boston, from May 26 till June 7, Dr. W. R. P. Emerson, pioneer in the development of nutrition clinics for children, is holding his thirty-seventh institute for nutrition workers. These intensive courses have enrolled some 2,000 physicians, teachers, social workers and other especially interested persons in a position to put their knowledge into effect in widely scattered cities and countries. When the course was given a second time in Indianapolis, it included 65 school principals studying some way to make the subject an integral part of a school system. To contemplate the widening circles reached by the work of one man is to gain a new realization of the chances of the children now in the schools to attain self-support with a physical equipment which will make life worth while as well as useful.

A GROUP of social workers themselves took first prize in the Better Times contest with a plan for the coordination of social agencies in New York which was based squarely on occupational principles of organization. The winning plan is the work of a committee of twelve executives representing the American Association of Social Workers, headed by J. Byron Deacon, lately director of the New York Tuberculosis Association. It provides in brief for a welfare council which would group for consultation and common services some 800 agencies in Greater New York by assembling individual agencies of a single kind into sections, sections into six major functional divisions, and the six divisions into a city-wide council. It suggests in some detail the functions which such a council might assume at once: for instance, the investigation and endorsement of local appeals for money, the maintenance of the social service exchange, the recruiting of personnel. It urges the need of an early and thorough study of joint financing.

The winning plan minimizes the geographical separation of New York into boroughs; the second-prize plan, by Rowland Haynes of the Cleveland Welfare Federation, attempts a neat balance between borough and functional grouping; the third-prize plan, by Arthur and Esther S. Dunham of Newton, Mass., emphasizes the borough unit. Of the 46 plans submitted about half stressed the geographical and half the functional basis for grouping.

The winning committee turned over its prize-money to the parent association for which it functioned, and Mr. Deacon announced that the American Association of Social Workers was disposed to use it in furthering the development of a workable plan. New York began seriously to consider ways and means to city-wide cooperation in social work when a committee representing five chambers of commerce made an investigation and brought in a somewhat sketchy preliminary report. It is appropriate that this fresh approach should be from the side of the professional social worker. Ultimately a balanced plan which commends itself to social worker and contributor alike must be worked out. The board of judges for this contest, headed by Robert W. deForest, is being reorganized into a continuing committee to sift and study further the proposals for solving New York's peculiar organization difficulties; since that board combines prominent contributors with social workers it should be able to lick this cub of cooperation into symmetry.

Meanwhile, thanks to the enterprise of Better Times and its editor, George J. Hecht, the need and hope for coordination has had a thorough airing. To bring together nearly a thousand people at the dinner on May 12 to hear specific organization plans presented was in itself no small achievement.

WHAT is an international congress for? Specifically, what was the fourth biennial congress of the Women's International League for Peace and Freedom for?

In the first place it is the congresses that make a reality, an organic whole, of this far-flung organization with its twenty-five national sections and its correspondents and cooperating societies all over the world. It is there that it does its business, decides on its policies, elects its officers and renews its spiritual capital of energy and devotion.

More than that, the congress sessions, all of them public, are themselves a part of that work for understanding which is the *raison d'être* of this League of women of all nations which has survived the war. In spite of distance, most of the women who have been leaders in their respective countries throughout the past decade got to Washington. Happily there were also many newer recruits, vigorous and able women, younger women in most cases and for that reason doubly welcome. Four new national sections were admitted—Belgium, Czecho-Slovakia, Haiti and Japan.

All congresses are in danger of the illusion that a thing is done when a series of *whereases* are followed by a *resolved* to make the earth an Eden. This one, while it did restate its objects (most parlous of all pieces of business), amend its constitution, adopt a *"Menifesto,"* discuss and refer back to a special committee (and ultimately to the national sections for their consideration) a *"cahier"* or pro-

gram of things hoped for in a new international order, and pass a number of interesting resolutions, gave nevertheless to all this business a relatively small amount of time. More was given to speeches setting forth aspirations and plans for that new international order which was specifically the subject of this congress.

The American delegates took very little part in proportion to their numbers—probably because they were eager not to abuse the numerical superiority which they owed to geographical reasons. This was quite in accord with the habit and spirit of the league meetings as conducted by Jane Addams from its foundation in 1915. To get at the sense of the meeting as the Quakers do rather than to determine the numerical majority, to avoid pushing those of another way of thinking to the wall, to eschew all parliamentarism and partisanship, to speak for another's case rather than for one's own—that has been its ideal. Always it has been the English who spoke for the rights of Ireland and India, the French who opposed the Ruhr occupation, the Germans who abstained from voting when German interests were advocated, and who, in this case, expedited the business of the congress by waiving all use of their own language.

"ONE reason why less stress was laid this year on resolutions," writes Emily G. Balch, "was that our aims and work had been laid down at previous meetings and that as we are, let us say, still some distance from completing the proposed task it is not necessary to elaborate a new one." She continues:

Disarmament, international good-will, the settlement of all controversies (and notably of social and economic struggles) by reasonable methods without violence, equal status for women everywhere, education directed from bottom to top toward a world based not on nationalist rivalries but on co-operation of peoples—our old program is still before us to absorb all our efforts.

The material setting of the Congress was admirable—Washington in early May with the cherry-trees given us by Japan in most lovely bloom. . . . The evenings were devoted to open public meetings. Borah told us that radicals are those who support the Constitution and believe in free speech. Bertrand Russell, Senator Shipstead, Dr. John Ryan and Kirby Page justified the breaking of our usual custom of having women speakers only. But perhaps the most stimulating and certainly the prettiest meeting was that devoted to Pan-American problems, and when a little lady from the Philippines stamped a fairy-like foot and said that *economic imperialism must go* one realized anew that *will,* not physical force, is literally the dynamic element of human affairs.

The young people's mass meeting of Sunday afternoon, carried through by 32 cooperating organizations, filled the hall and Gertrud Baer's masterly speech was ordered specially printed. Since hostile Washington papers stated that some of the foreign delegates would not be received at the White House it may be worth while to state that there was not one who did not have the pleasure of shaking the President's hand. . . .

So opens the next two-year chapter of the work of this body of women from all countries and all continents who have given themselves to the effort to realize the new world-order that every thinking being knows must be achieved if civilization is to go on.

PRINCIPLES OF BUSINESS CONDUCT

adopted unanimously at the twelfth annual meeting of the Chamber of Commerce of the United States at Cleveland in May.

THE function of business is to provide for the material needs of mankind, and to increase the wealth of the world and the value and happiness of life. In order to perform its function it must offer a sufficient opportunity for gain to compensate individuals who assume its risks, but the motives which lead individuals to engage in business are not to be confused with the function of business itself. When business enterprise is successfully carried on with constant and efficient endeavor to reduce the costs of production and distribution, to improve the quality of its products, and to give fair treatment to customers, capital, management, and labor, it renders public service of the highest value.

We believe the expression of principles drawn from these fundamental truths will furnish practical guides for the conduct of business as a whole and for each individual enterprise.

I. THE FOUNDATION of business is confidence, which springs from integrity, fair dealing, efficient service, and mutual benefit.

II. THE REWARD of business for service rendered is a fair profit plus a safe reserve, commensurate with risks involved and foresight exercised.

III. EQUITABLE CONSIDERATION is due in business alike to capital, management, employees, and the public.

IV. KNOWLEDGE—thorough and specific—and unceasing study of the facts and forces affecting a business enterprise are essential to a lasting individual success and to efficient service to the public.

V. PERMANENCY and continuity of service are basic aims of business, that knowledge gained may be fully utilized, confidence established and efficiency increased.

VI. OBLIGATIONS to itself and society prompt business unceasingly to strive toward continuity of operation, bettering conditions of employment, and increasing the efficiency and opportunities of individual employees.

VII. CONTRACTS and undertakings, written or oral, are to be performed in letter and in spirit. Changed conditions do not justify their cancellation without mutual consent.

VIII. REPRESENTATION of goods and services should be truthfully made and scrupulously fulfilled.

IX. WASTE in any form,—of capital, labor, services, materials, or natural resources,—is intolerable, and constant effort will be made toward its elimination.

X. EXCESSES of every nature,—inflation of credit, over-expansion, over-buying, over-stimulation of sales,—which create artificial conditions and produce crises and depressions, are condemned.

XI. UNFAIR COMPETITION, embracing all acts characterized by bad faith, deception, fraud, or oppression, including commercial bribery, is wasteful, despicable, and a public wrong. Business will rely for its success on the excellence of its own service.

XII. CONTROVERSIES will, where possible, be adjusted by voluntary agreement or impartial arbitration.

XIII. CORPORATE FORMS do not absolve from or alter the moral obligations of individuals. Responsibilities will be as courageously and conscientiously discharged by those acting in representative capacities as when acting for themselves.

XIV. LAWFUL COOPERATION among business men and in useful business organizations in support of these principles of business conduct is commended.

XV. BUSINESS should render restrictive legislation unnecessary through so conducting itself as to deserve and inspire public confidence.

The committee which drafted this code follows:

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PAUL W. BROWN
WILLIAM BUTTERWORTH
HENRY S. DENNISON
NOBLE FOSTER HOGGSON
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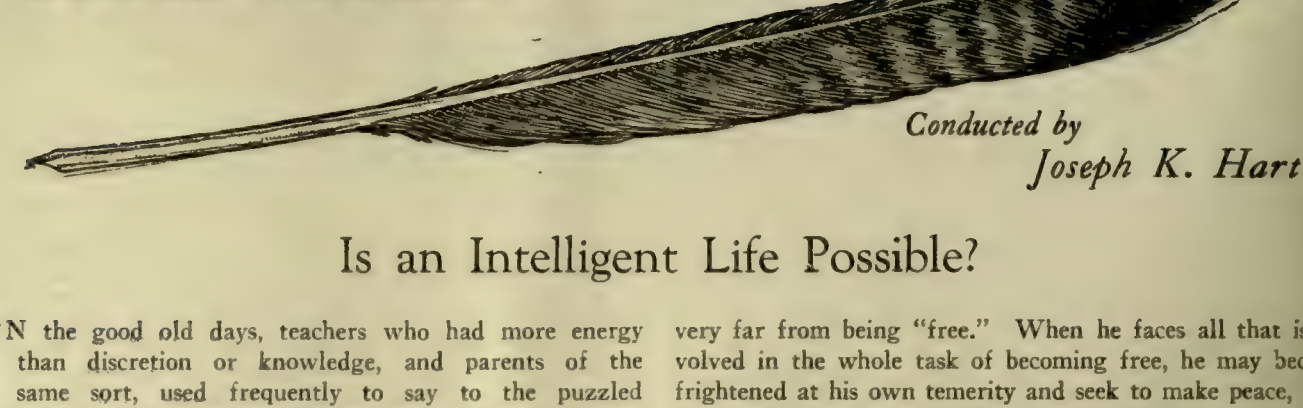
Social Studies



Conducted by
Joseph K. Hart

Is an Intelligent Life Possible?

IN the good old days, teachers who had more energy than discretion or knowledge, and parents of the same sort, used frequently to say to the puzzled child: "Think it out—don't give up—think: can't you think?" The worried child would wrinkle his brows and go through all the "business" of "thinking",—usually without much to show for it. Urging children to "think", and upbraiding them for failure to "think" were favorite old devices for putting children on the defensive.

We must not forget that human living, both in the race and in the case of the individual, began and begins in a primitive group life; for the modern family is almost as primitive in character as was the more primitive group. The characteristic of this group life was, and is, ancient custom, fixed folkway, unquestioning habit, implicit obedience. That is to say, neither in the primitive group nor in the modern family (as a rule) is there place for *thinking*. There is much room in the family group for resentment, for grumbling and criticism, for subterranean threats of many sorts, for secret resolves and terrifying vows. In some families and similiar groups an occasional "storm" is expected: the cumulating irritations of weeks, or months, kept under the cover of our politeness for a time, break through at last, and the storm is on. After that, the "air is clear" for a spell,—while a new storm gathers below the horizon.

THUS we see that there are two activities that are permitted to the members of all primitive groups: they may follow custom and habit, world without end; and they may indulge in an occasional wild orgy of emotion,—as a sort of compensation for their unquestioning obedience during the rest of the time. But they may never, under any circumstances, question the finality of "things as they are." That would involve thinking, and he has never heard of that!

But, the situation as described is not without its potentialities. Customs and traditions cannot always be followed literally: they contradict each other. Obedience is not always easy: orders are ambigous or impracticable. Irritation may *sometime* not end in explosion—it may go on to the revolutionary question: Why should I do this thing at all? Then, if, within a reasonable time, the heavens do not fall upon the rebel and crush him in his sins, he may "arise in his might" and declare: "Never again for me!"

But the rebel does not understand what he is saying. His feet are not on the rocks: they are mired down in age-long accumulations of custom and tradition. His very being is wrought of habits. The fibres of his body are twisted into the structure of his group. He has torn himself loose at some one point in the periphery of his personality; but he is very far from being "free." When he faces all that is i volved in the whole task of becoming free, he may beco frightened at his own temerity and seek to make peace, or more, with the keepers of his ancient prison.

But, if he should be able to "stick by his guns"; or if should be unable to escape from the battle, he will do w to take some account of the terrain over which the fighti will spread. What are the forces which he must escap

HE must escape from the drifts of the unthinking ag These drifts are compact of the accumulations culture. Every item of this culture has a terrible realit every item of it was discovered accidentally, mostly in t neolithic ages; and practically every item of it was select for survival because it supported the autocratic social o ganization of those ages, and helped to subordinate t masses of mankind to the unthinking drift. He—the m mentary rebel—is caught in these folkway drifts—like a r in a trap. He knows that if he can accept the trap, he c have a sort of life; if he questions the right of the trap hold him, he will prove himself a "rat," indeed,—to all w believe the trap to be "of the nature of the world."

So he sees that if he is really to escape he must *want* escape, and he must take the consequences. If he starts gnaw at the trap, he will be gnawed by all the rats th want the trap left intact. He must fight it out with h fellow rats who like their trap. He must fight it out wi himself, for he does not know what he will find when he ge outside the trap,—if he ever does!

So, it is possible to live a life of habit and custom, in t drift of the folkway group; or in the tangle of folkwa that makes up the modern "community." He who can a cept this drifting can have a sort of life—until some gre smash comes, and a Reality, such as War, emerges.

It is possible to enjoy for a little while a more or le heroic rage, and, like a Berserker, live that little while if life were nothing but "noble passions."

BUT no one, no group, no people, no age has ever y demonstrated that it is possible for human beings live an intelligent life. It is thought that Socrates prove it; or that the Athenians demonstrated it; or that the moder world is living it. Where is the evidence? The evidenc need not show the complete elimination of custom an tradition; nor that rages and passions have all disappeare But it must show that in any situation, personal or socia the elements of an ideal welfare have more weight in ou decisions than do the driftings of the past, or the rages an passions of the present. Such a life can probably be di covered: the future must settle that question!

Our Social Institutions

A Course for High Schools

XVII. Modern Social Movements

Society is a tangled net-work of social relationships and antagonisms. It is made up of old habits customs and attitudes of mind, inherited from the long past; of present activities, more or less inept; of hopes and aspirations and ideals, some effective, some futile, that have to do with the future.

Groups and individuals clash: "ways out" must be found. Mental attitudes vary; ideals and desires differ; plans and programs do not agree. Habits and customs come first—in history and in community life. These express themselves in social institutions and in "practical ways", that is, in traditional ways, of doing things. They resent any suggestion that such things may not be worth doing at all.

Feelings and emotions come next. These are the evidences of the successful or the unsuccessful workings of habits and customs, the freedoms of the balkings we experience as we go about our lives. They range all the way from the idle sense of general well-being of which we are scarcely aware to the heroic rages of Ajax and King Lear.

Intelligence comes last of all, and it comes, if it comes at all, when habit has broken down and emotion has been transformed into reconstructive effort. It represents whatever reorganizing capacity the situation is able to develop. Habit sticks to the old and attempts to put back together its shattered world. Emotion laughs and dances or weeps and rages in the midst of its broken habitats. Intelligence is the taking into account of all the factors and elements, old and new, that make up this shattered world; it is the plan and the effort to build up a new world out of the dependable and permanent realities of the past, with its broken habits; the present, with its fleeting emotions; and the future with its insistent ideals.

Society is a tangled net work of habits, emotions and ideals,—tying the past, the present and the future together. Social movements of many sorts are woven into and through this net-work. Some of these movements are of the world of habit and custom: resistive of change, bulwarks of the past, conservative, if not reactionary. What are some of these?

Others of these movements are purely emotional: more or less passionate discharges of feelings into the social tangle. Sometimes, these feelings are useful in firing a dull dark world with a new passion for righteousness; sometimes they are merely pathetic flashes that quickly burn out and seem to leave the world darker than it was before. What are some of these movements?

But some of these social movements are intelligent. Their leaders and members know the world of habit, custom and institution, which is the past; they know the world of emotion which is themselves moving through the present; they know the world of ideas, and the methods of science, and they understand that there can be no reconstructions without change! They would destroy nothing, save that which is obstructive of humanity. They would use nothing save that which is reconstructive of humanity. They adventure,—and they build. What are some of these movements?

References:

Harry F. Ward, The Labor Movement.
George B. Mangold, Problems of Child Labor.

Questions on Current Issues

The Case for the Child

For untold generations, complacent adults have assumed that civilization is menaced by the children. "Of course", they have said, quite profoundly, "children are necessary, if the race is to continue. But children are natural barbarians, fighters against, potential destroyers of everything that we adults have built at such terrific cost; they are natural anarchists, underminers of the great structures of the ages. We must treat children as we treat all barbarians and anarchists: we must civilize them and bring them under restraint and break them in to the uses and needs of the world. It is just barely possible that thus we shall be able to reconcile ourselves to the fact that we must die and leave these treasures in the keeping of the next generation. But it is a hard fate that takes us away and turns our cherished possessions over to this rabbic of childhood and youth!"

Most adults take this sort of talk quite seriously. They are in themselves the defenders of the world. But this is the year 1924. Ten years ago, now, the first faint murmurs of the gathering war began to make themselves heard. In these ten years since then some ten millions of these "natural barbarians" and "anarchists", these children of yesterday, have been brought under complete restraint; they have been "broken in"—to a finish. Civilization will be no more menaced by them. The upholders of civilization who brought on the war ten years ago are still with us, and still upholding civilization. It is not yet quite determinable whether they will have to bring on another war in order to get rid of the new crop of "natural barbarians" and "anarchists" who have come to manhood and womanhood since 1918. But, if it should prove to be necessary in order to save civilization, doubtless still more of the children could be destroyed,—or, at least, taught their places! Meanwhile, it might be well to ask ourselves one question:

1. Where is the Real Promise of Civilization?

Is civilization a finished pattern of society, which must be preserved, intact, at whatever cost? Did the war preserve the old pattern, intact? Can any social pattern be kept unchanged? How? Where may such patterns be found? Who is preserving them? What are they good for? Have there been any real changes in social patterns since 1914? Who has been responsible for those changes? Children or adults? Have those changes been desirable or undesirable? Are any individuals or groups of adults rightly to be charged with responsibility for the events of the past ten years? Does any individual or group admit responsibility for any of the events of the last ten years?

If present patterns of social order are not satisfactory, should they be endured, regardless, or should they be changed? If they should be changed, who should change them: those who are satisfied with them or those who are not? Should they be tinkered by the discredited officials of ancient regimes, or should they be reconstructed by intelligent students of humanity and society? Should antiquated politicians be permitted to manipulate society into forms for the rising generation to endure? Could the youth of the world make a greater failure of social organization than the adults have made? Should children have a chance to work out their own civilization? Would such a thing be possible? What part could the adult generation have in any such an effort? Can anything be said for children?

Reference:

Wile, Goldenweiser, Ledbetter, Waugh.

WHAT THE LEFT HAND DOETH

(*Continued from page 278*)

ness about spending the money as the contributors may desire. In the Presbyterian denomination, for example, there is a national appeal and a national budget. But there is a system of local presbyterial and synodical treasuries which receive and pay out the money. The General Assembly of the Presbyterian Church has given the right to every local presbytery to spend within its own bounds (city or district) as much money as it contributed to home missions the preceding year. The expenditure may be entirely irrespective of the appeal upon which the money was raised. As a result we have laymen listening to sermons and addresses on the needs of Alaska, the Immigrants, etc., etc., and contributing money on the basis of that appeal, and the local presbytery spending that money, in whole or in part, within its own bounds and often in subsidizing small competitive churches. When the local presbytery has subtracted from the contributions the amount it feels it needs for local work the balance is forwarded to the state organization where further drafts for denominational work are made upon it. Finally the remnant reaches the national treasury.

To illustrate: an elderly gentleman in an Ohio church told me that he had given ten dollars to the work of the home mission board. He was poor in this world's goods, and ten dollars meant a lot to him. He said that he had been interested in reading of the work in the Southern mountains which I had described in a mission study book. I asked him how he had given his money. He said that he had sent it to the treasury of his local church marked as his contribution to Home Missions. How much of his ten dollars ever reached the home board's national treasury? *Less than one dollar!* Much of it was drafted for local work in his own presbytery, for the aid of small rural churches some of which were competing with neighboring Protestant churches. The balance was sent to the state organization and further drafts were made upon it. In fact, although the 32 churches in that presbytery are credited in the Assembly Minutes (the year book of the denomination) with having contributed a total of $5,119.75 to "Board, Synod and Presbytery," the Home Board received exactly $21 from the entire presbytery! If we were to apply the strict ratio (X is to $10 as $21 is to $5,119.75) we would be forced to the conclusion that only four cents of that layman's ten dollars reached the Home Board's treasury for work in the Southern Mountains or anywhere else under the board.

The Methodists, Baptists, Episcopalians and the other major denominations do not all have such a complicated system. Some have reached a definite percentage arrangement whereby the layman is told that of his Home Mission contributions a certain per cent will be retained locally for needy work. But not one says that a certain proportion will be used to aid competitive churches. And yet all of the denominations are using a portion of the money in that way. And the total, as we have seen, exceeds $3,000,000 a year which goes for denominational rivalry of a sterile sort, when it is so tremendously needed to reinforce the constructive work to which the home mission boards are committed, and which like activity in the foreign field with

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the mounting standards in social and educational work has taken on a richer content and transmits it to the lives it touches.

IT is easier to point out difficulties than to suggest ways to overcome them. Certainly we are on safe ground when we hold that:

1. Churches must accept their *trusteeship* of Home Mission funds. This means that the funds are not theirs to do with as they please, but are held *in trust* to be used in accordance with the wishes of the *donors*. Any organization that appeals for money is morally bound to see that the money is spent in accord with the appeal. This means that if there is to be national promotion work (getting the appeal over to the people) there must be a national treasury to receive the money contributed in response to the appeal, and a single authority over both promotion work and treasury to direct the policies of both and to see that the basis of expenditure is made comparable to the basis of appeal. The recognition of this one principle would, I believe, withdraw home mission aid from thousands of competitive churches and place it at the disposal of the home mission boards for work that is now sorely in need of it.

2. The system of receipts and expenditures in every denomination should be so ordered that ready answer can be given to the individual layman desiring to know precisely where his contribution will be spent.

3. No subsidy should be granted to any church in a competitive field.

4. Home Mission aid in non-competitive fields should be limited to five years. Sunday schools may be maintained as educational activities in sparsely settled districts, but permitting churches to go on nursing on the bottle of home mission aid for twenty years or more, sometimes in thriving communities, is no service to the churches or to their communities or to the contributors. Wean them at five! This weaning process will be no easy affair, for the older the child the harder it is to take the bottle from him. But a courageous field superintendent or bishop can do it. Dr. Robert L. Paddock, for fifteen years bishop of the Protestant Episcopal Church in Eastern Oregon, set a shining example for all such officers when, after studying his field, he told the mission board back East to "give us your prayers—give others your money" and forthwith set to work to build up a great and self-respecting diocese without the aid of mission money and without competing with other denominations.

The recognition of some such set of principles will, I believe, do much to restore the country church to a position of leadership in American national life; to abolish denominational competition; to protect the sanctity of church benevolences; to renew the confidence of contributors; and to release a larger proportion of home mission money for the service of those multitudes among our fellow citizens and neighbors who have not yet had a fair chance at life and liberty and the pursuit of happiness. And that will be the dawning of a new day for the spiritual life of America.

Grateful acknowledgment is made to the Institute of Social and Religious Research for much of the factual evidence used in this article and for permission to reproduce illustrations.—F. E.

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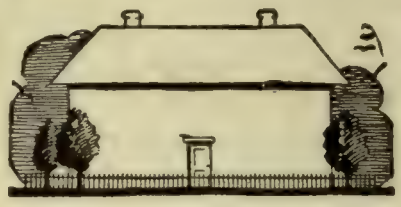

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The Traveling Shelf

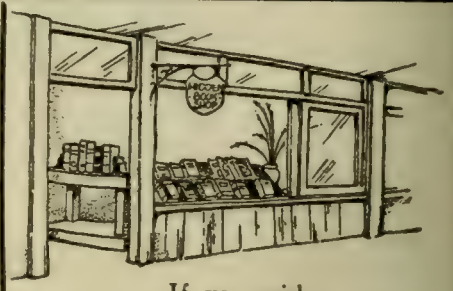
HENRY belonged to that family of automobile which, like the sparrow and the dandelion, proves the unfitness of the survivor. His one purpose in life was to save the world from mechanical perfection. Shelves replacing rear cushions, however, and radiant vermillion letters on canvas covered rear windows had a distinctly rejuvenating effect and he climbed hills between Pittsburgh and Parnassus with the alacrity of adolescence.

Vagrant mornings wide and blue, luncheons beneath a flowering locust tree and blythe variety among our patrons lent zest to our venture. Our first customer was a black-cassocked priest who left the shadow of his wistaria vine to purchase something by Van Dyke and a volume of Boy Scout stories. A small boy with an elastic bank began with Treasure Island, Shasta of the Wolves, The Life of Edison and, afterwards, bought a book a week. One particularly shabby mother chose for her four-months-old daughter, an expensive Mother Goose; another purchased a large dictionary, an atlas, bear stories for her younger and Zane Grey and Curwood for her older sons. The minds of our men patrons, with one exception, went west, young man, went west.

We found the exception in a barn, stacking tomatoes in scarlet heaps. He ordered a family Bible in ornately tooled morocco, for the family birth record, apparently a long and lengthening one. An eleven-year-old daughter begged for a "singing book" and was allowed to buy "The Child's Garden of Verse" with De Koven's music.

Two other episodes form an interesting contrast. We had puffed through a granite gateway to the summer home of a state senator. Mrs. Senator responded to the butler's call and came to charm us with smiles and soap. She showed us her pink clouded rose garden and glistening pool with a bathhouse like a Greek temple. Her literary choice was the very lastest by Ethel M. Dingle. Beyond Mrs. Senator's we approached a white house tapestried with maples. A breeze walked briskly across the knoll where we stopped to sniff the fragrance of currant jam. A grave-faced woman appeared and greeted us with a smiling mind. We chatted of everything from green apples to Russian drama, and chugged back through lengthening shadows, leaving behind two volumes of Shaw, Fifty Contemporary One-Act Plays and Russian Silhouettes.

Our adventure with the shelf lasted about six weeks and proved three things: that the farmer welcomed a new interest and that he is not deaf to the persuasive influence of books of spirit and sense. Henry, deprived of commercial responsibility, has again reverted to type and developed ailments which the most major operation fails to mitigate. Otherwise we should puff over the horizon to Parnassus, tomorrow. M. HAMILTON.



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Bishop Brown's Bad Book

Bishop William Montgomery Brown has been officially summoned to appear before a Court of the Protestant Episcopal Church at Cleveland Ohio, on May 27, 1924, to be tried for the twenty-three outrageous heresies embodied in his book entitled

Communism and Christianism

In reply to his summons Bishop Brown says in part: "My heresy does not consist in rejecting the theology of the Christian interpretation of redemptive religion, but in emptying it of its traditional supernaturalism and filling it with scientific naturalism. In this way I still hold to the Gods of the Old and New Testaments, but I empty them of their Mosaism and Paulinism and refill them with Darwinism and Marxism."

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APRON STRINGS OF MOTHER OCEAN

(*Continued from page* 289)

cost of an expenditure in energy during the years of early adolescence when it can ill be afforded.

The methods of preventing goiter with iodine are several. That of administering iodide in water already has been mentioned. In a number of Ohio cities—East Cleveland, Shaker Heights, Warren, Niles and Findley; in Grand Rapids, Michigan; Hammond, Indiana; Fairmont, Charleston and Huntington, West Virginia; and Cortland and Syracuse, New York, chocolate tablets similar to those in use in Switzerland are given to the school children at regular intervals. Rochester, New York, on the other hand, is trying a pioneer experiment in iodizing its water supply. For two weeks in April and May, 1923, and three weeks the following autumn, about sixteen pounds of sodium iodide was put daily in the water at the inlet of the reservoir. It is believed that raising the iodine content of the water to 50 parts per billion for limited periods twice a year would provide the necessary amount. Sault Ste. Marie and Pontiac, Michigan, have adopted the same plan.

Administering iodine in the schools reaches only a part of the population and takes no account of one especially important group, pregnant women, who have a special need of it. Iodizing the water supply, on the other hand, does reach everyone in cities or towns with a central water supply; but the method, while not inordinately expensive, is wasteful, since only a fraction of the water thus treated will be used for drinking purposes. Moreover, it is not available in country districts, where a more restricted diet frequently occasions a higher goiter rate than in cities with practically the same iodine content of water.

Probably the standard method of administering iodine in goiter regions will be through the use of iodized table salt. The amount of iodine necessary to maintain a normal condition is so minute—a tiny pill half the size of a grain of wheat contains enough for a year—that the diluted solution of an iodine compound can be sprayed through salt to provide a sufficient amount of iodine without being perceptible in any way. All animals, human and otherwise, use salt. There can be no danger of an overdose in the natural order of things, since no one is likely to overeat of it. In any case, in the concentration suggested, the compound would contain only about one-third as much iodine as the salt now in use in Bordeaux, France, where no untoward results have ever been reported. Such salt already is manufactured commercially in this country and is used by many institutions in the goiter belt. It is required by law in several of the Swiss cantons, where salt is a government monopoly, and perhaps it is not looking too far ahead to imagine a time when goiter, an ancient and widespread affliction of inland creatures, will be eradicated from the earth by some such matter of fact means as legislation which will fix the minimum of iodine permitted in salt, as the ordinances of modern cities now fix the cream content, or the maximum bacterial content, of their milk.

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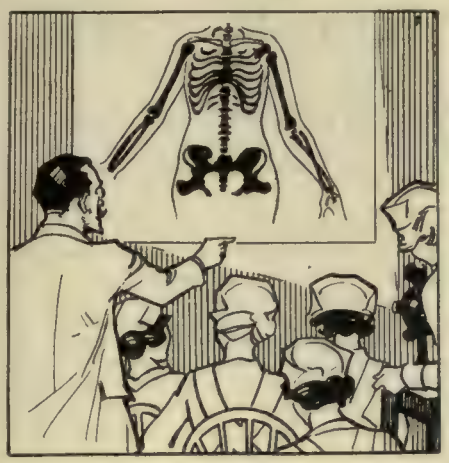

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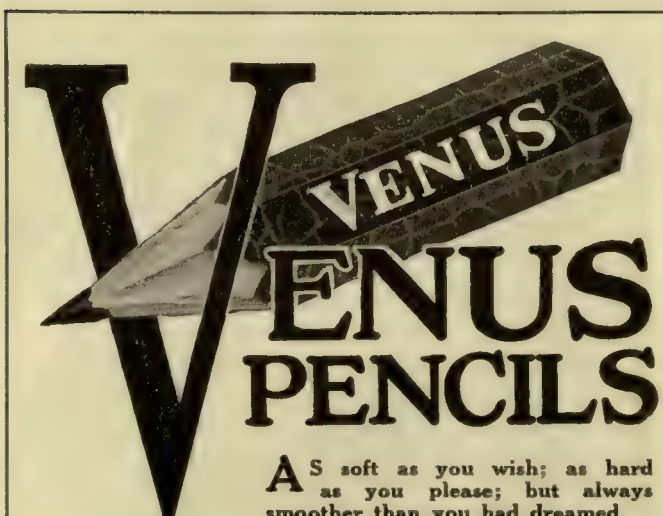
have got on well with their petitions for a large Fund to build a fireproof Rosary Hill Home at Hawthorne, Westchester County, N. Y., for destitute cancer cases, of all creeds and nationalities. $111,000.00 has been received in the last three years, and $59,000.00 has been expended in excavating, some building and furnishing of a first portion of the Home to hold 25 of the men and women already harbored in the old wooden Home; and $200,000.00 is needed to build the main fireproof Home for 100 persons. When it can be done depends upon the quick or slow response in donations of those who compassionate deplorable needs. Our first two large wards, with small rooms and kitchen, laundry and large well, are praised as a most cheerful and convenient beginning, on the fine hill adjacent to our present wooden house, occupied by our patients (numbering 45 or more at a time) for the last 23 years. All is warmly endorsed by doctors for the many windows and large spaces. For the peace and pleasure of these destitute invalids the piping for funds must go on, for no money is received from our poor; so do not, we implore, withhold the precious $1.00, nor the occasional meteor, a big sum, from a charity that cancer makes necessary today.

MOTHER M. ALPHONSA LATHROP, O.S.D.,
Treasurer.

The Servants of Relief for Incurable Cancer
Rosary Hill Home, Hawthorne, N. Y.



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FRONTIERING

(*Continued from page 292*)

his conduct, for acts speak louder than words. Unquestionably he found his world in frontier Kansas superlatively lovely and altogether at variance from the disparaging picture of it painted by the current theology. Also I know that when he discovered a discrepancy, as he often did, between the thin theology of that day and the splendid urgent world in which he lived he never troubled his mind with the former.

At the present time, I believe, this attitude toward the beautiful and beneficent world is not considered a novelty. I think it is probably the same attitude which I see sometimes disparaged as Greek pantheism. I don't quite know, and I don't much care. But I rather think my father belonged spiritually with the Greeks. I know he read Goethe and Heine while his theological neighbors read nothing; and he read the starry heavens declaring the glory of God; and with a pulsing exultation he faced the rain and the hot sunshine while the aforesaid theologians were trying to glorify their Maker by abusing His works.

Thereupon followed quite consistently another characteristic in which he was very different from his neighbors and possibly to be accounted a pioneer, even though facing back again toward Athens.. He was not a propagandist. He never preached. He never argued. He never recommended his own way. He just lived his own life and was satisfied. The others, when they were moved at all, were striving to convert somebody. "Convert" was their favorite word. Their own lives seldom showed a better way to which a stranger would wish to be changed; but it was their duty to convert the whole world, and occasionally, by violent spells, they broke forth upon that duty. Looking back upon his life as a whole I am fain to believe that my father, saying nothing, converted more souls than any of them, and converted them to a better doctrine.

Here we strike bed-rock. The terrific urge to convert the rest of the world is of very doubtful utility. Indeed it is, in many of its manifestions, an open curse upon humanity. The revulsion against it I count one of the hopefulest signs of the hour. Mr. Mencken rages against the "messianic delusion," and even Congress denounces propaganda. Men are stunned not only at the terrific power of organized propaganda; but they feel that the results are almost necessarily damaging. Bad causes thrive on it; good causes do not need it; while most of the current propaganda is spent upon matters of quite indifferent value. Plainly it would be better if every man would rely on his own serene judgment, would think for himself like a frontiersman *, and if he could find it unnecessary to call up some political garage to get his opinions repaired for each election.

* This pioneering can not justly be thought accidental. It was no accident which thrust my father, Albert Freeman Waugh, out upon the Kansas fringe. I have already told (Survey Graphic, July, 1923) how his father was also a frontiersman. This man, Dan Waugh, was born in 1801 on the shores of Lake Ontario in the wilds of western New York among the Indians, and went to the Western Reserve in Ohio with the earliest settlers. My father's mother, Abigail Hovey, as a girl of eighteen left her home in the Green Mountains and alone went west "on the raging Erie canawl" to teach school in a log schoolhouse. Dan Waugh, 1st, father of Dan Waugh already named, was born on the frontier of western Connecticut while his father, Alexander Waugh, was still fighting Indians; and Alexander was the son of a Scotchman who pioneered it into America in 1740 and went at once to the farthest frontier to fight for a farm on the hills of Litchfield. My father therefore was the fifth generation of a line every one of whom had won a farm from the immediate hand of the red aborigines. If blood could ever tell anything it could easily tell why my father was a frontier farmer rather than, as he might have been, a factory foreman in a Connecticut shop.

CLASSIFIED ADVERTISEMENTS

WORKERS WANTED

WANTED: In Pittsburgh, case worker (Jewess preferred) for girls. State age, education, training, experience, salary desired. Give references. 4828 SURVEY.

WANTED: Head worker for Jewish Boys' Camp situated in Blue Ridge Mountains, Maryland. Man with previous camp experience preferred. State qualifications and references. Address, Henry S. Frank, 327 West Baltimore St., Baltimore, Md.

FAMILY Case Visitor and Case Supervisor wanted. State education, experience, references and salary expected. Box 1134, Pittsburgh, Pa.

WANTED: Neighborhood nutrition and health worker in large eastern city. One who has a knowledge of Yiddish preferred. 4823 SURVEY.

WANTED: Young woman as assistant in Girls' Home and Settlement. Must be experienced in recreational work. Jewish Alliance, 610½ Temple St., Los Angeles, Calif.

WANTED: Case worker by New York Church Mission of Help. Must be an Episcopalian and have had some case work experience with family or girls' organization. Room 301, 1133 Broadway, New York.

WORKER capable of directing girls' department of Philadelphia Settlement. State age, education and experience. 4773 SURVEY.

WANTED: In Eastern city, Jewish case work supervisor, capable of training workers and able to make effective community contacts. 4694 SURVEY.

GRADUATE NURSES, dietitians, laboratory technicians for excellent hospital positions everywhere. Write for free book now. Aznoe's Central Registry for Nurses, 30 N. Mich. Ave., Chicago, Illinois.

COOPERATIVE PLACEMENT SERVICE. Social workers, secretaries, superintendents, matrons, housekeepers, dietitians, cafeteria managers. The Richards Bureau, 68 Barnes Street, Providence, R. I.

CASE WORKER for resident position with organization working with a small group of girls in Rochester, N. Y. Placement or parole experience valuable. 4850 SURVEY.

SUPERINTENDENT wanted for modern Jewish Orphanage at Rochester, N. Y., conducted on cottage plan. Please state training, experience, age, etc., and address Isaac Adler, 1008 Granite Bldg., Rochester, N. Y.

TEACHERS WANTED

TEACHERS WANTED for colleges and universities. American College Bureau, Chicago Temple, Chicago; 1254 Amsterdam Ave., New York.

SITUATIONS WANTED

MALE worker in child welfare 13 years wishes change from present work, which is superintendency of large State institution for normal dependent children. Wishes to continue child welfare. Present salary $4,800. Age 41. 4804 SURVEY.

CHILDREN'S Hospital Registered Nurse, desires assistant's position in Children's Institution where institutional management experience may be gained. $75 with maintenance. 2 Sedan Terrace, Bridgeport, Conn.

SUPERINTENDENT and Matron, would like position in Industrial Farm School, Orphan Asylum, or Boys' Home; thoroughly trained by years of experience and competent to reclaim the boy, who is drifting to a life of crime. Best of references. 4818 SURVEY.

MAN, 45, University graduate, desires executive position in social organization. Ten years' executive experience, family case work and allied fields. 4822 SURVEY.

EXECUTIVE or Assistant, young man 27, college education, nine years in social service. At present engaged in Preventive and After-Care work with a Juvenile Delinquency Organization. Willing to accept resident or field position. Can effect change July 1st, 1924. 4837 SURVEY.

TEACHER, college graduate, four years' experience, desires summer position, preferably as governess or companion. 4838 SURVEY.

CAFETERIA, lunch or tea room manager, experienced, trained, good personality and judgment, desires position June first. 4839 SURVEY.

SOCIAL worker, Jewish, capable of assuming complete charge of a case working agency, competent to train and supervise workers, and build up community support for organized philanthropic work. Can arrange interview in Toronto. 4840 SURVEY.

PRINCIPAL of small private school would like position as House Mother or Hostess for July and August. References. 1841 SURVEY.

COLLEGE or University teaching position in social economics by man who was university teacher before the war. Has since been in executive work. Harvard A.M., School of Social Work, seven years' executive work. Would consider position combining teaching and administration. 4842 SURVEY.

MARRIED man, age thirty-eight, experienced executive, desires superintendency of institution for dependent or delinquent children. Economical, kind, but firm administrator. 4846 SURVEY.

YOUNG woman, several years' experience in personnel work, desires position in Industrial Plant or Bank. Highest references. 4844 SURVEY.

SOCIOLOGIST AND PUBLICIST editor and lecturer, now college professor, with extensive practical experience in social work, seeks opportunity to serve good human cause. Address 4851 SURVEY.

SITUATIONS WANTED

EXECUTIVE Public Health Nurse, desires position June first. Superintendent of small Visiting Nurse Association preferred. 4833 SURVEY.

GENERAL SECRETARY of important Jewish Community Centre, having had thirteen years of experience in social work, desires to make a change. Would consider similar position with Jewish or non-sectarian institution or summer camp. 4848 SURVEY.

EXPERIENCED Family Welfare Worker (woman) wants position in South. Available June first. 4849 SURVEY.

YOUNG woman of experience, desires opportunity executive Public Health or Community work. 4845 SURVEY.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, of Survey Graphic, published monthly at New York, N. Y., for April 1, 1924.

County of New York, } ss.
State of New York, }

Before me, a Commissioner of Deeds, in and for the State and county aforesaid, personally appeared Arthur Kellogg, who, having been duly sworn according to law, deposes and says that he is the business manager of SURVEY GRAPHIC, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Survey Associates, Inc., 112 East 19 Street, New York City; Editor, Paul U. Kellogg, 112 East 19 Street, New York City; Managing Editor, none; Business Managers, Arthur Kellogg, John D. Kenderdine, 112 East 19 Street, New York City.

2. That the owner is: (If the publication is owned by an individual his name and address, or if owned by more than one individual the name and address of each, should be given below; if the publication is owned by a corporation the name of the corporation and the names and addresses of the stockholders owning or holding one per cent or more of the total amount of stock should be given.) Survey Associates, Inc., 112 East 19 Street, New York City, a non-commercial corporation under the laws of the State of New York with over 1,600 members. It has no stocks or bonds. President, Robert W. deForest, 30 Broad Street, New York, N. Y.; Vice-Presidents, Julian W. Mack, P. O. Box 102, City Hall Station, New York, N. Y.; V. Everit Macy, "Chilmark," Scarborough-on-Hudson, N. Y.; Secretary, Ann R. Brenner, 112 East 19 Street, New York, N. Y.; Treasurer, Arthur Kellogg, 112 East 19 Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief, as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

[Signed] ARTHUR KELLOGG,
Business Manager.

Sworn to and subscribed before me this 1st day of April, 1924.

[Seal] MARTHA HOHMANN,
Commissioner of Deeds, City of New York,
New York County Clerk's No. 150; New York County Register's No. 22056.
Commission Expires May 4, 1924.

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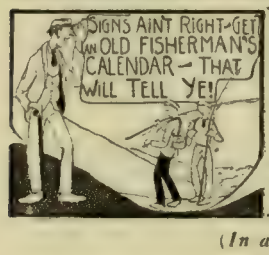

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AFTER THREE SCORE YEARS AND TEN, by Wm. H. Matthews. An illustrated booklet story about Old Age, its poverty and loneliness and how it may be helped. Price, 10 cents, by the dozen lot $1.00. A. I. C. P., 105 East 22nd St., New York.

COOKING FOR PROFIT, by Alice Bradley, describes home-study course, which includes catering, tea room, cafeteria and lunch room management. "51 Ways to Make Money" free. Am. School of Home Economics, 5778 Drexel Ave., Chicago.

REPARATION. Part IV, Proposals for Settlement; Part V, The Dawes Report. World Peace Foundation, 40 Mt. Vernon Street, Boston. Price 5 cents each.

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NO ONE writes more charmingly and sympathetically about Social work than Rev. Samuel McChord Crothers, so his opinion about Adventures in Social Welfare, was particularly gratifying to the author. This is how he puts it:

20 Oxford Street, Cambridge, Mass.
Feb. 6th, 1924.

My dear Mr. Johnson:—

Thank you for sending me your Adventures in Social Welfare. I have read it from beginning to end with that satisfaction which comes from perfect agreement with your point of view, and delight in your actual accomplishment.

I have been reading a lot of novels of the Central West, in connection with the Pulitzer Prize, and I should like the authors to have taken to heart your saying, on page 445, "It is as much our function, as Red Crossers, to recognize the disaster of being a community of dull, stolid, joyless people, as the disaster of a fire, a flood or a tornado."

What I miss in these novels about "Main Street" is just what your book gives me—the thrill that comes when a man takes up the struggle against dulness and social stupidity as an adventure. The great thing which I have found in your book is not merely the possibility of doing a great many things, but the exhilaration that comes in the doing of them.

Your book confirms me in the feeling that the various organizations for social service are developing into a new kind of church—a fellowship like that which Professor Royce describes as "The Beloved Community." As you say, it has already become "as much concerned with the promotion of joy as with the assuagement of sorrow." Your book helps those who are working for a better organization of all the higher life of each community.

Sincerely yours,
Samuel McChord Crothers.

MISS JANE ADDAMS' first experience in Social Work, at Hull House, was almost contemporary with the early struggles of Organized Charity in the Mid-West, told in the first part of "Adventures." It is probably her first-hand knowledge of those trying times, and of much described later in the book, that made her write as she does:

Hull House, Chicago
Jan. 10th, 1924.

My dear Mr. Johnson:—

I have read every word of the book; not only the passages marked; with the greatest pleasure. It cheered me through my last lap of convalescence from acute bronchitis; anything more unusual and invigorating it would be hard to find.

I not only thank you for the copy you sent me, but want to congratulate you that you have written so fine a book about so fine a life. With all good wishes for the New Year

I am faithfully yours,
Jane Addams.

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THE VOLCANIC YEARS

(*Continued from page* 309)

The only granddaughter was ensnared by the situation. There must always be silence, lest grandmother be annoyed. Building trains with chairs was noise that grated upon irritable nerves. The merry peals of childish laughter, high-pitched cries of remonstrance, the gay jumping, climbing, thumping of little girls were unbearable. Grandmother was resting, or preparing to lie down, or had a headache, or "just couldn't stand it." At times little visitors were sent home or reprimanded for their thoughtlessness and noisiness, and later the little girl was told how wrong it was to make mother and grandmother unhappy. Thus the grandmother usurped the privileges of the home that rightfully belonged to the child. The little girl succumbed; she accepted the easiest road and gave grandmother the right of way.

It is clear that the essential emotional responses of the grandchild, were thwarted. Other children might have revolted, might have been made jealous by the loss of attention, or might have compensated by increased activity outside of the home. This particular youngster lacked the personality traits of an aggressive type; though she was sick at heart, she was not activated sufficiently to resent the maltreatment. Her instinctive reactions were not of high potency, because her positive emotions were too easily subordinated. Her socialization involved more regard for her grandmother than had been necessary in dealing with her parents. She could not make the demanded adaptation in conduct and still continue to play. So she gave up her friends, reined in her activity, and withdrew into her own consciousness.

Constant repression dulls the stimulus to activity, and unless the emotional tension is intensified by the repression, there is little upheaval. Slowly the idea of futility, indifference, "what's the use," leads to self-abnegation. Introspective trends may arise and then the child seeks, and often finds, a form of gratification in self-exploration. Its own bodily sensations, thoughts, sentiments, emotions, imageries feed the personality and mold it, with various modifications of conscious and subconscious behavior.

Fortunately, Margaret's mother was quick to recognize the possibilities of continued repression, once they were pointed out to her. As a result, the grandmother was brought to realize that she was living in the child's home. The incubus released, there was an immediate emotional response. Margaret's latent energy was called forth, her feelings took on new values, and her activity became spontaneous again. New interests were kindled, new companionships formed, new excitements and enthusiasms resulted.

The spontaneity of childhood is its peculiar charm; enthusiasm is a symptom of healthful functioning. Children crave excitement, yet children are diffuse in their earliest efforts and take many years to acquire particularized power, whether muscular coordination, emotional stability, deliberative choice, or volitional judgment. The adult is too conscious of the loosely assembled machinery of child activity, without recognizing that the operator is learning to use it most advantageously. Parts are tried in a variety of combinations; jangling, noisy, unholy sounds may result. A quiet child merits thoughtful consideration—as does the one who is constantly clean, or who always does just as he is told. These are really adult standards for parental comfort; the present generation of parents honored them in the breach, as well as in the observance, when they were children. Children are so busy with their own growth and development that they have neither the time nor ability to construct a set of rules and regulations for their elders. Perhaps it is just as well.

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THE SURVEY

MIDMONTHLY

JUNE 15, 1924

Canada

National Boundaries in Social Work?

Iowa

Tall Corn and the Social Uplift

Massachusetts

Benevolence—Boston Style
How the Minimum Wage Works

25 Cents a Copy

$5.00 a Year

A Glimpse Ahead

ON the sunset side of the Rockies readers of this number of The Survey will just about have time to run comfortably through its pages before they pack their duds and documents for the national conference at Toronto. The next issue of the Midmonthly—July 15—will be held on the presses long enough to rush through a quick review of the week of speeches, high tea, and talk which begins on June 25. The editors, as usual, will report the conference in a running news article; the folks most interested in the satellite gatherings will chip in a word or two about each of them for the once-a-year debauch of the shoptalk department; but the bright and shining high light of the conference number will be a two-fold interpretation of this American conference on Canadian soil. Homer Folks, president of the Fiftieth Anniversary Conference last year, will tell What Canada Brought to the Conference. Professor J. A. Dale, head of the department of social service in the University of Toronto, will tell What the Conference Brought to Canada.

WE came into the Twentieth Century with the church aroused to the social message of such pioneers as Washington Gladden, Walter Rauschenbush, and Graham Taylor who spoke to the great Second Commandment. Later came the Men and Religion Movement which swept the country with its evangel of social justice and which broke ground for the social service commissions of the churches. After the war came the more ambitious but short lived Inter-Church World Movement. Today there is more rather than less religious discussion than in the swift years that have preceded it; but it crystallizes around questions of doctrine in one denomination after another. What relation do the present religious debates bear to the human ferment which characterized the opening decades of the century?

Does fundamentalism obstruct social progress?

That is the question which, interpreted broadly, will be discussed in the July Graphic by two outstanding leaders who come at it from opposite angles—Dr. J. Gresham Machen of Princeton Theological School, and Dr. Charles P. Fagnani of Union Theological Seminary.

"I AM going tomorrow to the opening by MacDonald of the new Parliamentary Labor Club," writes S. K. Ratcliffe from London. "This may give me text for my next article. The Government and the general situation look remarkably different close to from what they do at the distance of New York." Mr. Ratcliffe is known in America wherever the English language is heard. He is without question the most popular interpreter in this country of British developments. Former secretary of the British Sociological Society, a man keenly aware of social and economic situations, The Survey was fortunate in commissioning him, before he sailed on his return to England last month, for a series of articles to run throughout the summer Graphics, not on plans and pronouncements, but on actual developments under the Labor Government.

SHALL one drink afternoon tea at Geneva? Not a world-upsetting question, surely, and yet a Frenchman may resent the easy English assumption that all the world drinks afternoon tea. "The more complex the creature, the more helpless its youth," and the more tenderly it cherishes its little prejudices. So Francis Hackett sums up the adolescent League of Nations in the third of his essays, to be published in the Survey Graphic this summer.

SINCE the days of Kingsley, men have been writing about the squalid homes clustered about the modern factory. We have had our housing movements, our civic leadership; we have had employers develop both company towns (like so many closed pockets) and model industrial communities which have had charm and grace and ampleness of life. What has the mounting movement toward industrial democracy to do with all this? What have shop committees ever done to clear up an industrial town? James Myers, who is executive secretary of the Board of Operatives of Dutchess Bleachery, tells the spirited story of what one shop committee has done not only to rouse the management but to shoulder their share of bringing an industrial town to an entirely new level. [The Graphic for July.]

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THE SURVEY

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The Gist of It

IT'S the canals on Mars which create the presumption that there may be intelligence there. Intelligence is likely to be associated with open channels, with ready communication, with habitual interchange of experience and experiment. Once a year a national conference of social work offers a catch-basin into which ideas from every corner of the map may flow. All the year The Survey tries to keep the ditches open.

THIS NUMBER, for instance, taps four or five reservoirs in as many different places. Nationalism is troubling the waters in Canada (using troubling in the sense of the King James version, of course). There is one question that Canadians will discuss in and out of conference rooms at Toronto: is Canada—from the point of view of social work—a nation first and part of North America afterward? Does it need a more self-conscious realization of national separateness? Two outstanding social workers talk the matter over on pp. 331 and 332. Mr. Falk, a Britisher by birth and education, knows intimately two widely separate parts of the Dominion: he put casework on a sound footing as part of the municipal service in the city of Winnipeg before coming to Montreal to lecture in the university and build up the appartus for co-operative social effort. He is now secretary of the Montreal Council of Social Agencies. Mr. Mills, director of the Children's Aid Society of Toronto, belongs to that pivotal city of the pivotal province of Canada which might successfully dispute the claim of almost any other to speak with authority for the Dominion.

DES MOINES is not only in the most completely agricultural state of the Union, as Mr. Edmonds says in Tall Corn and the Social Uplift (p. 333); it is quite possible that it will be the place of the 1925 national conference. More than that, it is the headquarters of Mr. Edmonds himself, who as executive secretary of the Iowa Tuberculosis Association, has made himself felt as a vigorous factor in the social work of the Middle West.

THE particular fountain-head of Miss Cavin's experience (p. 347) is of course the Mothers' Assistance Fund of Pennsylvania and the group of "paid" mothers in Philadelphia. But most everybody who works with—instead of for—folks will be glad to sluice in on this canal.

CORNELIA D. HOPKINS (p. 351) is chief of social service in the Institute of Juvenile Research, Department of Public Welfare, Illinois. She tells how, in mental hygiene, a channel can be opened from the big city to the little town.

ONE hardly uses so wet a metaphor as that in talking of prohibition. But Cora Frances Stoddard, executive secretary of the Scientific Temperance Federation, does manage to freshen certain dry statistics (p. 352).

MORE Massachusetts testimony—this time about state investigation and publicity as a means of maintaining the minimum wage—comes from Miss Johnson, assistant commissioner in the state Department of Labor and Industries (p. 356).

AFTER putting the finishing touches on his answer to the question Who's Intelligent Now? (p. 359), Dr. Hart set out to help irrigate summer students' minds at the University of Texas.

LIBERALS and Labels (p. 361) is the third genial comment from Professor Keezer (of the University of Colorado) which The Survey has had the pleasure of publishing this year. Real Wages, on January 15, and Mind and Manners, March 15, were the others.

IN Dr. W. R. P. Emerson's book-list on Nutrition in the April Midmonthly the editors unfortunately suggested that Dr. Anna E. Rude's report on The Physical Status of Pre-School Children could be obtained from the Indiana Government Printing Office at Gary. Requests for this pamphlet were so numerous as to cause some annoyance to the Indiana officials, who did not, as a matter of fact, print or circulate it. It may be obtained from the Children's Bureau, Washington.

Hendrik Willem Van Loon

THE SURVEY

MIDMONTHLY

June 15
1924

Volume LII
No. 6

Canadian or American—Which?

Is the National Boundary Needed in Social Work?

"THEY certainly make us feel at home at the Conference." Many a time have I heard this at meetings of the National Conference of Social Work in the United States. Canadians say it, other visitors say it; the very fact that it is said indicates that they do not feel that they are attending the Conference on quite an equal footing with citizens of the United States.

It is true Canadians are eligible for office, serve on committees and have full membership privileges; but in spite of it all, the conference is still called the "National" Conference, the Union Jack or unofficial Canadian flag never hangs over the president's head, and the principal representatives of the federal or state governments at the opening session always say something, as did Charles E. Hughes last May at Washington, which makes it perfectly obvious to the non-United States citizen, by inference, that he is a visitor and is not in the mind of the speaker at the time.

Should Canadians object? Not at all; on the contrary, they should feel (and some of us do feel very strongly) that the National Conference of Social Work would lose something of very real value if its name was changed to the American Conference and if with the change of name there came also a change of feeling, which I think unlikely. National pride, of which the Stars and Stripes is the visible emblem, should be and is a real force in the development of social work in the United States. Granted this premise, then it is equally true that national pride might be a force in the development of social work in Canada. There is evidence of the beginning of a Canadian national social work consciousness amongst Canadian social workers, but very little evidence of it in the rank and file of Canadian citizens from Halifax to Victoria.

Subsidiary to this most important of all reasons for giving social work in Canada a diet of Canadian orientation are others of less importance.

In the last analysis the development of a social work program is closely related to if not largely dependent upon the policies, actions, and legislative enactments of government. Could a better example of this be found than the present status of the child labor laws of the United States? Everytime I get a communication from Owen Lovejoy saying, "Will you write to your senator?" I smile.

Again, that peculiar thing called "public opinion" is a powerful influence in the development of a social work program and public opinion is related to a consciousness which is characteristic of separate political entities, whether municipal, state, provincial or national. The public opinion of a nation is of course developed in part by appealing to national pride, but no one would think of attempting to

Should the organization of cultural, social, civic, scientific activities in America be continental or national? Our trade unions call themselves international, by which they mean that they cover Canada and the United States. What are known as the learned societies tend to disregard the boundary line that runs across the prairies and down the St. Lawrence. Yet the effect of the war the world over has been to make the people of every country feel their national oats. How do these contending forces affect social work? The National Conference at Washington last year rendered a mixed verdict by choosing Toronto as this year's meeting place and voting down a proposal to change the title from the National to the American Conference of Social Work. But what do Canadians themselves think about it? Here are two answers.

make an appeal for social justice on the ground that the public opinion of the North American continent supported it. On the contrary; as a Canadian social worker, I have repeatedly found myself urging that this or that be done as it is being done in such and such a state of the Union, only to find that my chances of getting action would have been better if I had not called attention to the "United States pattern."

Then again there is a difference in the temperament of the two nations. Canadians have inherited British traditions and in social work, as in other things, are less willing to experiment. It is more difficult to arouse the enthusiasm of Canadians but, once aroused, it is perhaps a little less likely to die out.

Social work in Canada, as social work is understood today, is not out of its 'teens, whilst social work in the United States celebrated its jubilee at Washington last year. Only a Canadian can appreciate the significance of this fact. Present standards in the United States have been self-begotten, not imported. Present standards in Canada are largely imported through the agency of professional social workers who have been trained or have worked in United States cities. When Toronto wants to remodel its children's work, it invites Mr. Carstens to make a visit. When the Province of Quebec is alarmed about its tuberculosis death rate, it invites the Rockefeller Institute to make a survey. It would be easy to give fifty examples of Canadian dependence upon the advice and service which United States social workers have given so willingly and so ably.

The failure to consolidate social work opinion in Canada has militated very seriously against the spreading of social work ideals within Canada. National organizations in the United States, such as the American Association for Organizing Family Social Work, do not send their field missionaries except by request to Canadian cities and towns; consequently case work methods are little understood in Canada outside of Halifax, Montreal, Toronto, Hamilton, Winnipeg, and Vancouver.

Social work in Canada can be given a Canadian orientation by the development of a Canadian National Conference of Social Work and a Canadian Association of Social Workers. The existence of these two sister associations will not seriously affect the present National Conference or American Association; they would, however, do much to develop a national pride in Canada. Such a national pride is essential, if social work in Canada is to be thoroughly emancipated from its present position and recognized by the subscribing citizens as an occupation, professional in character, for which a man who has failed in business, or a "lady" between forty and fifty years of age with insufficient income but no other qualifications, may not be fitted.

J. Howard T. Falk

II

LIKE other young countries, Canada is consciously striving to build up national institutions peculiarly its own. The presence of its overshadowing neighbor to the south exaggerates this national self-consciousness. It is characteristic of minorities that they should be exceedingly jealous of their individuality and hyper-sensitive about tendencies that might lead to their becoming indistinguishable from the mass. The desire to give Canadian effort "a sharply national orientation" has always been in evidence and is at present manifested in many and varied directions. Social workers in Canada are true to the national tradition and the leader who proposes to build up a Canadian Conference as a means of cultivating a definitely national spirit in social work is sure of considerable endorsement among his Canadian colleagues. He who has the temerity to present the objections is equally sure of a cool reception, especially if it be otherwise than in the bosom of the family. Nevertheless, it is necessary to face the facts as some Canadians see them.

There is no possible doubt that, as a general conference, the National Conference is vastly more worthwhile to attend than any purely Canadian one could be. The speakers available and the contacts to be had can hardly be seriously compared. Moreover, the principles of sociology and the technique of their application to the problems of life have no direct dependence on geography and are not affected by national boundary lines. It would seem, then, that from the point of view of social principles, practice, technique, and inspiration it is better business for Canadian social workers to throw themselves wholeheartedly into a continental conference rather than into the labours of creating and maintaining a separate Canadian one.

The practical problems upon which the science and art of the social worker are focused do vary somewhat with locality, but this variation is quite as marked between different parts of Canada as it is between Canada and the United States. The social problems of British Columbia are quite different from those of Quebec and the special difficulties and opportunities of Ontario are almost as distinct from those of the prairie provinces on the one hand and the maritime provinces on the other. The facts to be faced in the southern states are not all those of the north, but nothing is found in this fact to discourage a National Conference of Social Work. The reason is that the National Conference has perforce adapted itself to the need by confining its major interests to the broader phases of social endeavor. Regional conferences have been developed to look after purely local needs and the emphasis of the National Conference has been placed upon general principles of theory and technique, illustration and demonstration being drawn from an endless variety of communities.

Careful thought will compel the conclusion that there are few important social facts that are true of Canada as a whole and not true of the United States. The criminal code, immigration, and federal statistics about exhaust the list; these are hardly of sufficient importance to warrant a Canadian Conference of Social Work on their account alone. The failure of the heroic efforts to keep alive the Canadian Conference of Public Welfare, which strove for several years to bring together the social workers of all Canada on the basis of the National Conference, attests this fact. At no time did the Canadian Conference, in spite of its national aspirations, succeed in becoming more than regional. The cost of a national gathering was out of proportion to its value. The total number of members among whom the burden of the organization can be divided is small and the problem of finance is relatively difficult. The extent of the country is such as to make the expense of attending a Canadian Conference so great in time and travel as to be justifiable only by a gathering of the first importance. It usually costs a Canadian no more to attend the National Conference than a Canadian one.

When we consider organizations for propaganda purposes designed largely to bring about governmental action along social lines the need is different. These organizations may be expected to correspond in their field of activities to the area they are intended to influence.

For this general purpose we have already in the Dominion field the Social Service Council of Canada, the Child Welfare Council of Canada, the National Committee on Mental Hygiene, the National Committee on Social Hygiene, and quite a list of other national bodies. However, as practically all our social legislation and public machinery is provincial or municipal, the chief field for propaganda organizations is the local one. For such purposes we have in our various provinces Social Service Councils and a fair assortment of specialized councils and agencies. In our municipalities, also, organization is progressing.

It is the belief of those who oppose a further attempt to parallel the National Conference of Social work in Canada that the energy and resources that would be consumed in this effort could be more effectively utilized in building up provincial or regional conferences on subjects of peculiarly local significance. The special problems of the province or group of provinces would thereby receive much more adequate consideration than could be attempted in a Dominion Conference, and the general aspects of social work would be more satisfactorily treated in the National Conference of Social Work.

ROBERT E. MILLS

Tall Corn and the Social "Uplift"

By T. J. Edmonds

THE corn country is conscious of the fact that the last word of the title is not to be found in the approved lexicon of social work. The west half of the Middle West has progressed to that stage in its social conceptions.

But there has been and is a direct relationship between the price of corn and the elevation of citizenship.

All contemporary histories begin with the close of the World War. In 1919 the price of everything was up, including the price of corn. Everybody was buying automobiles. In Iowa today there is a car for every five people, enough to keep every man, woman, and child in the state moving over mud roads. In 1919 everybody was headed for the foot of the rainbow and many of these everybodies were investing the pennies wrung from the soil in associated packing stock and in miraculous mixtures of oil and water.

In 1920 the bottom fell out of the price of corn; in a year the price declined from $1.20 to 40 cents. Other farm products suffered a similar decrease. On the other hand the cost of machinery, transportation, rentals, interest on borrowed money, wages, and the other little items which appear on the outgoing side on the farmer's ledger remained almost at their war-time altitude.

The height of the corn—and the corn grew very tall that year—became a matter of regret rather than of pride: a bumper crop meant a glutted market. The Iowa Corn Song became a funeral dirge.

While the generosity of the farming Midwest, so marked during the war, did not disappear, it necessarily ceased to display itself in the form of contributions for social enterprises. County nurses were dismissed here and there as a measure of economy. New projects in social work, born of the high hopes of war time, were looked upon with suspicion.

The membership of the state legislature underwent a change of complexion. Fewer bankers and lawyers sat under the gilded dome and their place was taken by "dirt farmers." In the present legislature the so-called farm bloc has the controlling vote. Brookhart of Iowa, like Magnus Johnson of Minnesota, was sent to the United States Senate as a symptom of protest. Economy and remedial legislation for the farmers became the watchwords of that great section of the country stretching from Chicago to the Rockies. Renters who for a brief space of time had become owners became renters again. The exodus from Iowa to Los Angeles ceased.

THESE facts must be known and understood for a proper evaluation of the last five years' development of social work in Iowa and the agricultural Midwest. Iowa is taken as a sample because it is the most typically and totally agricultural state. This is recognized even at Washington in the fact that the secretary of agriculture always comes from Iowa—and no other cabinet member ever does. Iowa is New England set down on the prairie with a straight horizon and amid the richest black soil in the world. Iowa is righteous but not self-righteous; moral but not narrow-minded; dry but not morose; satisfied but not self-satisfied; placid but not unprogressive; full of Main Streets and Babbitts and Vandermarks and potential Abraham Lincolns. In no respect is Iowa very different in these respects from all the rest of that great heart of America which feeds New York and Europe.

No matter how poor the farmers have felt—and justly so—they have never stinted the educational system. The public school has been sacred. Legislatures have argued for days about expenditures for roads and then in a few minutes have appropriated huge sums for the University of Iowa whose school population is now among the ten greatest in the country, for the State College of Agriculture and Engineering, at Ames, which is reputed to be the finest school of scientific agriculture in the world, and for the State Teachers' College. The consolidated school system was born in Iowa and there are more rural consolidated schools in this state than in any other in spite of the feeling that they are expensive and visibly increase taxes.

The Perkins Act provides for the free care of children from all over the state who, in the opinion of the district court, can be benefited by treatment at the state university hospital. The before-and-after pictures of crippled children sent to Iowa City under this law are the most effective piece

of advertising for medico-social work I have ever seen. The Haskell-Klaus law makes a similar provision for adults. Last year the Iowa legislature accepted the provisions of the Sheppard-Towner Act, confirming the governor's previous action. For the past two years the Maternity and Infant Hygiene Division has conducted clinics, principally in the rural sections, in cooperation with the farm bureaus and county medical societies, has given lectures to large groups of women, has distributed literature, has emphasized the idea of regular examinations both of children and adults, has effected the correction of physical defects in thousands of children and has increased the business of the family doctor. The last legislature cheerfully voted an appropriation of $450,000 per year for five years in order to secure a gift of the Rockefeller Foundation and the General Education Board which makes available four and a half million dollars to promote scientific medicine at the state university.

THE most significant law of the last four years is the physical education bill, providing for practical instruction and training in health in the public schools and for teacher training courses in health education in the secondary and normal schools. Beginning in September, the actual observance of health habits will be "marked" as a part of the regular monthly grade of every public school pupil.

Three years ago Iowa accepted the standard vital statistics law; subsequently, after a one-year test, it was admitted to the death registration area by the federal census bureau; it is on the way to recognition in the birth registration area. It also passed the standard law for the prevention of ophthalmia neonatorum. The state is spending millions of dollars for the eradication of bovine tuberculosis and most of the municipalities are adopting rigid laws for the protection of their milk supply. The legislature is favorably considering mental and physical restrictions on marriage. The prohibition laws are stiffened at every session and it is probable that Iowa, legislatively at least, is the driest state in the country. The next to the last legislature made appropriations which added 50 per cent to the capacity of the state sanatorium for tuberculosis.

These are signs of progress. But there are backward areas in public welfare too. There is still a great need for adequate provision for the feeble-minded and the insane. The legal powers of the state board of health are deemed to be insufficient. The child-placing system is very backward. The adoption laws are hardly worthy of the name. The juvenile court law is not up to the standard of such states as Ohio and there is a dearth of funds provided for the employment of probation officers. Mothers' pension allowances are small and there are not sufficient safeguards for the administration of the pension system. Sources of public relief are numerous, confusing, and overlapping. There is only one place in the state which has a full-time combination county and city health officer, although two other places are planning for such a system.

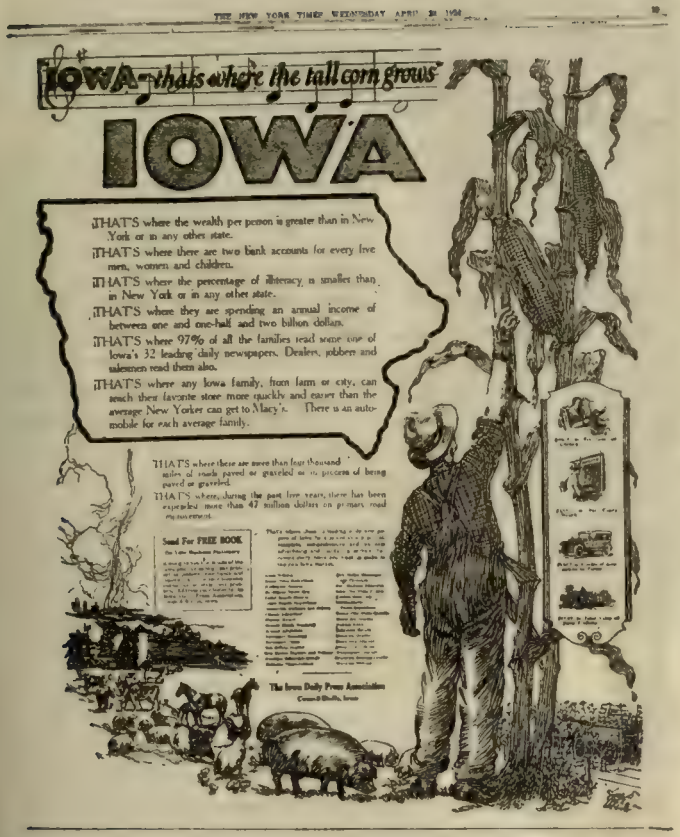
Recognizing one of these weaknesses, the president of the State Conference of Social Work, Ralph J. Reed of Des Moines, recently secured the appointment by the governor of a child welfare commission which is now at work, with the help of the child welfare research station of the State University and other experts, on the compilation of a modern children's code.

Turning to local and voluntary endeavor, one finds a unique movement in family social work. It is a combination of public and private effort. The extension division of the university has a highly trained and experienced social worker, Louise Cottrell, who is also secretary of the State Conference of Social Work. She has promoted a plan under which social service leagues are organized in the rural counties and the trained secretary of the league is appointed overseer of the poor by the county supervisors. In some cases the county pays the salary and in some cases it is divided. Relief funds from the county poor fund are supplemented by private contributions. About a fifth of the counties of the state have adopted this system and the number is rapidly increasing.

Working hand in hand with the social worker is the county nurse. A very few counties—the number fluctuates—employ a county nurse from county funds, but there are 31 nurses supported by Red Cross chapters whose jurisdictions include all or nearly all of a county. There are many school nurses and nurses employed by public health organizations privately supported. There are more public health nurses in Iowa than in any other state west of the Mississippi and more in proportion to the population than in any state in the country, exclusive of those which contain the great urban centers.

The social worker and the nurse, many of them coming from the east, find a problem totally unlike those they have previously met. It is the rural social problem—somewhat neglected now, but one which must very soon receive the prayerful attention of national leaders in social work. It is not the problem of the foreign citizen. It is not to any great extent a problem of poverty. It involves normalcy in the nth degree—typical American communities where the only distinction between the upper and lower classes is the railroad that cuts the average town in two, where there is no great wealth and no great destitution, where the town banker and the barber and the digger of ditches attend the same New England Congregational or Scandinavian Lutheran or Catholic church, the same dances, the same Mah Jong parties, and the same chautauqua.

IOWA has really made great progress in voluntary social work in the last four years. This has been due in large measure to cooperation among state-wide organizations and also among departments of the state government. In the heroic trust-busting Rooseveltian age we heard much condemnation of interlocking directorates, but interlocking directorates in Iowa have made for progress. The state Conference of Social Work, under the leadership of O. E. Klingeman of Iowa (now of New York City), organized a legislative council which included representatives of some 20 state organizations, under the chairmanship of Judge Hubert Utterback, former judge of the juvenile court, chairman of the state council of Red Cross chapters, president of the state Sunday School Association and one of the 13 Democrats in the state. (His politics are mentioned merely to emphasize the fact that politics in Iowa consists not of a conflict of parties but of a variation of personal followings and ideas.) This legislative council, now grown to a membership of 30, includes representatives of such organizations as the state federation of women's clubs, American Legion, state Farm Bureau Federation, Federation of Labor, W. C. T. U., and others curiously assorted but working in har-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IOWA
THAT'S where the wealth per person is greater than in New York or in any other state.
THAT'S where there are two bank accounts for every five men, women and children.
THAT'S where the percentage of illiteracy is smaller than in New York or in any other state.
THAT'S where they are spending an annual income of between one and one-half and two billion dollars.
THAT'S where 97% of all the families read some one of Iowa's 32 leading daily newspapers. Dealers, jobbers and salesmen read them also.
THAT'S where any Iowa family, from farm or city, can reach their favorite store more quickly and easier than the average New Yorker can get to Macy's. There is an automobile for each average family.
THAT'S where there are more than four thousand miles of roads paved or graveled or in process of being paved or graveled.
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mony. It takes the place of the organization known in some states as the state council of social agencies.

The state medical society is, as far as we know, the only state society in the country which has definitely committed itself to an all-year program for the promotion of public health and social work, with an operating department maintaining constant contact with county units. (There is however a similar development in the New York City medical organization.) The director of this field activities committee, Dr. Frank E. Sampson, was for two years president of the state conference of social work. The committee has a lay secretary who is also secretary of the state tuberculosis association. The head of the nursing department of the Iowa Tuberculosis Association (practically a public health association), Anna Drake, is also director of the bureau of public health nursing of the state board of health and as such exercises some supervision over all the public health nurses in the state. She is also a member of the state nurses' examining board and as such inspects training schools. The Iowa Tuberculosis Association publishes a monthly magazine, the Campaign, which is printed by the Board of Control of State Institutions at one of its institutions. For tuberculosis clinics there is a working arrangement between the state association and the Board of Control. For the Sheppard-Towner clinics and others, and for various forms of medico-educational services to county medical societies and local groups, there is a joint arrangement involving the extension division of the state university, the College of Medicine, the state medical society and the Iowa Tuberculosis Association.

Health education in schools has developed farther in Iowa than any other form of social work. For three years Iowa has won the national cup offered through the National Tuberculosis Association for the greatest percentage of school children engaged in the formation of health habits through the Modern Health Crusade. The citizenship manual issued by the State Superintendent of Public Instruction, in accordance with a law passed several years ago, devotes an unusually large space to practical health training. The working connection between the state teachers' association, the Iowa Tuberculosis Association, and the state medical society is unusually close.

THE development of social work in Iowa and the other agricultural states is very much dependent upon the financial rehabilitation of the farmer. Even in the cities this is true, because the prosperity of these midwest cities is indelibly associated with the prosperity of their agricultural backgrounds. And it may be stated parenthetically that the emergence of the farm region into a new day of prosperity depends upon factors much more far-reaching than price fixing, farm loans, and tariffs; the dawning of this new day awaits the rehabilitation of Europe, the reestablishment of foreign markets, the lightening of the burdens of taxation caused by armaments and war debts, the stabilization of the currency of all nations, the health of the workers in foreign countries and the assurance of world peace.

The trends in Iowa are toward an increase of trained family social workers for rural counties, coordination in cities (usually by means of community chests), participation by the medical profession in matters of social concern, cooperation in securing legislation, the study of child welfare, development of the county hospitals under an excellent state law, the promotion of public health nursing, the employment of trained sanitarians as health officers and attention to the neglected problem of mental hygiene.

But the rapidity of progress along these lines depends, let me repeat, upon the financial ability of the people to support them as much as on their social conscience—and perhaps more so, though of course the contraction of the pocket-book causes some astigmatism in social vision and thus the two factors of appreciation and ability are interwoven. If in every field of social work it could be demonstrated practically that scientific social work actually saves money to the taxpayer, progress would be rapid. Such a report has just been received from Greene County where a combination overseer of the poor and social service league secretary has been at work for more than a year. From March 1, 1923, to March 1, 1924, there was a saving to the county, in actual relief expenditures, of $5885, or about 40 per cent, and when the salary and other operating expenses are added to the relief budget—part of these items were borne by private contributions—there has been a net saving in gross community expenditures for family social work of 22 per cent. Similar demonstrations have been made in the field of health.

As long as the present economic situation persists it will be necessary for social workers to prove that scientific social work done by trained employes affords equal service for less money or more and better service for the same money. This may be an unfortunate necessity but it is a real one. The economic factor is part and parcel of the whole social work job. It needs the attention not only of the small but rather closely knit group of social workers scattered throughout the western half of the Mississippi Valley, but of the leaders of thought throughout the East and West alike.

Five Cities

By Geddes Smith

These are travel sketches based on fragmentary observation and a round of talk. They make no pretense to be either complete or well proportioned; they can hardly claim to be critical. They are written simply in the hope of sharing with the reader some of the sense of flux and variety, some recognition of the jumble of possibilities in the way of community integration, that one gets from even a hasty comparison of city with city. If anyone is really curious as to what cities are covered by this very thin disguise—and can't guess—the editor will be glad to identify them.

MOST cities "just grow." It takes a very small community and a very big man to create a situation in which a city can be brought up by hand. There is little community case work because a community—even more than a family—has a wholesome instinctive resistance to abandoning itself to the expert.

Yet "just growing" produces a series of muddles. Progress between muddles does depend largely on leadership—more exactly, on many leaderships. Growth involves a constantly shifting interaction between leaders and groups, between conscious programs and unconscious motivations. The man with a conscious and rational program is always on the short end of the lever. When different folks are on the short ends of different levers, and nobody starts the kind of chantey that makes it possible for everybody to heave together, most of the energy of the leaders is wasted. And rival chanteys don't help matters much. So while it is true that in the long run a community shapes its own affairs, it is also true that at any given time the unity or lack of unity among those who seek to be leaders has a marked effect on the rate and direction of its growth.

Two premises seem therefore to be justifiable when one attempts to find out, by rapid observation, where a given community is at. One is that the community is growing as it pleases, and to find out why it pleases to grow in that particular way is a task calling for years of patient and disinterested research. The other is that the way social and civic workers manage their own interrelationships is a relevant, though limited, factor in that growth.

Around these interrelationships some questions seem to gather in city after city, so that one begins to wonder whether they may not be symptomatic. For example, who does the public health nursing? Is it divided among many groups or centered in one? Do the nurses work in competition with, or in combination with, or under the control of the city health officer? Again, what machinery have the social agencies set up for more or less continuous common council? Are they still in the difficult stage described by Mary Beard of the Boston Community Health Association—a lot of good people trying to do right? Do the agencies tackle such problems for themselves, or are business men directing the play from the bench? If there is a centripetal movement, where is the center? In or out of the government? In one man or a group? Once more, do the racial and religious groups divide the community between them, or contribute to a common pool of ideas and service? Such questions are bobbing up in most growing cities; no two communities will or, perhaps, should answer them in the same way. Yet it is suggestive to put varying answers—those of the Five Cities, for instance—side by side.

FIRST CITY is known far and wide for its civic spirit, its well-buttressed schools, its alert and socially minded churches, its concentrated and imaginative business leadership. Its community chest is one of the most successful campaign organizations in the country. Its social agencies are strongly intrenched in generous constituencies. Many of them will soon be brought together—physically—when the chamber of commerce building is enlarged to such proportions that all the social agencies needing central offices can be accommodated in it. But they have never quite learned the trick of conferring and working together. They have as yet no council. Their combined efforts to care for children and prevent child delinquency were recently surveyed by an authoritative outsider. He found a lack of coordination and consecutiveness which a First City observer characterizes briefly and disrespectfully as "rotten case work."

Nor have the private agencies hit it off any too well with the public services. There is, for example, an excellent school nursing staff. During the school year, properly enough, it busies itself with school children. The younger children are cared for by a public health nursing association. But in the summer they swap clients: the school nurses open pre-school vacation clinics; the private nurses take over the school children!

There is also an aggressive and far-sighted health officer. He has no mercy on slipshod medical practice. He loses no opportunity for public education: for one thing, he makes a drama of every death from diphtheria, sending his inspectors and nurses to every house in the neighborhood with the pertinent reminder that diphtheria deaths are preventable, and that prevention may be had at the price of a little initiative on the part of the parents. He is talking today of a registration and recording plan which, two or three years hence, will give the city an unprecedented knowledge of its own health problem.

A year or two ago the public health nursing society opened a prenatal and maternity center in a district, largely Italian, which was not being served adequately by any hospital or dispensary. By slow, sound growth it had begun to win the confidence and greatly serve the welfare of its neighborhood. Whereupon the health officer opened a com-

petitive clinic a block or two away, and began house-to-house visiting to make sure of his clients! His policy is to "ignore" the privately financed nurse. And he finds social workers and midwives equally obnoxious.

The community chest of First City set up a "service committee" to serve the interests of the participating agencies in every possible way. But it did not think it worth while to consult the agencies first, to ask their advice and cooperation, even as to the personnel and program of the committee. Now folks are beginning to ask why progress toward real team-work is so slow. One wonders if a little less leadership, and a little more growth, might not help.

SECOND CITY can hardly claim so great a reputation for public spirit as First City. There is no single leader. The city is acutely conscious of its disunity. Industrial control, divided among various groups, is tenacious; it has dug in behind rather old breastworks. And it is felt in social work. The social agencies are old, too. They feel a cleavage between the pioneers and the younger generation. One of the pioneers, still in active service, will tell you today that Second City has gone backward, not forward, in the last fifteen years. Others are, perhaps, in the spiritual vanguard. There is a political cleavage between a large foreign-born group and some groups of Americans, in which the health and other municipal services have unfortunately become involved.

Yet these schisms may be solidifying social effort. There is a council of social agencies—not very strong as yet, but going forward. There is a young community foundation; it has taken the unusual course of entrusting its present, and its more important future, to professional social-work guidance. It works hand in hand with the council. There is a financial federation—the sort that reaches out tentatively to one agency after another, but doesn't quite venture to measure itself against the whole community. The leaders in both council and federation are, however, young men and women who are dealing shrewdly, and still boldly, with their own particular responsibilities. One of them has recently persuaded an orphanage to help finance child-placing. Together they are seeking to establish the right of united social workers to express themselves on the controverted questions of industrial justice.

In the face of political opposition, an aggressive physician has shaken himself free from the city health bureau and has built up a most exceptional municipal hospital. The Survey hopes to tell its story some day; here one need only say that it lives up to the extraordinary impression created by its comfortable foyer, where the city patient is received with amenities which the private hospital might envy. Here in the city hospital is centered a far-reaching and intensively developed out-patient service. At the desk of the physician in charge sits a representative of the privately supported visiting nurse organization; throughout the city it is these nurses whose work ramifies and supplements that of the city physicians. In First City the health officer and the visiting nurses are at swords' points; in Second City the city hospital is getting some $30,000 worth of nursing service every year out of the same kind of organization. This method of integrating public and private health services may or may not be best for any other city, but Second City—"backward" or not—has at least one notable piece of cooperation.

THIRD CITY is much smaller—with less than 150,000 people. Yet it has already managed to acquire five different agencies which do a little visiting nurse work, and there is no counting the societies which dabble in relief. One of the newspapers, the other day, carried an item with the heading "Is Grateful," which read like this:

> Inspector ....., of the Children's Aid Society, wishes to thank the citizens appealed to through the ..... for their response on behalf of a needy family. He would like any citizens who can supply men's shoes, sizes from 7½ to 9, to do so. He knows of two men who can have work, but have no shoes to go to their jobs.

Everybody does a little of everything in Third City social work, sometimes rather naively. A volunteer friendly visitor from a sort of Junior League had been dealing for years with a family in which both tuberculosis and mental disorder were complicating the lives of parents and two children, but it never occurred to her, or to any one else, to do more than help with the shoes and groceries until the family quarrels became so violent that neighbors referred the case to a new clearing-house. This clearing-house, which calls itself a central bureau, has at the moment two trained workers and a heroic future. It has begun a confidential exchange which nearly 50 agencies are using more or less. It stands ready to offer advice to volunteers in difficult situations; up to the limit of the workers' time it will take over the worst tangles and straighten them out; but mostly it is trying to pull together the scattering efforts of other folks.

True to its Canadian tradition, Third City thinks of relief mostly as the city's job. There is a relief officer who has been at work for 25 years. Once upon a time he was in the vanguard of public relief officers. In his early incumbency he even tried to get an associated charities and a case-conference going. But, he complains, the agencies persisted in "holding out" their best cases, and the conference petered out. Now he goes his own way. Use the confidential exchange? Not he. Trained workers? Well, there are two kinds of training—practical and theoretical. If you waited for some of these theoretical people to take care of you, you'd probably be in your coffin before they got around to make up their minds what you needed. Records? Neatly ruled spaces for coal, shoes, grocery orders. Not much room for the other sort of service. How much is spent for relief? Well, the city don't give that out. It doesn't want to be considered "easy."

Hendrik Willem Van Loon

MOST CITIES "JUST GROW"

There is an excellent tuberculosis sanitarium in Third City; well organized school health work; a lively (if rather personal and individual) interest in boys on the part of the Rotarians and Chamber of Commerce; plenty of women's organizations. Social resources are abundant. But the absorbing question is this: will the social-work tail ever be able to wag the city relief dog?

FOURTH CITY is also Canadian. And Protestant. More especially Protestant. There are those, for instance, who appear to dislike such cooperation between Protestant and non-Protestant agencies as has developed thus far. That is not the attitude of the Protestant ministers who occupy many of the key positions in social work, but it is a factor to be reckoned with among the laity.

There is a council of social agencies here. It helps—with such difficult problems, for example, as the right handling of the homeless men who flock into the city at the turn of the seasons. But the biggest integrating influence seems to be the city health department. Here an exceptional administrator has gradually educated Fourth City to keep itself well and has hammered the tuberculosis and infant mortality rates down, down, down. Here all the public health nursing of the city (save the bedside work of the Victorian order) is concentrated, under municipal direction and on the municipal payroll. Here, too, has gravitated a city relief bureau, a small affair as yet, but a leaven of scientific procedure where leaven is much needed. Most of the city's money for relief goes as subsidy to an old privately managed institution, which still clings to the coal-and-shoe technique. It was probably because the health officer was so effective that the relief bureau was put in his charge: the recognition of the health aspects of family welfare seems to have been only incidental.

Hendrik Willem Van Loon

WANTED: A PLAN

The health officer's nurses work from small districts; so many nurses to a district; so many families to a nurse. Their service is fully generalized; they are the school, pre-school, pre-natal, instructive nurses, even (in most cases) the hospital social service workers. And their district headquarters, with one or two exceptions, are in the police stations—an interesting reflection on the police and the public attitude toward them. These headquarters they share with the city-wide private case-working society. Luncheon, every working day, is a time of ready exchange of information between nurses and visitors, families are referred back and forth. Meanwhile the case-working society, drawing heavily on neighborhood help and on city relief, is able to concentrate on family service: its budget carries only a relatively small amount for relief. If private philanthropy is destined to serve as a pioneer, here is an open road for it.

FIFTH CITY is bi-lingual. That fact stares one in the face on every street-car and street corner. A third English and Protestant; two-thirds French and Catholic. That colors every facet of the city's life. The majority rules, naturally. Schools are separately organized; municipal services reflect the philosophy and the technique of the majority. There is no jail for women prisoners: they are committed to the custody of a religious order, at the city's expense. Education is not compulsory (though, oddly enough, vaccination is required of those who do attend school). Relief, among the majority, is mostly a parish affair. Nursing is done by the "religious." Charity is largely institutional.

Twenty years ago the Protestants sought to make their social work city-wide. They made no distinction of religion in giving relief or service. Since then there has been a conscious and deliberate drawing apart. Today (except in emergency) the Protestant societies confine themselves to Protestant cases, and refer the rest back to Catholic agencies. Within their own group, they might be expected to have that hypothetical solidarity of the minority. But it doesn't work that way. Fifth City, for instance, has no enthusiasm for church unity such as has swept over Canada. In social work strong leadership is building up unity through the council of agencies, but it has had to be persistently fostered.

Under the same leadership, social work has taken long strides—long and uneven. Fifth City, for example, has a child guidance clinic with a staff of trained psychiatric workers. But there are no visiting teachers in the schools, and little enough response in the school administration to the call for enlightened cooperation. It has a clearing-house for children's institutions which is not only pioneering in a centralized investigation but it is beginning to wean its clients away from institutional forms. Yet child care has no sure foundation in provincial or municipal law. Until this spring there was not even an adoption law; consultation with social workers in framing such legislation is unheard of.

Here is a minority group, believing that its duty is to mind its own business, pushing social development as fast as it can, drawing gossamer threads of technique over the formless void of "charity." It is doing a dual job; working out the social problems of the minority, and tacitly inviting an alien majority to watch the process. It is a lonely job, but it pays. The 2,900 babies cared for by the children's welfare society, for instance, were so free from gastro-intestinal disease last summer that the deaths from this cause were only 1 in 290, as compared with approximately 1 in 72 among all babies in Fifth City. The demonstration is not without effect. In Fifth City's Catholic university there is a stirring of effort to bring better methods and sound technical instruction to the aid of the nursing sisters and the parish priests. Courses in dietetics and hospital administration are offered, for instance, during the summer.

Does the road to community integration lead first through the accentuation of community differences? Fifth City is going to learn the answer.

The Common Welfare

PROTESTING once more against the manner of excluding the Japanese, the President signed the immigration bill on May 26. Thus the program of the restrictionists, with the help of a flurry of nationalistic excitement over the attitude of Ambassador Hanihara, becomes law.

The new act is worked out in elaborate detail—so elaborate, indeed, that it is hard to believe that in all respects it will work just as its framers intended. In brief, however, its most important provisions may be stated thus:

1. Until July 1, 1927, immigration from each nation will be limited to a quota of 2 per cent of the number of foreign-born residents of that nationality counted in the 1890 census, with a minimum quota of 100.

2. After July 1, 1927, the sum of the national quotas is fixed at 150,000. This will be apportioned in accordance with a new method to be worked out by the Secretaries of State, Labor and Commerce. Each nationality will receive a quota based on the ratio between the total white population of the United States in 1920 and the number of persons whose origin "by birth or ancestry" is attributable to the country in question.

3. Regardless of quota, the following may be admitted if otherwise eligible: the unmarried child under 18, or wife, of an American citizen; an alien returning from a temporary visit overseas; a recognized minister or professor, his wife and unmarried children; a properly accredited student; and any native of North, South or Central America.

4. Within the quota, a limited preference may be given to the father, mother, husband, wife or unmarried child under 21 of an American citizen, or to a skilled agricultural worker and his family.

5. Before leaving the country of his residence the incoming alien must obtain an "immigration visa" from an American consul. These visas will be issued only up to the limit of the quota and their issuance will be spaced throughout the year. A visa is valid for four months.

6. A child takes the nationality of the admissible parent; a wife may take the nationality of her husband if her own quota is full and there is room for her in his.

7. An alien ineligible to citizenship may not be admitted, unless he falls into one of certain specified non-quota groups.

It is impossible to say definitely how many aliens this law will admit. Senator Reed, defending the conference report against the somewhat surprising charge that it let down the bars too generously, estimated that 161,000 would come in under the quotas and that the non-quota classes (omitting, of course, Canadians, Mexicans and other immigrants from the Americas) would amount only to eight or ten thousand a year. Other estimates of the non-quota admissions run much higher.

HERE then we have the beginning of a new American immigration policy. From a humanitarian viewpoint, the new law marks both gains and losses. The consular visa plan, hedged about as it is with cumbersome detail, should spread the flow of aliens evenly over the year and, while relieving the pressure on Ellis Island and other ports of entry, lessen the likelihood of bitter disappointment for the immigrant who actually crosses the ocean. The minor provisions as to the nationality of children and wives should do away with the most spectacular cases of individual injustice. The more explicit statement as to the admisibility of certain exempt groups and of their families will clear up troublesome uncertainties in the present law. It is too soon to estimate accurately the numerical results of the Reed plan of basing quotas on "national origin" which goes into effect three years hence, but in form at least it is a more logical and less offensive method of allotting quotas than the arbitrary choice of the 1890 census.

Obviously the cavalier treatment of the Japanese, regardless of the merits of the question, was an unnecessary act of international unfriendliness which may have unhappy consequences. The less abrupt but none the less genuine affront to the nations of eastern and southern Europe may likewise disturb not only the fine fabric of our external relations but the delicate adjustments within our own borders which we crudely call Americanization. The sharp reduction in some of the quotas may warp the development of normal communities among the foreign-born already here, as Mrs. Bremer suggested in The Survey for May 15, 1924, and delay, in spite of the exemptions and preferences, the knitting up of family ties loosened by what is at best the difficult business of migration.

These possibilities bring fresh responsibility to those who have a share in making international friendships in unofficial ways, and those who deal directly with the foreign-born here. None of them, however, touches so deeply the integrity of American thought and public policy, nor is so little likely to go uncontested in the years to come, as the absorption of the Nordic myth into the statute law.

VIRGINIA converted its legislators, a couple of years ago, to the proposition that the underprivileged child should have, so far as possible, the benefits of a family home and normal development. That was the frame on which the recommendation of the children's code commission were strung, and the recommendations were very largely written into law. Now Virginia must convert its philanthropists.

In 1922 a wealthy tobacconist of Danville left an estate of more than $2,500,000 for the establishment of an orphanage. A year later a Richmond capitalist willed more than three millions to set up a child-caring institution. When these institutions are firmly built in stone and mortar children must be found to fill them. Yet Virginia—with slightly more than two million people—has already forty-nine child-caring institutions, controlled mainly by religious and fraternal organizations, and there are vacant beds now in many of the larger ones. Existing institutions are seriously considering the practicability of boarding normal children of worthy mothers in their own homes. Must their growing

understanding of child needs and the enlightened program of the legislature alike yield place to die-hard conceptions of charity?

Louisville, Kentucky, is facing a similar question. We quote from a letter recently received from Henry C. Wright, of the Hospital and Institutional Bureau of Consultation, New York, congratulating Miss Deardorff on her article on The Pied Pipers in Survey Graphic for April:

> I have been a consultant on the Louisville and Jefferson County Children's Home for four years. When I began they were just on the point of building, and instructed me to draw up a building scheme for one thousand children. Much time was taken in considering what the building project should be. The basic scheme was modified several times. A certain proportion of the children in the existing institution were discharged; others were placed out, until now it appears to the Board that an institution housing not more than 400 children will be sufficient. Personally, I hope they will build for a number less than this, believing that their recently acquired power to board out the children and their existing power to place out for adoption, will make less needful institutional beds.
>
> I am trying so far as possible to induce trustees to view a projected institution as a receiving and testing station and to conceive the province of trustee to be to care for all children so far as possible in their own homes or in the homes of others.

Why should not all orphanage projects be pre-shrunk? Or, once the giver's money is enshrined in lasting stone, let this motto be carved above the doorway: "Fine by degrees, and beautifully less."

WITH the opening of an industrial hygiene clinic in New York comes professional recognition of the status of occupational diseases as a special branch of medicine. Milan, Italy, has a hospital devoted exclusively to that field; the Harvard Medical School has had such a clinic for some time, and the new institution, established under the joint auspices of the Division of Industrial Hygiene of the State Department of Labor, the Reconstruction Hospital, and the College of Physicians and Surgeons, must give additional impetus to an increasingly important branch of the public health.

Of no less importance, however, than the adequate diagnosis and treatment of occupational diseases, is the effort to prevent them, and in this effort the endeavors of the workers themselves are highly significant. In a few instances, notably those of the International Ladies Garment Workers Union and the Painters' Union in New York City (See the Survey, August 15, 1923) it has been found possible to establish trade union health departments with clinical facilities and an admirable emphasis on health examinations and other preventive work. More generally trade unions are making the fundamental fight to see that existing laws on compensation and on working conditions are enforced and that better legislation is written into the statute books. A few days ago, in Danbury, Connecticut, ten claims for compensation for mercurial poisoning were brought through a union, the first to be presented in that fashion in that city. The part taken by the Danbury union in an earlier chapter in the health history of the trade was told by Dr. Hamilton in Survey Graphic for February. The Workers' Health Bureau, which coordinates some forty-six local unions and eight state conferences, is evolving a code which the painters' unions will write into their agreements with employers—specifying that there must be maximum ventilation at all times (some kinds of paint dry more smoothly if the painting is done with the windows closed); that in closets and other spaces which cannot be ventilated there be a rest period of five minutes each hour; that where several workers develop toxic symptoms, the material which they are using be set aside for analysis and other material substituted; and so on. In Massachusetts an effort is being made to prohibit the use of lead in interior work in public buildings, to demonstrate here as has been shown in Europe, that less poisonous substances may be substituted. The recent national conference of the Workers' Health Bureau in New York City decided to undertake a widespread campaign for the forty-hour week in all dangerous trades under the leadership of the painters and hatters who already have won it in parts of New York and Connecticut. Public interest and information, spurred on by the legitimate interests of the trades whose well-being is at stake and by increasingly adequate facilities for the study, diagnosis and treatment of disability arising from the conditions peculiar to various occupations, should go far to remove a series of cruel industrial handicaps which in large part are preventable.

EVERYBODY has to cross the streets. Nearly everybody rides on them, or under or over them. The city plan—or the lack of it—is a very real and pressing matter at Fifth Avenue and Forty-second Street, or at Broad and Market in Newark, or where the huddled cars wait in line for the ferries. So it was good psychology that led the Russell Sage Foundation's Committee on a Regional Plan for New York and Its Environs to choose traffic as the subject (on May 20) of the first of a series of conferences at which the major sections of the planning problem will be laid before delegates from the city and the region as a whole.

Two sharply discouraging facts stood out from the discussion at New York's Town Hall. One was the futility of the city's present efforts to tinker with its unhappy street system. Ernest P. Goodrich and Harold M. Lewis, reporting as engineering experts on the highway traffic problem, pointed out that even if all the important changes in existing north and south avenues now under consideration—difficult projects, too, like clearing away miles of elevated tracks and building subways on two avenues, and widening three more—were actually made, the mounting motor traffic in the streets would overtake the new facilities and completely saturate the avenues in the mid-town region of 48th Street by 1930—six years hence!

The other was the present dependence of the city on chance and the uncertain resource of individual self-restraint for protection against vastly worse conditions than those now existing. Daniel L. Turner, consulting engineer of the New York State Transit Commission, reminded his audience that in spite of the famous and familiar skyscrapers of lower Manhattan the average height of all the buildings south of Fulton Street—in an area of about one-

third of a square mile—was still only 7.8 stories. The present building laws would allow that average to be multiplied two and one-half times. If that were done—and there is nothing but Providence to prevent it—the resulting congestion on streets and subways would make the present hurly-burly seem like a fragrant memory. Twenty rapid-transit stations are now needed to serve the morning and evening crowds; thirty more would then be required—a physical impossibility. Added to these dramatic fragments of prophecy was a host of impressive facts which drove home the need of intelligence in planning and the heavy burden of its task.

BESIDE these two disheartening statements might be put two encouraging factors. One was the mere presence at this conference of accredited delegates from more than a hundred separate cities, towns and villages, from various sections of the government of three states, from all sorts of agencies, public and private, in New York itself. Never before in the history of New York has there been such recognition of the interdependence of the city and the fifty-mile circle of its environs, never has so large a group of local leaders come face to face with their common problem.

Before them, moreover, there was spread what is perhaps an unprecedented mass of information about that problem. The Foundation is circulating a bulletin of 23 pages devoted mostly to a mere listing, without comment, of the titles of special studies, reports and maps already assembled or in preparation under the four main divisions of the committee's inquiry—the physical, the economic and industrial, the social and living conditions, and the legal surveys, together with a group of advisory planners, a group of architects, a division of research and education, and a public relations service. Space prevents even a hint here of the complexity of this program of research; readers of The Survey for May 20, 1922, and May 15, 1924 (p. 220), have a general view of the problem and of a typical study.

The committee on the regional plan has suffered severe personal losses—the death of its chairman, Charles D. Norton, and of its chief engineer, Nelson P. Lewis, and the resignation of its first executive, Frederick P. Keppel. Frederic A. Delano has taken the place of his friend and associate Mr. Norton, and Thomas Adams brings international experience in city planning to the directorship. Yet those who are shouldering the load today have no light task in organizing this great body of technical information into a negotiable plan, and in bridging the gap between that plan and the intricate scattered units of the community of nine million souls who must absorb it into their civic consciousness, act upon it, and translate it piece by piece into reality.

MAKING common cause and using the National Information Bureau as their common agent, the settlements and community chests of the country have been successful in meeting a vexatious menace. At various times in 1923, officials of the United States Internal Revenue Bureau ruled that gifts to the Chicago Commons, the Federation of Jewish Philanthropies of New York, and the Public Welfare Bureau of Des Moines were not deductible from the contributor's taxable income as contributions to "religious, charitable, scientific, literary or educational" organizations. The decision against the two financial federations was on the ground that part of their funds were applied to the work of social settlements. There was, however, a contrary specific ruling in the case of another contributor to the Chicago Commons, and deductions had been allowed without question in many other cities. Obviously, if contributions to settlements were not deductible, the task of financing individual settlements became much more difficult, and if a community chest shouldered this difficulty, it was faced with the alternative either of crippling the city-wide campaign or of destroying its own solidarity by asking the settlements to withdraw from it.

At the request of the Des Moines community chest, the National Information Bureau took the matter up with the Bureau of Internal Revenue and with sympathetic senators. A long series of conferences in Washington followed; the conflicting decisions were eventualy referred to the solicitor general of the Internal Revenue Bureau; the National Information Bureau was invited to secure counsel and present the case for the settlements at a formal hearing; with the financial support of the community chests and the approval of the National Federation of Settlements it prepared to argue the case and organized an advisory committee of eminent attorneys. Then the solicitor general, without waiting for further hearings, issued an opinion which, though bearing directly on another case, "defined 'charitable' in the broadest possible terms," according to the Bureau's report, and "granted all that was contended for in the settlement cases."

Since the new tax law retains without change the language of the former law in regard to the deduction of charitable gifts, the issue may be taken as settled. Here is a striking demonstration of the value of the unique relationship which the National Information Bureau bears to the national social agencies, such as the National Federation of Settlements, on the one hand and to the community chests on the other. And it is not without interest to watch the community chests taking the lead in fighting the battles of their long-established constituent agencies.

FOR many years, Hoosiers have toiled steadily at the intelligent care of the insane, and there are signs of a new wave of interest in the state in the promotion of mental health. At the biennial session of the legislature next year fresh efforts will be made to secure the appropriation of funds for a state psychopathic ward and to supplement the facilities of the state hospitals—now so overcrowded that the insane in no small numbers are held in jail, as Paul Benjamin pointed out in The Survey for September 15, 1923. A mental clinic has recently been established at the Robert W. Long Hospital in Indianapolis, under the direction of Dr. Frank Hutchins, and plans are being considered for taking its services to those in need of it throughout the state. The city council of Indianapolis has appropriated

about $20,000 to establish a ward at the city hospital so that those with mental diseases may not be thrown into the Marion County jail. Within a month the governor has approved a plan to redistrict the state to provide a more equitable distribution of the insane among the state institutions, which should lessen the congestion at the Central Hospital and others which have had more than their share.

Meanwhile the Indiana Society for Mental Hygiene, looking back over eight years of progress, feels that definite gains have been made in the better handling of patients. Edna R. Jatho, psychologist of the Indiana School for Feeble-minded Youth, reports that through the work of the society "three things have been held steadily before the eyes of the thinking public of Indiana: first, definite and irrefutable examples of the conditions in our state regarding the unfit; second, the limited scope of our organizations for meeting these conditions and the ideals toward which to struggle for their perfection; and third, the response of our institutions to the challenge of the Indiana Society for Mental Hygiene. . . . The entire structure of the state institutions of Indiana is permeated with the idea that individual study and adjustment on a scientific basis is the only sturdy foundation upon which to build cures, rehabilitation and training."

In preparation for the campaign for new state appropriations, and to reinforce the work of this society and of the Indiana Committee on Mental Defectives, the Indiana Federation of Women's Clubs has now organized its own committee on mental health—apparently the first of its kind among the state federations. Vida Newsom, its chairman, has been actively associated with the state mental hygiene society, and the committee begins its work by publishing a bulletin in which the whole organized movement for mental health is briefly outlined for the benefit of clubwomen.

IT was at a children's conference two years ago, and one conferee after another had testified to the wheels within wheels set in motion to restore little black sheep to the fold of normally health and happy children— reciting interesting bits of social patchwork in which agencies had fitted their plans and works together to weave coherent patterns. The chief address had discussed the psychiatric approach, and almost as a rhetorical question one of the audience asked the speaker:

"If you could have only a psychologist or a psychiatrist in your organization which would you choose?"

Hardly had the question received its wise and considered reply, when a curly-haired young person jumped to her feet, biting back the tears,

"What are you going to do, I'd like to know," she demanded, "when you haven't a psychiatrist *in the whole state?*"

Doubtless that desperate situation has been remedied by this time, if, indeed, it did then exist, but the point it raised remains. The "psychiatric approach" cannot be limited to the cities where, in large masses of people, psychiatric problems may bulk larger and clearer—and find an easier solution—than in small, scattered communities. Yet after all that "subtle imbalance" of personality and its environment which Miss Hopkins discusses on p. 351, so often with its roots in a family situation, is a problem of human nature found in any setting.

To meet this situation, Connecticut, with the stimulus of its pioneer state organization for mental hygiene, has organized a net work of clinics which cover its comparatively small territory to a hopeful extent; Massachusetts, with a section on mental hygiene in its state department of mental diseases, sends travelling diagnostic clinics into the schools from its state institutions for the feeble-minded; New York, working from the state hospitals as center, has organized a group of clinics manned by the staff of each hospital but held outside its walls in small towns. What a state hospital can accomplish in education of the medical profession and the general public as well as in care is demonstrated admirably by the State Hospital at Danville, Pennsylvania.

Illinois, which has recently added legislation which empowers a survey of the mentally and physically handicapped children of the state, offers the interesting attempt which Miss Hopkins describes to meet the problems of mental health among country children through the joint effort of the Illinois Society for Mental Hygiene and the Illinois Institute for Juvenile Research. While the country workers may envy their city associates her resources in specialized skill, she herself has certain advantages, in knowing and controlling the conditions in which her patients live, to make her procedure distinctive.

AT the end of the second inning, the score in the child labor contest is Children 2, Ghosts 0. The proposed constitutional amendment, already approved by the House of Representatives, passed the Senate on June 2 with five votes more than the necessary two-thirds. Congressman Foster and Senator Shortridge having held up their end of the batting order with distinction, legislative leaders of 48 sovereign states will have their innings. The familiar bogeys —more particularly described in The Survey for March 15, 1924—of states rights, the prohibition analogy, the grasping bureaucrats of Washington, the sacred right of the 17-year old farmer boy to pick blueberries on the hill, and all the rest—will no doubt troop from state capital to state capital to do their worst.

In the week before the Senate acted, the National Child Labor Committee held its twentieth anniversary conference in Washington. The score or more of speakers represented many points of view but were at one upon the practical wisdom of the amendment. Dr. William J. Kirby of the Catholic University, for example, who held that it was the "worst possible way" of solving the child labor question, added that it was—at that—the only possible way. A dozen state commissioners of labor or their representatives testified that federal supervision of child labor would help them in their own work.

There is one important difference between the amendment which now goes to the states and the eighteenth: the child labor amendment does not legislate nor does it establish a standard to which legislation must conform. It merely gives Congress power to legislate. With this one fact many of the bogeys can be put to flight.

COMMUNITIES

Benevolence—Boston Style

Social work has changed enormously in a decade—in range of service, in refinement of technique, in breadth of outlook. Has the balance-sheet kept pace with the work-program? Few cities, except those where joint financing sets up a community ledger, have the facts as to the cost and intake of city-wide social work. Boston happens to have such facts, and Mr. Kelso, executive secretary of its Council of Social Agencies, analyzes them here. The result is a unique picture of a ten-year trend in social finance in a large and still unfederated city

WITH military stride and a swish of bombazine, the legendary Miss Boston stalks by the Old North Church. She turns her little black bonnet neither to right nor left. Her ringlets tremble ever so little. Her black silk mittens clutch tightly the basket upon her arm. She is going to visit the poor. Not that she has ever been seen thus: this is only the mental image which the rest of the country has of the way philanthropy is carried on in the old city of the three hills.

In truth the social work of the Massachusetts city differs in no material respect from that of any other metropolitan district in the country. So far as social case work is concerned the common remark that "our city is of course quite different from other places" turns out on analysis to be but a paraphrase of that earlier, Biblical assertion, "God, I thank Thee that I am not as other men are." It is not based upon a knowledge of real difference: it is an echo of the ego.

Boston has the same multitude of philanthropic enterprises as are found in other cities. Because she is 300 years old her chance for fortuitous accumulation of charities has been second to none. That she takes advantage of her opportunity is shown in the 500 organizations claiming to do social work within the city proper. Of her 348 *incorporated* social agencies, 8 were chartered in the eighteenth century; 165 began during the next hundred years; and 175 since 1900. Forty-nine have been incorporated during the past five years. In the twelve years between 1910 and 1922, 795 organizations, most of them not previously in existence, have applied to the state for incorporation. Six hundred and nineteen charters have been granted; more than half of them for Boston concerns.

If this increment of 60 new agencies each year were to continue unimpaired, there would soon be no room even for the poor. As it is there is one eleemosynary corporation for every 3,300 persons now living in Massachusetts. But there is a death rate. Unfortunately there is not that "social diagnosis" with the certainty of the doctor's certificate to declare when a charity is dead; but of those lying quite still and apparently not breathing there are as many perhaps as 20 to offset the annual birth rate of 30 for the Metropolitan district.

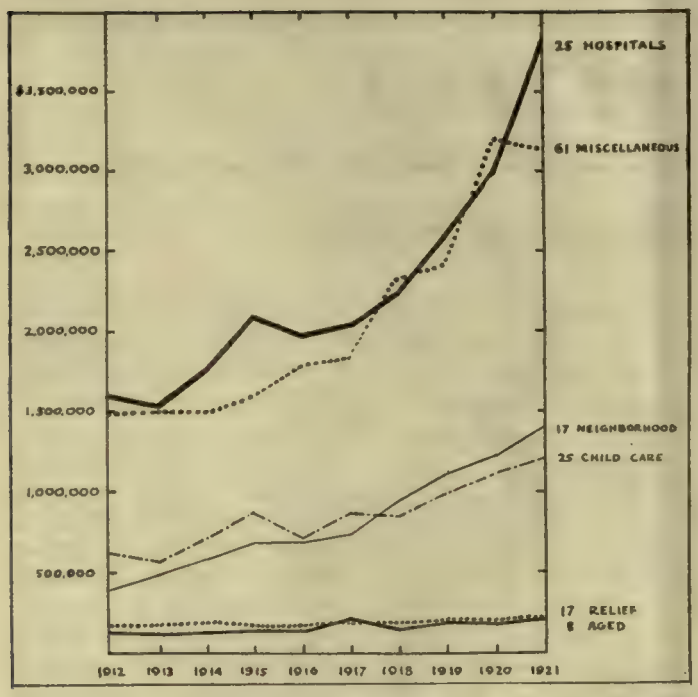
This constant, almost feverish activity, spells confusion and lack of coherent program. Agencies arise over night, they overlap fields already occupied, they drift together and again apart—as kaleidoscopic as the clouds. But it is a movement which shows beyond doubt that the need for social service is a reality to the public; that a consciousness of social ills to be remedied comes to many groups of citizens.

It would be natural to assume that such feverish activity must mean no dearth of money from an easy-going public to back it. The evidence, indicated to some degree in this article, denies that assumption. The standard social agencies of Boston are poorer today than they were in 1912, if the two factors of increased volume of need and decreased value of the dollar be taken into account. An examination of the nature of the new incorporations will show that in the main those based upon impulse and enthusiasm with the hope that the public will "come through" have withered; while those seeking to charter a testamentary trust with the dollars already in hand have survived. It is considered next to impossible today to float a new social service agency in Boston solely upon popular subscriptions. Almost uniformly the derelicts have gone ashore on the jagged reef of finance.

This common verdict of social workers should be capable of some demonstration. It is to be found in an analysis of the financial operations of Boston social agencies carried through a period of years. The laws of Massachusetts require an annual accounting by all incorporated charitable agencies. Of the 250 such corporations active in Boston in 1912, 153 made the required returns during each year throughout the succeeding decade. With only a few notable omissions these societies represent the backbone of the service. Taking them as a block, therefore, and dividing them into groups according to the nature of their work, we find 25 hospitals or health promoting societies; 17 general relief organizations; 25 child care agencies; 17 settlements and other concerns engaged in neighborhood and community work; 8 homes for the aged; and an unclassified remainder of 61.

The Totals—Apparent and Real

In the ten year period these 153 societies took in $65,172,833.84. In the same length of time the total expenditures were $63,911,351.06, many agencies showing heavy deficits year after year. To make up these deficits they followed the practice of drawing upon unrestricted capital funds, which, in many instances, has meant the serious impairment of what would by this time have been very comfortable endowments. Yet the total capital funds, real and personal, which were $24,697,347.61 in 1912, had risen by 1921 to $53,614,621.95. Total income advanced from



The income of 153 social agencies in Boston, by functional groups, during the ten-year period 1912-21

$4,656,421.63 to $10,205,284.50, while expenditures showed corresponding proportions.

It should be borne in mind that this group of 153 agencies represents less than three-fourths of the private social service budget of Boston. Two hundred and forty-two agencies for which data were available for the year 1921 showed a total outlay of $13,494,768.

At no period in American history has the dollar been so fickle as in the decade under consideration. Taking the dollar of the banner year 1913 as 100 cents, the sterling cartwheel of 1912 would buy 98 cents worth of provender. By 1920 it had fallen to a purchasing power of but 43 cents. Never since has it regained the standard of 1913. It may be readily seen that the societies felt the pinch of poverty when in 1920 their capital fell to less than half its original value and their income would pay but 43 per cent of the former scale to fill stomachs that still held five pints and to warm houses with the same old cubic footage of cold air.

In 1912 these 153 agencies had a total income of $4,656,421.63. Through the business depression of 1913 and 1914 they failed to hold their own, falling in the latter year $240,000 below the 1912 figure. By 1916 they had advanced 20 per cent and were on an easy basis, prepared to meet the mounting social work requirements. Then came the depreciation of money incident to world finance and the war. The dollar, which had been standing at 102 cents on the 1913 basis, fell to 88 cents. In 1917 it went to 65, then to 54, and in 1920 to 43. In the latter year the agencies received nominally $9,130,312.40 from all sources. But that would buy but $3,926,043.33 worth of goods. As a fact, therefore, the working budget had fallen off 15 per cent by 1920. In 1921, with a return of more favorable business conditions and some release from daily appeals for the children of Europe, income rose to a nominal $10,205,284.50 with a buying power of $6,021,117.85 or 29.5 per cent better than the level of 1913.

This is a commendable recovery, but an anlysis of the several groups will show that fortune has played favorites. The greatest increase has been in the hospital group, and the most substantial item there has been a 25 per cent increase in the receipts from patients. The second largest gain has been among the miscellaneous agencies, where the outstanding cause has been increased charges and sales in industrial salvage work, in boarding homes for working people and other semi-industrial undertakings. Homes for the aged, which are maintained largely by income from capital funds, dropped 2.99 per cent. General relief, representing the substantial volume of charitable giving, fell off 23.8 per cent. In addition to the fact that the increases of the fortunate groups have been based on charges rather than gifts (the clientele of the losing groups had nothing to pay with), it is important to note that the item in which both losers suffered most was "subscriptions and donations."

Where the Money Came From

It may serve to show the trends toward more generous giving—or the reverse—if the data of these ten separate years be compared with reference to the sources of income. The proportion of income from beneficiaries—fees, etc.—was 21.4 per cent in 1912. In the next ten years it rose slightly, to 22.6. Income from capital fell 4 per cent, while subscriptions and donations receded 4.8 per cent. Sales and refunds, the greatest item in which is the return from sales, suppers and other entertainment expedients for raising money where money comes hard, jumped from 9.7 per cent to 16.9.

But these average percentages leave much of the story untold. Classifying the agencies is more illuminating. The hospitals in this decade increased their returns from clients 22.13 per cent. The child care agencies advanced 3.85 per cent under this head. The relief societies added 1.96 per cent. But the neighborhood group dropped 19.92 and the homes for aged lost 3.15 per cent. In returns from capital funds, hospitals and the neighborhood agencies lost most heavily. Subscriptions and donations show a uniform decline (a slight increase in the miscellaneous group due to war enthusiasm may be disregarded).

What Was Done with It?

Perhaps it is not enough to examine only the balance sheet. What have the agencies done with their money? Where they have been receiving more have they increased the volume of their work? Where they are losing ground have they restricted their intake of cases? The work accomplished is reported so variously that a totaling of cases from the Massachusetts returns would be misleading. However, the agencies do follow the same method of reporting from year to year. Their returns are therefore comparable, taking them for what they are worth in the beginning. In 1912 the group of 153 agencies reported 796,496 contacts of all kinds. In 1921 the corresponding figure was 978,721. This is a positive increase of 22.6 per cent. Here again a comparison of the six groups is necessary to show the tendencies. The hospitals in the ten years jumped their contacts 58.27 per cent. Relief dropped 46.35. Child care on the other hand advanced its numbers from 7,737 in 1912 to 36,621 in 1921, an increase of 373.32 per cent, the day nurseries being responsible for most of the addition. Neighborhood dropped 18.37 per cent, chiefly because of shrinkage in community club service. The homes for the aged,

having added little to bed capacity, advanced only 11.25 per cent from the low figure of 556 cases.

These ten years have been filled with feverish activity in social work. Committees following each other in rapid succession have besought the citizens of Boston to give for the children of Belgium, for the children of France, for the people of Austria, of Serbia, for the restoration of towns and cathedrals, for the Near East. Appeals without number have taken millions in cash from Boston for purposes quite removed from the social work of Boston itself.

And in this same interval the city's population has increased some 8 per cent.

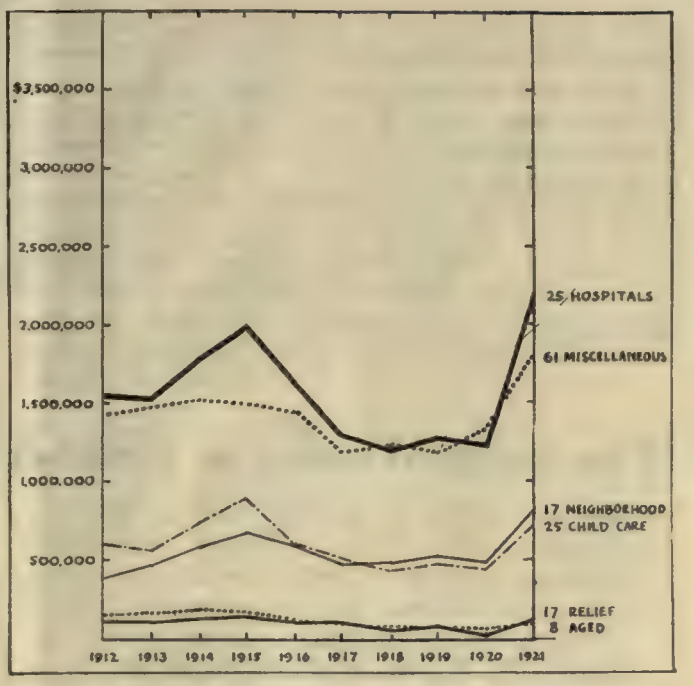
Not only have relief, sick aid, child care, and other forms of family and individual service had to keep pace with this growth, but educational efforts especially in the field of public health have increased enormously. The tendency has been away from alms and toward social case work. Numbers have been giving way to quality in service. It requires more money, more attention, and greater skill to uphold the present standard of work.

Against this rising tide of social need the figures scarcely warrant more than the claim that the agencies are barely holding their own. And because unrestricted capital has had to be used so extensively for current expenses the relatively slow increase in total endowment is gradually forcing the agencies higher and higher in the percentage of operating expenses derived from current income and farther and farther down in the proportion from invested funds. The income from this latter source in 1912 totaled $1,204,813.92 in 100-cent dollars. In 1921 on the same basis, the combined capital yielded only $1,004,875.83.

Telling the Public

One basic lesson afforded by the ten year study should not be overlooked. Where agencies fail to keeep themselves constantly before the public their subscriptions and donations—and by the same token their bequests—fall off. One well known society employs a publicity expert to edit a journal which is devoted solely to the upbuilding of the good will of that social enterprise. This same agency secures funds with far greater ease than better established services which are too devoted to their clients to tell their story to the public. Another organization which protects and cares for animals issues a skilfully organized magazine which is as skilfully distributed, especially to small communities. There it finds its way to the parlor table where there is little else to read and where its pictures are sure to catch the eye. A recent issue of this magazine lists 730 legacies received by the society within the past 40 years. Of the givers 483 were women; of whom 253 are designated as married or widowed and 230 are spinsters. The explanation is simple. Skilful publicity reaches the understanding, which in time reaches the heart. To stir the sympathy and to keep it means in the end to get the money. Meantime the public comes to know and to appreciate the work. A safeguard of excellence is created thereby. A rich man's charity may be a modest unpretentious act; social service in a democracy must take the people into its confidence. They are its beneficiaries and they must be kept informed of its service. The most noteworthy development of federations in social work during the next decade will be their systems of interpretative publicity.

Small wonder that Boston societies, so hard put to it for funds, should ponder the question of devising newer and more effective methods of gaining financial support. At present they are entering cordially into a fact-finding study of this problem, financed and carried out by a committee of the Chamber of Commerce. The findings when completed are to be given to the agencies for study with a view to formulating such changes, if any, as may appear advisable.



The income of the same groups of agencies in Boston during the same period, corrected for purchasing power of the dollar. The dollar of 1913 is taken as equivalent to 100 cents

The Search for New Solutions

Boston is moving steadily toward coordination in her methods of financial support. Meantime the organizations show their good judgment by insisting that the social work job itself shall first be analyzed and a realization of the whole brought to each group of workers. They have established a functional council which they style a Federation for United Service. It comprises 130 of the leading agencies, public and private, and is active in the bringing about of better perspective and greater coherence in the field. If and when it becomes desirable to move in the direction of joint financing, group financing, or other innovation in method, Boston will have created a sure foundation to make it a success. She will ensure her ability to handle her financial budget by first having weighed and appraised her problem budget.

But Boston has a social service income poor in proportion to the need, and a multiplicity of small efforts not as fully correlated as they might be. In common with conditions elsewhere she inherits testamentary trusts narrowly limited to needs as testators saw them decades ago. Thus a trust for the training of neglected boys between 7 and 14 in agricultural pursuits, the operation to be confined to an estate now smothered in a thickly settled district, awaits reconstruction for the better application of its funds. A legacy sufficient to build a small home for the aged but with nothing left with which to operate it, lies by until it can accumulate. An estate devoted to the establishment of an orphanage, in the hands of trustees who are satisfied that family home care and a placing-out method represent the

better social work practice of today, cannot be changed without help from the courts.

Her present situation—of poor income poorly distributed; of testamentary control in the face of changing needs; of extreme myopia in her vision of the social community—is an eloquent plea for the hastening of a movement now in full swing, namely, the transformation from that age-old charity which was but a feudalistic bestowal of surplus upon misery to a program of preventive social service. It is a movement destined wholly to dissipate our old dynasty in good works and to make of us a democracy. The day of the dolanthropist has gone: this is the epoch of the Social Engineer.

ROBERT W. KELSO

The Social Worker as Prophet

In his effort to explore the relations between The Social Worker and His Community, Mr. Lindeman has already discussed, in two preceding papers, the social worker as technician and as statesman. He has studied the social worker as expert and as a normal personality, as a manipulator of community forces and as a pacifier of conflicts. Here in the concluding article he sketches the new and broader role which the social worker may come to play in a world of growth and experiment.

WHATEVER partakes of prophecy must assume the risk of absurdity. To suggest that there are creative sources in social work is to prophesy and hence all of the ensuing suggestions may by *a priori* reasoning be reduced to absurdities. Readers whose minds are closed to the prophetic and potential possibilities of a regenerate human nature may wish to stop at this point. Those who look upon life as an infinite series of adventurous experiments may continue in that faith which distinguishes the experimenter.

Creating, Not Enforcing Values

The statesmanship for which the world hungers is one capable of discovering values. To many, the present era has come to mean confusion, chaos, bewilderment. It assuredly manifests all of these uncertain traits. There is still energy to go, but who is to tell us where to go? The blind cannot lead the blind. And if there is no guide-post, what argument can prevail against our merely frittering away both time and energy?

When life becomes a burden to the soul, all values disappear. Failure to adjust to minute portions of life brings on in the whole life a state of chronic unadjustment which may be called maladjustment. At this point or at least at some point in this evolution, the social worker is most frequently consulted. The sequence is from "Is *this* worth while?" to "Is *anything* worth while?" Degeneration may roughly be said to be a loss of the sense of values. Observation of social work technique reveals that in actual function this rule is thoroughly recognized. Conflicts between husband and wife and between children and parents are invariably approached with certain concepts of value. The significant value is usually vested in the restoration or conservation of the family as an institution. In fact, the family as a value in and of itself has become so thoroughly interwoven in American social work technique that it may be said to dominate all else. The results of the application of this technique both through the ministrations of social work and through religious organizations are not wholly ratifying. The imputation of the highest values to the family has not saved that institution from the encroachments of decay. It is entirely possible that a false premise has been followed—that the family cannot be considered as an end in itself but that it must be viewed as a means toward other ends and values. In any case, the social worker who has thus far functioned as an educator of values must see the necessity of reexamining his premises as well as his conclusions. I refer to the family by way of illustration: social institutions of all kinds cannot be regarded as true values, and further, if emphasis is placed upon the institution as a value the inevitable result will be a loss of the more fundamental values. Inherited sovereignty was once regarded as a value and because of this emphasis upon the institution of government untold millions of lives were crushed while the deeper values inhering in government were submerged.

What is a value? To bring truth out of error, to change ugliness into beauty, to distinguish good from evil, to rear harmonies out of discords, to exchange bondage for freedom—these are the methods by which values are created. They must be incorporated in the technique of social strategy. It is possible to enforce a family relation which is at bottom dishonest, unbeautiful, barren of good, based upon a fundamental discord, and hence a relation of bondage. If, on the other hand, the social worker's attention should be directed to the underlying and deeper aspects of value, he might be the architect of fairer social institutions than have yet been dreamed of. This is not to say that the family is to receive less attention. On the contrary, it may receive more. but not because it is a traditional institution but rather because it is the medium through which may be produced truth, beauty, goodness, harmony, and freedom. The social worker may then become, not merely the guardian of institutions, but the creator of values. Every activity of his will then becomes fundamental, for he will be participating in an evolving educational process which transcends bare material adjustments. He will have made contact with the ever-lasting spirit of man.

Is it too much to look forward to a social work statesmanship which will at least give serious attention to a challenge such as this? Must social work be forever shackled to its externals? Is creativeness to be excluded from the vital relations of human beings? If these queries are to be answered in the affirmative, then those who affirm that social work is "dead" are justified. Then too has it become necessary to look elsewhere for those sparks of creative enterprise which transform the boredom of life into a bold adventure?

Organizing, Not Manipulating Community Forces

Once social work is viewed as a vast and continuing process of education it becomes apparent that its methods of dealing with community factors must be revamped. Every community achievement (*Continued on page* 369)

SOCIAL PRACTICE

Come, Let Us Reason Together

WE were reminiscing. She was a widowed mother, who for several years had been receiving a state grant toward the support of her young children, and I the executive secretary of the Mothers' Assistance Fund. We had had many intimate contacts and had grown to know one another well during this period. I was curious to know from this mother what we had meant to her. I knew to the cent the amount of money she had received, and the "statistical accomplishments," but I wanted to know how she actually felt about our long association.

It was evident that we had her confidence, and that she felt we had aided her in various ways in overcoming a variety of difficulties. The part of our conversation that held my attention long afterwards was her description of her attitude toward our department and social work in general before she received assistance. She said that when her husband died she had been told by a neighbor that there was a state department that gave money grants to widowed mothers with little children. The neighbor had warned her, however, not to apply unless she could not possibly manage without aid. Why? If she did her private affairs would be so thoroughly investigated that her relatives and neighbors would know all the intimate things that she would like to keep to herself. Furthermore, she was warned about the social worker—a strange person who would watch her every move, and who "could take her grant off of her" unless she did exactly as she was told.

Because of this repellant picture of what would happen if she applied for assistance, this widowed mother postponed coming to the state department until the constable had levied on her household goods, and she and the children were on the point of eviction. In a moment of desperation she decided that come what may, she would apply for state aid, and she did. For days after she had made her application the thought of being investigated was agony to her. Now her step-brother who had never liked her husband, who had not seen her or the children for years, would know that John had died without providing for his family. John had been a good husband and a loving father, but not "one to get ahead." There was also a brother-in-law in the next block, who could help if he would, but who was so indifferent to her needs and the children's that no amount of appeal would influence him to assist his brother's family. She suffered from the thought that this brother-in-law would be interviewed, and would later "throw it up to her."

When the social worker representing the state department made her first call at the home, this mother said she almost ran out the back gate. With a hasty wipe at the children's faces, her heart thumping, and her head in a whirl, she opened the door, braced for she knew not what. There stood a very pleasant, friendly sort of person, who had since become her most helpful friend.

LATER I talked with other widowed mothers, and found that to a certain degree all had felt the same way. The more I thought about it, the more I saw that investigations must be made. Thorough knowledge of the family circumstances, or case work as we call it, should have positive value both to the state and to the family. But how could we dissociate it from the old ideas of patronage and meddling and the resulting antagonistic response? It came to me that while we may not like to do it, most of us tell our family physician our full life history, social as well as medical. Frequently, our insurance company knows more about the details of our family life than our best friends. Most employers are requiring more and more data about the affairs of their employes. One even scans one's future husband in the light of his family setting. Certainly the government knows more about our incomes today than most of us knew ourselves some five years ago. Thorough methods must not only remain in social work, but, perhaps, must become more thorough; the real challenge is levelled not against what we are doing, but against the manner in which it is being done. Parenthetically, this challenge might also be made of some physicians, employers, and government agents.

The great art is to make requirements understandable and acceptable. As a care-taker paid by the state, a widowed mother should be expected to manage her home comfortably, and to give care and training to her children. Some states go so far as to require each mother to keep a monthly budget of her expenses and to have routine health examinations for herself and her children twice a year. She is sent to a psychologist or psychiatrist, if a child presents any unusual mental or behaviour difficulties. All of this is intelligible, but is it not far ahead of the common practice and understanding?

AS a means of interpreting the Mothers' Assistance Fund to the widows of Philadelphia County, we organized a conference of the widowed mothers and members of the staff. The purpose of the conference is to discuss informally the philosophy of the movement, methods of administration, and the various problems of child care. When the plan was first considered I found to my amazement that many of my professional associates warned me against it. There was evident fear of this grouping of the mothers. How did we know what distorted tales they might not circulate? Why risk a possible public denunciation of the fund by a mother who resented a justifiable cut in her grant? Would not such a meeting emphasize to the mothers that they belonged to a dependent group? Because of these protests it was not wholly without misgiving that we arranged our first meeting.

The conference has met for the past two winters in groups of fifty. The meetings are called early in the evening in the office of the organization, and begin with refreshments. We "visit" informally until all are present and then bring up the discussion of the evening. As each meeting so far has represented practically a new group of mothers, we have begun by outlining briefly the movement in general, stressing the fact that it is based on an appreciation of mother care and the value of family life for little children. In giving the mothers this glimpse of their value to the state, the vastness of the movement, and the enormous sums of money needed to carry it on, it is quite simple to bring out forcefully that the success or failure of the movement depends entirely upon the quality of the service rendered by the mothers. The assistance or aid given is always referred to as "pay." Both mothers and social workers are referred to as employes of the state, engaged in the care and training of the fatherless wards of the state. The widow, perhaps for the first time, sees herself as part of a great whole. She gets a sense of her relationship to the entire widowhood of a great city and state. She gets an appreciation of the grave responsibility of the organization, its difficulties and its needs. Furthermore she receives the inspiration that comes from seeing and hearing other mothers in like situation earnestly struggling to meet difficulties similar to her own. She is strangely comforted and encouraged when she finds other mothers attempting to meet difficulties that she perhaps has solved satisfactorily. This sense of being one of many helps a mother who is prone to see all requirements from a strictly personal point of view. In so far as the mothers can be made to feel themselves integral parts of a public department, they not only accept but heartily endorse methods which lead to accuracy, fairness, and helpfulness to all.

These meetings have been successful beyond our expectation. Although our invitations are informal and attendance in no way obligatory, we have had no difficulty in getting our groups together. Discussion has been general and spontaneous because every one present is interested in, and knows something about, the subject under discussion. All have a common, vital interest—the rearing of fatherless children. We have purposely avoided a set program, but rather have followed the line of interest, and aimed to create an atmosphere that was conducive to discussion.

WE have considered a wide variety of subjects; such as the reasons for a thorough investigation of all applications before drawing on a public fund; to what extent relatives or older children are responsible for the partial support of the family; the difficulties that so frequently come with adolescence; the problem of truancy, and how to meet it; the merits of the child labor laws; the value of continuation-school training; the kind of work that can be secured for minors; the public playgrounds as a source of recreation; the movies; the value of routine health examinations; methods of disciplining boys and girls; the question of institutional care for young children. It is not unusual to have three-fourths of the mothers present take active part in these discussions. The talks are delightfully spontaneous. The sense of genuine kindness, generosity, sympathy, and a fine spirit of fair play has been most inspiring. The group is always ready for a laugh, and as easily touched by pathos.

One of the most interesting meetings centered around the training of boys without the help of the father. One of the widows, the mother of seven sons, brought out most effectively the controlling power of love and confidence, the necessity of giving boys responsibility, of letting each child feel his family's need of him. When she ended by saying that her eldest son not only locked the doors and banked the fire at night, but never went to bed without sniffing all the gas jets for fear of a leak, the group was divided between tears and laughter. At the end of this meeting, one of the mothers who was considering placing her only boy in an institution because he had become difficult said she was overwhelmed with shame for she saw for the first time that she was responsible for her son's irresponsibility and misconduct.

The group is quick to show approval or disapproval. They frequently applaud, and while they have never hissed, there have been times when the dead silence following an unwise or unsound remark could not be mistaken for other than disapproval. One mother was complaining that her eldest son was "too bossy." She said that he was but 16, and yet already felt he was the head of the house. Instantly, a mother arose and said, "I think it is because I have looked to my boy, 16, as the head of the house, that I am making a man of him." There was no doubt in any one's mind which attitude met with the group approval.

The topic which always brings ardent discussion is institutional care of children. Most of these mothers have placed at some time, or have considered placing, one or more of their children. It is evident that in most instances these mothers have placed their children temporarily because of lack of funds before receiving state aid, or have put their children in the endowed institutions because of the educational and vocational opportunities offered. Only one mother said she had placed her eldest son because she felt it was impossible to raise a boy without a father. Immediately other mothers were on their feet challenging this statement in the light of what they had done. Later, when we put the question—if given their choice would they place the child in the institution, or accept a scholarship that would enable them to give him a high school education and vocational training—the group was practically unanimous in its decision that the scholarship would be chosen. One mother said very earnestly, "Oh, if they only would give us our choice, we would do it for the very least we could raise them on." Another mother said that she felt that some grown-ups did not realize that young children valued above everything else the spirit of home; that little children had very little appreciation of material advantages, but clung to the affectional values in life. She told of her modest home, and of one evening when she was sewing and the children were studying their lessons around the center table, her little girl, aged six, broke the silence by saying, "Mother, I love our home, and *I* think it is beautiful." This mother went on to say that to a little child the humblest home is altogether beautiful if it has the atmosphere of love and understanding.

As a method of interpretation, inspiration, and mutual helpfulness, we feel that based on our experience in Philadelphia County during the past two winters we can recommend to any social agency, whether public or private, a conference of co-workers—clients and the professional staff.

EVALYN T. CAVIN

Jails in Georgia

THE GEORGIA State Department of Public Welfare and its ninety-five volunteer jail visiting committees are to be congratulated most heartily on the energetic attack which they have made on this generally neglected part of our public service. The recently published analysis of conditions found by these committees in 95 jails tells on the one hand a story of almost unbelievably bad conditions in some of these institutions, and, on the other, a truly inspiring story of accomplishment largely through the civic interest and the hard work of these volunteers. It will be recalled that two years ago 277 of Georgia's best citizens went to jail—armed with questionnaires. These were long and searching. The questioners were persistent. The result is "perhaps the most complete revelation of the conditions within the county jail system of any state ever gathered or published."

The spirit of justice which pervades the report is best illustrated by the following:

A person is in jail primarily because he has broken the law or is accused of so doing, and secondarily, because he is too poor to make the bond required of him as a guarantee for his appearance in court for trial at the proper time. If a person accused of crime is too poor to make bond to satisfy the demands of the law, because of his poverty he is sent to jail. *Logically, then, a person is in jail because he is poor.*

If the foregoing cause of jail imprisonment is accepted, immediately one sees that with comparatively few exceptions, the overwhelming majority of the forty-odd thousand men, women and children committed to jail during 1921 were taken from the impoverished unfortunate classes of society. Such being the case, it would appear that the processes of social evolution have not taken us far beyond the time in Georgia where the poor were imprisoned because they were unable to pay their debts.

It should be borne in mind that Georgia jails are used for detention of persons awaiting trial, and, with a very few exceptions, not for persons serving sentences.

As for the conditions found in the jails, this analysis shows that while there are some good features in some institutions, in the main the jails are not institutions of which the state can be proud. A summary of the conditions shows:

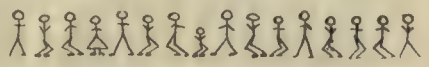
Seventy-seven per cent of the jails reported in this study are more than 15 years old, and 30 per cent are more than thirty years old. Fifty-four per cent are not even equipped with more than two compartments, so that when both sexes of both races are present at the same time, they cannot possibly be segregated; and this actually happened last year in 43 county jails.

During 1921

Out of every 1,000 Negroes in 131 Georgia counties

23 were committed to county jails. Out of every 1,000 whites in 131 Georgia counties

8 were committed to county jails. Out of every 1,000 persons in 131 Georgia counties



16 were committed to county jails. Out of every 1,000 persons in Georgia

3 were confined in the chaingangs and State Prison Farm.

COUNTY JAIL ADMINISTRATION

As It Is Now

The County Commission
DUTIES
1. Upkeep of building.
2. Upkeep of equipment, including clothing for prisoners, lights, fuel and water.

ELECTED BY POPULAR VOTE

The Sheriff
DUTIES
1. Custody of prisoners.
2. Safeguarding their well-being.
3. Keeping jail building and equipment in proper shape.

ELECTED BY POPULAR VOTE
Remunerated by fees

DIVIDED RESPONSIBILITY

THE JAIL
and
ITS PRISONERS

As It Should Be

The County Commission
DUTIES
1. Complete control of the jails.

ELECTED BY POPULAR VOTE

CENTRALIZED | RESPONSIBILITY

The Jailer
DUTIES
1. Custody of prisoner.
2. Safeguarding their well-being.
3. Keeping jail building and equipment in proper shape.

APPOINTED BY CO. COMMISSION
Remunerated by salary

THE JAIL
and
ITS PRISONERS

Twenty-one per cent of the jails studied are not fire proof. In 31 per cent the jailer does not live in the building, leaving the prisoners, all night and most of the day, at the mercy of each other, and without supervision. Sixty-two per cent do not have adequate bunks. Twenty-six per cent have not sufficient window area for light and ventilation, while windows are not properly located in 41 per cent. There are no electric lights in 19 per cent, and 68 per cent are so poorly lighted as to make night entrance into the compartments dangerous for the jailer. Seventy-three per cent have inadequate heating facilities.

There is no waterworks or sewerage disposal in 13 per cent. Ninety-two per cent do not have doors and windows screened, while 36 per cent do not even have kitchens screened, and the kitchen is not near the jail in 22 per cent. Ten per cent do not have running water; 37 per cent have no stationary wash basins; 37 per cent have neither shower baths nor bath tubs and 74 per cent have no hot water connections.

With such inadequate facilities, and with no legal standard or enforcing machinery, there can be no wonder that the study shows neglect of humane provision of the prisoner's needs. In 16 per cent prisoners were sleeping without mattresses; in 11 per cent there was inadequate bed covering. In 11 jails the prisoners were actually suffering from the cold at the time of inspection. (Most of the inspections were made during warm weather). Interior needed repainting in 65 per cent. Whatever laundering of clothing and bed covering was done had to be done by the prisoners inside their cell compartments in 34 per cent. Blankets were dirty and were never laundered before being passed on to new prisoners in 50 per cent. In 93 per cent the county provided no change of clothing for the filthy prisoners, and in 74 per cent dirty clothing was not even fumigated; in 77 per cent no towels, in 9 per cent no soap. Bathing is not enforced in 77 per cent. Toilets and interiors were dirty and unsanitary in 41 per cent. Prisoners are given a medical examination on admission in only two jails, while contagious and infectious diseases are not even isolated in 74 per cent. In 86 per cent the jail physician visits the jail only when summoned by the jailer. An average of 61 cents per day per prisoner is allowed as a dieting fee, but in 85 per cent of the jails only two meals are served daily. In 33 per cent the prisoners remain in absolute idleness, not even being allowed or encouraged to do the inside jail cleaning. No recreation of any kind is provided—not even games, books or magazines—in 41 per cent. Religious services are not conducted at all in 46 per cent, and only irregularly in 79 per cent. Solitary confinement in a dark cell with neither food nor bedding was reported in five jails.

The remedies suggested by the State Welfare Department contemplate a system of district jails managed jointly by the state and counties. Divided responsibility is given as one of the underlying causes of the present conditions. The combination of county commissioners and sheriff both directly responsible to the voters seems to have been anything but a satisfactory team. It is recommended that complete authority be vested in the commissioners, with a salaried jailer appointed by them.

What is a "Mental Test"?

Nobody has tried yet to put a stop to the immigration of new words into our vocabulary. And a word-immigrant is often just as carelessly treated and generally misunderstood as a newly arrived Ruthenian. Whole families of new words from psychiatry and psychology have come over en masse into popular speech; many of them are still not quite assimilated. The statement which follows, borrowed from the Monthly Bulletin of the Massachusetts Society for Mental Hygiene, is an unusually clear presentation of a practical working distinction which most of us have been none too certain about. As for the meaning of intelligence, see page 363.

THROUGHOUT the press of the nation increasing reference is made to "mental tests," usually in disparagement.

In correct usage "there ain't no such animal" as a "mental test." There are intelligence tests, and also there are psychiatric examinations. Together, these might conceivably constitute a mental test, although each covers a separate and distinct field.

To begin with, our mental life is roughly divisible into two main sections, (1) intellectual equipment, and (2) emotional equipment. Feeble-mindedness is a defeat of the *intellectual* apparatus. Some forms of "nervousness' and certain types of insanity represent defects in the *emotional* apparatus.

Because basic, inherent intelligence is possible of some standardization, certain measuring methods called intelligence (or psychometric) tests have been devised to compare one person's intelligence with a normal standard which represents the average intelligence of a group of thousands of supposedly normal people.

But an intelligence test can do only one thing: *measure intelligence.* It must entirely disregard emotions, personalities, and volitions: character attributes which many of us feel are even more important in maintaining a balanced life than intelligence alone.

And here comes the rub. For there never were and never will be two personalities which would react precisely alike, both in degree and kind, to the same emotional experience. Hence it will never be possible to hold up the measuring stick of a standardized "normal" emotional system to another which it is desired to test, as is possible when we are dealing with intelligence.

What happens, therefore, when we desire to learn something about the emotions and personality and volition of a person, is that we give him a *psychiatric examination.*

A psychiatric examination is really a personality study. It includes an intelligence test, but only as a useful addition, not as a be-all and end-all to the quest. It delves into the patient's family and developmental history, and pays much attention to his mental environment. It endeavors to link up as cause and effect the development of certain faulty personality traits in childhood with the present condition. Finally it includes a technical examination to determine the presence of any of the positive symptoms of serious mental disease.

A psychiatric examination is a purely medical and highly specialized process. It can be conducted only by a physician and its details can no more be explained to the layman than the procedure followed by the surgeon in an operation for appendicitis.

Instead of using loosely the term "mental test," let us be specific. If we are ascertaining the degree of a person's intelligence, then use "intelligence test." If we are referring to a method of determining his sanity, or if we are attempting to learn whether he is "nervous," then "psychiatric examination" is correct. On such apparently minor differences depend many momentous matters.

HEALTH

What Can a Small City Do for Mental Health?

State-wide psychiatric service and local initiative and cooperation may solve the troublesome problem of the community too small to duplicate the elaborate social apparatus of the big city. A few states—mentioned on p. 342—are ready to go ahead on this basis. More should be.

SEVEN years ago one mental health organization, in Illinois, the Institute for Juvenile Research, formed a program for work with country children and went to work to put it to the test. That testing began with a survey of the city of Freeport in 1917, and with the subsequent establishment of visiting clinics in this and other towns or cities with a small urban nucleus which acts as a center for a larger rural group—notably Elgin, Peoria, La Salle, Peru, Oglesby, Joliet, Chicago Heights, Evanston, and others—as well as numerous special schools and institutions scattered about the state.

In working out this program certain constant fundamental principles have been proved again and again to be sound:

1. In all organizations of clinic work the initiative must come from the community and not from a visiting agency.
2. Active work in a community must keep pace with the commuity's realization of its own needs—neither lagging behind nor outstripping it.
3. Each commuity must furnish some financial support for all work done on its behalf.
4. Local social agencies and resources must be used to the utmost.
5. Local groups must be educated to recognize their own problems, to judge as to their ability to meet these problems and to know when to call in expert advice.
6. The program best suited to the small city and rural community is a complete preliminary survey followed by a visiting clinic of psychiatrists, psychologists and social workers, and a permanent social agency which contains within its group a psychiatric social worker to make the connection with the clinic.
7. The function of the visiting social service in any new district is largely educational. As soon as an organized group, preferably a general welfare agency, is able to take over the problems of investigation and treatment, the visiting social service has completed the greater part of the work. From that time on contacts are advisory only.

Practically, in any given community, the realization of mental problems and organization to meet them is likely to come about in some such way as this: The secretary of the local agency finds on her lists many cases which have baffled her for a long time, and in which she seems to make little or no progress. They may compose some such group as the first lot of cases brought to one rural clinic: a family of three children all too retarded even to enter school; a boy crippled by a freight train, unable to work and brooding over his failure to receive compensation; a truant boy whose home is a shack where his father prepares the "bachelor meals" while the mother is in a hospital with cancer; a girl obese, scowling, "bad-tempered but bright," who, though only nine, refuses to attend school longer, and fails in all subjects when she is forced; a child of four who has temper tantrums followed by severe headaches, and so on.

A few of these cases are waste products of humanity, to whom only palliative relief can be given, but clearly many fall outside that classification. They are potentially what social workers term loosely "good material." The root of their problem lies in a subtle imbalance between the factors of personality and the environment in which they are placed. In these cases the secretary frequently has found that the general case work tools do not effect an adjustment. Through conferences with her particular group of welfare workers, or through reading, she learns that in other localities such cases are treated successfully along the lines of mental hygiene, and she determines to mobilize the resources of her own community. The situation of one such community was put this way:

> The schools, the courts, the social workers have for a long time felt handicapped in their work because of the lack of any kind of psychiatric service. Mental problems figured very definitely in forty-eight of the one hundred and sixty families cared for by our family welfare departments during the past year and there were a number of other suspected defectives whom we should like to have had examined. Our county judge would appreciate any preventive work that might be organized here. The schools are also eager for help with their mental problems. If it were possible for your department to establish a clinic here, the County Red Cross nurse, the local school nurses, the school attendance officers and the probation officer are all anxious to cooperate in bringing patients. Our staff will be glad to do follow-up work under your supervision.

With such requests as a basis, in so far as is possible, clinics are established. At first they are held infrequently—perhaps four times a year. As the local agencies learn the various types of assistance which can be rendered to them, it usually happens that the number of cases of mental retardation continues constant, or diminishes, while there is a steady increase in the number of difficult behavior problems, which require intensive psychiatric treatment. During the first months, therefore, recommendation for social care can be more absolute than later, and the time between clinic sessions longer.

The Tri-Cities of La Salle, Peru and Oglesby were the first to mobilize their available resources in recognition of the need for greater emphasis on the mental health side of their welfare program. Through a study of their case work they came to believe that valuable as was the visiting clinic which had been organized by the Illinois Society for Mental Hygiene and the Illinois Institute for Juvenile Research, it reached, nevertheless, only the smallest and most obvious part of their problem. They therefore asked these

state agencies to make a full survey of their mental health questions.

These three cities form a unique problem. They lie close together along the banks of the Illinois River about one hundred miles from Chicago. Brought into close co-operative efforts by their physical proximity and their similarity of industrial and social problems, they combine within a small area the complexities of a large city, with its immigrant and floating population, its industries and its related seasonal employment, with all the divergent problems of a mining and rural district. Of the total population of 26,054, a large percentage (approximately 60 per cent) is foreign born. The total school population of 5,551 is divided among fifteen public schools (including one high school) and eight parochial schools.

The survey, conducted in 1923, was carried out through the efforts and backing of one organization, the Tri-Cities Associated Charities, which is supported by all three cities. Its main outline followed the familiar plan—a preliminary survey of social conditions and resources—group psychological tests of all school children—individual examinations of all cases referred as problems from any source whatever. The individual examination consisted in a full social investigation of home, school, employment, and leisure-time activities, a physical examination, laboratory test, and individual psychological and mental examination. Throughout it was considered as merely the foundation upon which to build up more thorough treatment work at a future time.

As a result of the survey an organization has been built up which includes:

1. A mental health worker trained in psychiatric social work and in mental testing. She is a full-time member of the staff of the high school, with the title of Director of Educational Counsel.
2. A full clinic provided by the institute at regular monthly intervals held sometimes at the high schools, sometimes at the community center. Cases found through the survey to need intensive treatment are returned regularly to this clinic, in addition to a large number of new cases.
3. An advisory relationship on treatment cases maintained at all times between the institute social service and the local agencies. Visits for the review of cases are made between clinics by a psychiatric social worker from the institute.

The types of children who pass through this organization are necessarily many and diverse. Only these two examples can be given to show problems of diagnosis and treatment found in large groups in any rural community:

JOHN, WHO STAMMERED

JOHN, age fourteen, was referred by a high school because he was a stammerer, was restless and had ups and downs of mood. He was barely passing in his grades but was thought capable of good work.

Field Investigation: He was found to come from a home in which his mother was the dominant member. The father provided adequately for the family and left all matters of control to his wife. She by turns petted and bullied John. He was the only child and for companionship he associated with a seven-year-old girl next door. He was teased by boys of his own age who "duck me in swimming," and "rumple my hair." His stammering began at the age of six when he entered school. John never spoke of his speech disorder at home. His mother, however, intercepted circulars advertising cures for stammering which he had sent for. The mother's attitude was that "the cure is in the will power." She, therefore, told frequent pointed stories to John of people who had worked marvelous cures on themselves.

Clinic Examination: Physically he was found to be poorly nourished and to have defective tonsils. Intelligence tests rated him as having superior intelligence but he showed marked irregularities of performance. The psychiatrist considered that he showed a clear-cut reaction of a bright boy to a feeling of inferiority based on a true physical immaturity, this condition being aggravated by his mother. It was recommended that he return to the clinic at regular intervals for treatment—that his parents be instructed and encouraged to give physical care, and that be urged to join social organizations of boys slightly younger than himself. The problem for the social worker was considered to be chiefly that of giving some form of social self-assurance.

Treatment: Regular interviews with the psychiatrist were carried out. For this an initial hostility of the mother had to be overcome by frequent home visits and indirect suggestions as to her attitude to the boy. It was arranged with the teachers that John make no oral recitations during the first month unless the initiative came from him. It was found that during this period he recited more frequently and his school grades rose in several subjects. Suitable companionship was found through a Boy Scout troop. With a growing interest in the Scout activities, and encouragement in manual work which was begun at home, the association with the seven-year-old girl became infrequent. Four months after the initial examination the mother, while still maintaining a domineering attitude at certain times, had become interested in all plans and herself suggested for John the advisability of a summer outing away from her. John was reported to be progressing steadily in school, less restless in class and stammering less noticeable. A teacher told of his striking a companion who "mussed his hair."

JIM, WHO STOLE

JIM, a Lithuanian boy of ten years in the fourth grade in school was referred by the probation officer for over-night truancy and petty stealing.

Field Investigation: It was found that Jim's mother had been in a hospital for several months. During this time the home, a country farm, was cared entirely by the father, and the five children "ran wild." Jim's truancy, sometimes alone —sometimes with companions—began at this time. With the companions there were petty stealing from stores and neighbor's homes. During one escapade he left home alone and after thirty-six hours absence, was taken in by a family who turned him over to the probation officer. Briefly Jim's story to them had been: death of both parents, starvation and gross abuse by relatives. He showed no concern when he was subsequently confronted by his own father and refused to give any explanation for his story, which investigation proved to be entirely without foundation. He was placed in the Detention Home from which he escaped several times and was returned. Before being referred to the clinic an application for entrance into a school for the feeble minded had been made out.

Clinic Examination: Physically he was essentially negative. Intelligence tests rated him as having adequate intelligence (intelligence quotient .99). With the psychiatrist he cried easily, was easily calmed, easily intimidated, and took offense readily. He attributed all his difficulties to two of his companions, who, he said, forced him to enter houses so that they might break in and steal food. He told stories with too much definition, especially when under obvious fright. It was recommended that Jim be allowed to return home and attend school but that a male friend be secured who would keep in constant touch with him and his companions. It was believed that he could easily be made proud of a good school and social record.

Treatment: A local business man, from whose store Jim had stolen, was a friend of the family and so was concerned over the boy's progress. To him, as well as to the school principal, the need of more constant supervision and encouragement was fully explained. He was persuaded to undertake an informal, but nevertheless, rather thorough treatment program. During the first two months he talked over plans and progress with the psychiatric social worker several times. After that he worked by himself. Treatment included frequent con-

tacts with Jim and his companions who were also clinic patients —talks with the family and later with the mother over Jim's problems, giving advice in regard to discipline and recreation.

A report after five months showed that occasional truancy from school continued until the mother's return from the hospital, and one month after stealing occurred once. With the mother's return a closer and more consistent disciplinary program was instituted. At the same time, whenever possible, Jim was encouraged in his school work and for creditable behavior outside. In school he is now passing regularly in all subjects and causing no difficulty. He is still seen frequently by his advisor who continues to be keenly interested in his advance and reports progress to the clinic.

This last case illustrates clearly that supervision in the rural community and in the city form very different problems. The city worker's query "Where shall we refer this case?" finds no ready-made answer in the country. Local resources are rarely organized, and the question of educating individuals to carry on the major part of the treatment themselves is, therefore, always in the foreground. Without their intelligent support and interest, examination and recommendations frequently are valueless.

CORNELIA D. HOPKINS

Alcoholism—A Preventable Disease

NO one needs to die from alcoholism. Its victim is not caught unawares as often in the case of an infectious disease. One can avoid it as surely as smallpox, much more surely than rabies. Yet in 1921, the last year for which statistics are available in the United States, smallpox caused 641 deaths in the registration area, rabies 54, and alcoholism 1,611! If smallpox is worth preventing, why not alcoholism? Why should not citizens and boards of health and other constructive health agencies take a leaf out of their experience with the other preventable diseases, and by personal action, education, intelligent observance and enforcement of pertinent laws, combine to prevent alcoholism as vigorously as they act to prevent the spread of smallpox or to destroy the mad dog? If the struggle against tuberculosis or typhoid were subject to the indifference, ridicule and even opposition which the struggle against alcohol meets at the hands of many of our health officials and organizations, our progress would be slow indeed.

Statistics of deaths from alcoholism represent only a fraction of the part which alcohol plays in the whole question of health, but an accurate register in which it cannot be said that other factors are at work. The Scientific Temperance Federation has recently completed a summary of the records of nineteen of the largest cities in the country, with a combined population of about 20,000,000 people, from data supplied by the departments of health. In 1923 these nineteen cities reported 1,281 deaths from alcoholism. In 1916 and 1917, which were the last two normal pre-prohibition years, there were respectively 1,954 and 1,817 alcoholism deaths reported. A marked decrease in alcoholic deaths began in 1918 (820) which was both the influenza year, and the first full year of war restrictions on the liquor traffic and of patriotic appeals for sobriety "to help win the war." The effect of these conditions in 1918 can be traced in other figures for that year, as arrests for drunkenness, hospital admissions of alcoholism, etc. In 1919 and 1920, which included the first eighteen months of national prohibition, the total number of deaths from alcoholism in these nineteen cities reached their lowest points, viz., 358 and 321 deaths. In the three succeeding years, the number increased, but the percentage of increase over the preceding year was the lowest in 1923 of the three years, and the total is 32 per cent lower than in 1916 and 1917. There have been 7,219 fewer deaths from alcoholism reported from these nineteen cities in the past six years than if the number had continued to equal the average of 1916 and 1917.

DEATHS FROM ALCOHOLISM AND CIRRHOSIS OF THE LIVER IN 19 CITIES

The cities from whose health departments the statistics were obtained from which the following table of the total number of deaths from alcoholism (and liver cirrhosis) is compiled are all of more than 300,000 population. The cities are: New York, Chicago, Philadelphia, Detroit, Cleveland, St. Louis, Baltimore, Boston, Pittsburgh, Milwaukee, Los Angeles, San Francisco, Washington, Newark, N. J., Cincinnati, New Orleans, Minneapolis, Indianapolis, and Seattle.

	Deaths from Alcoholism	Deaths from Cirrhosis of the liver
1916	1,954	2,705
1917	1,817	2,705
1918*	820	1,979
1919**	358	1,740
1920***	321	1,503
1921	503	1,395
1922	828	1,485
1923	1,261	1,487

* Influenza year and war restrictions on liquor traffic.
** Six months under war prohibition.
*** The first year of constitutional national prohibition.

The experience of the Metropolitan Life Insurance Company covers another cross-section of American life, as it includes the records of some 15,000,000 industrial policyholders in the United States and Canada. This affords an even more exact picture of what has been happening in the matter of alcoholic mortality as it gives the death-rates per 100,000 policy-holders. Its death-rate from alcoholism in 1923 was 3 per 100,000 policy-holders. While this is higher than in the earliest prohibition years it is still considerably below that of the pre-prohibition period (Table II). The lowest rate in the period, 1912-1917, before war restrictions were placed on the liquor traffic, was 4.1 in 1915; the average for the period was 4.9. The average for the prohibition period has been 1.6.

As in the case of the cities' figures, the Metropolitan experience shows that the rate of increase over the preceding year in 1923 was the lowest of three successive years, suggesting, perhaps, that the crest of this increase has been passed; but returns from succeeding years must determine any definite conclusion on this point. In the first quarter of 1924 the alcoholism rate was lower again, 2.8 per 100,000 policy-holders.

The mortality from cirrhosis of the liver, though not always due to alcoholism, is so often associated with drinking habits that its incidence is generally regarded as one index of the prevalence of chronic alcoholism.

In the nineteen cities, the total number of deaths from this disease suddenly dropped off about one-third in 1918

Distributed by the Indiana Tuberculosis Association.

Whatever you do—do well | *The pencil chewed should be tabooed* | *Let your bath tub be a laugh tub* | *Careless sneezes spread diseases* | *Fill your lungs with sunshine*

from the totals of the two preceding years. Whether this was due to influenza, less drinking, or some other cause, the writer does not undertake to say. But the number continued to decrease and for three years has remained fairly constant. There were but two more deaths from liver cirrhosis (total 1,487) reported from these cities in 1923 than in 1922. The annual average number in 1916 and 1917 was 2,743. In 1919-1923, the annual average was 1,522. One health official suggests that possibly the deaths reported from alcoholism, the number of which has shown an upward trend since the first years of prohibition, represent more largely cases of acute alcoholism resulting from sudden heavy drinking, while the more nearly constant lower trend of liver cirrhosis mortality may indicate that so far as alcohol is a factor in it there may be less of steady heavy drinking than formerly.

The exact toll of "bad" liquor on human life cannot be ascertained exactly. Most of the cities reporting alcoholism mortality included in it deaths from "alcoholic poisoning" and "wood alcohol." Five of them which keep separate records on this point reported 121 additional deaths as due to "alcoholic poisoning" or "wood alcohol." It happens that 82 of these 121 were reported from Chicago alone. New York has records of these two items for a period of years. It reports 6 deaths due to wood alcohol in 1923, which is exactly the same number as in 1910 and 1911.

If these 121 deaths are added to the "alcoholism" mortality, the total, 1,371, falls about 600 below the average number of alcoholic deaths reported in the same cities in 1916 and 1917. So that granting that "bad" liquors are causing some deaths, there is still a net saving of six hundred or more lives in 1923 in the big American cities over the days when "good" liquor could be obtained from the saloons on thousands of city corners. In the Metropolitan Life Insurance Company experience, while the alcoholism death-rate is higher than in 1921, 71 deaths from wood alcohol were registered in 1921, 36 in 1922, and only 27 in 1923. If this means that "good" liquor is now being supplied by smuggler and bootlegger, then the other figures (of alcoholism deaths) would indicate that an illegal supply of that "good" liquor is increasing the alcoholic death loss.

Experience in 1919 and 1920 showed the point to which mortality from this one cause may be controlled. Does not the continued wastage of human life from alcoholism—a preventable disease—demand concerted effort to effect and continue such a control? CORA FRANCES STODDARD

ALCOHOLISM DEATH-RATES PER 100,000 POLICY-HOLDERS METROPOLITAN LIFE INSURANCE COMPANY

1912	5.3	1918	1.8
1913	5.2	1919	1.4
1914	4.7	1920	0.6
1915	4.1	1921	0.9
1916	5.1	1922	2.1
1917	4.9	1923	3.0
1924, first quarter	2.8		

BLOTTING one's way to health is a new idea evolved by the Indiana Tuberculosis Association, which has worked out a series of nine blotters—one for each month of the school year, to be distributed to school children through the various health agencies. Each blotter boasts a health slogan illustrated by an amusing cartoon, and below it the statement of one of the health chores and the imprint of the agency distributing it. After only three months of use nearly 165,000 blotters had been ordered. Some samples appear above.

MEASURING dietetic virtues and vices—and progress in fostering the one and conquering the other—is the object of a food habits score card used in the cooperative home demonstration work of the Ohio State University, the federal Department of Agriculture, and the county farm bureaus. Drinking four cups of milk a day earns 20 credits of the possible 100; using vegetables other than potatoes or dried beans twice a day would add another 20, as would the eating of uncooked fruit or vegetables at two meals daily, and so on. Less frequent application of the same dietetic principles means correspondingly fewer credits. On the other hand, if you are an adult and indulge in more than one cup of tea and coffee each day, subtract 5 for each indulgence; if you are a child, subtract 10. To go without breakfast means a loss of 20 credits, to eat candy between meals means the sacrifice of another 10, and to grumble about the food a similar penalty. The card provides spaces for two scorings, one at the first and one at the fourth meeting on nutrition to point a moral of progress or its lack.

WHILE THE UNITED STATES continues to lag behind most of the civilized countries of the world in her record of permitting women to die in childbirth or from conditions associated with it, programs to combat maternal mortality must be of special importance. The municipal government of Buenos Aires has recently introduced an extensive system of supervision of expectant mothers, whereby any pregnant woman of small means has the right to register at the nearest hospital. She then receives a physical examination, and a midwife is assigned to care for her at confinement. During pregnancy she is expected to visit a maternity consultation regularly for examination and advice. Meals are provided twice daily at a mothers' canteen. After the child is born, she is referred to the nearest infant consultation center.

INDUSTRY

Clothes and the Man-Factory

THE American Federation of Labor has raised the "red menace" to the dignity of a paramount issue. In a statement prepared for the American Newspaper Alliance, President Gompers places it next after immigration and taxation in order of importance. "The Soviets," he affirms, "have declared a warfare upon our Government, our free institutions, and first of all, upon our labor movement." Communist minorities—sometimes only a fringe—have made their appearance in most of the recent conventions of the established trade unions. They have been given short shrift as a rule on the valid technical ground that having shifted their allegiance to an outside organization committed to the disruption of the existing trade unions they have forfeited their title to membership in these unions. Where they have come as delegates from their local unions, they have been unseated; where they have come as visitors demanding the privileges of the floor, they have been silenced and thrown out. But their eviction does not end their existence. Just as the rise of the trade unions themselves constituted a challenge and test of the traditional conception of property rights in individualistic business enterprise, so the presence of this rebel minority committed to the doctrine of the dictatorship of the proletariat constitutes a test and a challenge to those of us who keep our faith in the constitutional democratic procedure upon which the established unions, like our national government, are built.

I have just attended the sixth biennial convention of the Amalgamated Clothing Workers of America, an organization of the workers in the men's clothing industry, which while not affiliated with the American Federation of Labor, is like the Federation committed to the principles of constitutional democratic government. As the convention proceeded, the communist minority made its inevitable appearance. As usual, they came into action over the question of a hotly contested delegation. There was a familiar ring in their perfervid oratory. While I listened, I became subtly aware of the ghost of Mark Twain unobtrusively hovering in the chair beside me. There could be no mistake about it. The figure, the tousled grey hair, the immaculate white suit were the very ones that had so often been seen tripping down the street stairs on Fifth Avenue. Had any doubt remained it would have been dispelled by the words that presently became audible, for they were a literal quotation from the Connecticut Yankee. "Under that gospel," murmured the ghost, "the citizen who thinks he sees that the commonwealth's political clothes are worn out, and yet holds his peace and does not agitate for a new suit, is disloyal; he is a traitor. That he may be the only one who thinks he sees this decay, does not excuse him; it is his duty to agitate anyway." "Hold your peace," I warned him. "If they hear you urging such doctrine, the chances are they will throw you out." He vanished; but what he had said, the communists on the floor of the convention were awkwardly trying to say. Only what they were apparently trying to do was to stir up a kind of Jack Cade-Wat Tyler insurrection.

The Connecticut Yankee, I remembered, had resisted the appeal of such circus stuff. He took a drop of ink from the veins of the first likely rebel he met and wrote him a token of admittance to the Man-Factory. The Amalgamated convention did not throw the communists out. On the contrary, they were accorded the fullest freedom of discussion for hours on end. They were even accorded a roll-call at the end of the debate. Then, having been voted down overwhelmingly, they were sent back to the Man-Factory which the Amalgamated has built to keep its machinery of constitutional government charged with electric vitality.

THAT Man-Factory is a school for the training of men and women in the art and responsibilities of democratic citizenship in many ways unique in our American experience. Its animating idea was indicated by President Sidney Hillman in his opening address to the convention. Some people outside of the labor movement, he said, think that labor organizes only to strike; there are some inside the movement who share this mistaken notion. For the strike, like war, is a measure of last resort. "I hope," he said, "that the strike will go down with the other weapons essential in the days of the jungle. We have passed in our industry from the days of the jungle into an era of civilized ways of dealing with employers." And not with employers only, but also with the technical problems of the industry as a public service whose stability and prosperous growth are the means through which employers and employes alike contribute to the constructive development of the entire democratic community.

What are these civilized ways? The vitality of constitutional government in the men's clothing industry is due to the fact that for more than ten years there have been employers as well as trade union executives who have looked to the industry not only as a means of livelihood, but also as a way of life. The Amalgamated was organized ten years ago. During the entire decade, it has maintained contractual relations with the largest establishment in the industry without a single strike or lockout. Working together as partners in the development of an enterprise that is performing a function vital to themselves and to the community, employers and trade union executives have wrought out a constitution, code of laws, and a judicial machinery that have superceded the lockout and strike for periods of increasing duration and over steadily widening areas. These laws and this machinery are not for times of crisis only; they are continuously operative like the civil courts. They have not been accepted throughout the industry. There are areas which have not been fully reclaimed from the jungle. But they have brought stability and orderly government to the principal manufacturing centers, and have released the

energies of both management and men, formerly wasted in war, to the technical improvement of the industry and the building of other civilized ways.

The employers' initial interest is to get large production at low cost; the workers' to get high wages with steady employment. A major problem of industrial statesmanship is to satisfy both interests in such fashion as to strengthen and not disrupt the industry. Nothing in modern industrial life holds greater terrors for the workers than unemployment, nothing is more demoralizing than sporadic employment. Certain European nations have attempted to alleviate the evil through systems of unemployment insurance to which employers, workers and governments contribute. American workers have been shy of governmental intrusion into this field. Moreover, where as in England, the contribution required of the employer is so much per capita of his employees, the employer who gives most men most steady employment is penalized for his efficiency. On the initiative of the Amalgamated, the men's clothing industry in the Chicago market has made a novel system of unemployment insurance a part of the collective contract. Each worker pays one and one-half per cent of his weekly earnings into an Unemployment Insurance Fund; the employers' match the workers' contribution. Benefits to the worker are limited to 40 per cent of full-time earnings, with a maximum of twenty dollars a week for five weeks. When by keeping his men steadily employed an employer keeps his deposit with the fund at a figure sufficient to cover the unemployment risk of his employees for two years, he is relieved of the obligation to make further payments. This is a strong incentive to the management to stabilize production. The unemployment insurance fund is developing a new community of interest between management and men in the efficient conduct of the industry, thus opening a new civilized way.

The growing sense that security is attainable is destroying the old fatalistic attitude toward seasonal employment as a necessary evil. As the workers come to feel that they have a permanent stake in the industry they are developing a desire to save and build homes. This desire has created the Amalgamated Banks in Chicago and New York, owned by the union and its membership. These banks are not seeking ordinary commercial business. They are primarily designed to increase the security of the workers' lives, to conquer fear, to develop character. Most of the loans are "character loans," made on the security of the borrower's character as endorsed by his fellow workers. Many of them are made on mortgages given by the workers who are building homes. Incidentally, the banks have served to direct the emotions of the large Russian-born group in the organization into normally satisfying channels by becoming the instruments for the forwarding of American dollars to their war-devastated kinsmen back home. The Russian-American Industrial Corporation, promoted by the Amalgamated to help the Russian workers to help themselves through the business-like rehabilitation of the Russian clothing industry and chartered under the laws of the United States, is serving a similar purpose.

THESE are but major elements in a school of citizenship—the Connecticut Yankee's Man-Factory—which is profoundly affecting the clothing workers' sense of status, converting them from Mark Twain's "ostensible freemen" into men who are consciously and resolutely free. It is training the workers to think of themselves as partners of management in the effective control of the industry, widening their horizon, developing a free man's consciousness of responsibility toward the industry, its citizens, and the community which it serves. This new sense of status is revitalizing the machinery and procedure of constitutional government in the men's clothing industry. It is removing the demoralizing "inferiority complex," the sense of unjust oppression out of which insurrections grow.

After the convention had voted down the communist minority I asked one of their leaders how he felt now that his group had been defeated. "Well," he said, "the spirit of fairness with which the debate has been conducted is typical of the spirit which makes all groups in the organization love the Amalgamated." I repeated this remark to one of the triumphant constitutionalists. "He spoke sincerely," was his comment. "They are cooperating in good faith in the constructive work of the union. So long as the democratic machinery under which we live remains responsive to the living needs and aspirations of our people, it will remain secure in their affections."

That is one way to meet the "red menace." Experience alone can prove which way is best. R. W. B.

The Minimum Wage in Massachusetts

FEW laws have been more generally misunderstood than the minimum wage. Few laws are more dependent for their successful operation upon public interest and public understanding. This is especially true of the Massachusetts law, which is recommendatory in so far as the wage decrees are concerned, and which rests for its enforcement upon public opinion.

In Massachusetts, one woman or girl out of every three, ten years of age and over, is a wage earner. A considerable number of these women are not only themselves dependent upon their earnings, but are also contributing to the support of others, and doing this in many instances on very meager wages. In 1920 when the cost of living was at its highest, there were in the manufacturing industries of this state practically 12,000 adult women receiving wages for full-time employment less than $12.00 a week. It is only when you translate such wages into terms of room rent, meals, clothing, carfares and the various incidentals which must in some way be met, that you get their real meaning.

To help in meeting the problem of low wages for women workers the minimum wage law was enacted. The state does not of itself establish minimum wage rates in private employment. This is done for the separate occupations where wages are found to be low through wage boards made up of employers and women employes in the occupation and members of the public; so that all parties concerned in the result are represented. On the recommendations of these boards the decrees of the Minimum Wage Commission are based.

Decrees fixing minimum rates for women workers have been entered for seventeen occupations in this state—brush factories, laundries, retail stores, four branches of the clothing industry; men's outer garments, women's outer garments, women's underwear and children's clothing; knit

goods establishments; two branches of the millinery industry; wholesale and retail; office cleaning; candy factories, corset factories, paper box factories; canning and preserving establishments, establishments manufacturing minor lines of confectionery and establishments manufacturing druggists' preparations and proprietary medicines. These occupations employ something like 80,000 women and girls, representing approximately one-sixth of the women gainfully employed in the State. The existing rates range from $10.00 to $15.40 a week. The majority of the decrees, however, provide minimum rates of $13.00 to $14.00 a week.

WHAT has been the effect of these decrees? Has it been possible to secure compliance under a recommendatory law? Do the decrees mean a real improvement in wage conditions for the working woman for whose benefit the law was enacted? With regard to wages, here are a few "before and after" pictures, which show merely changes in the level of wages and do not indicate compliance or non-compliance with the decrees. This is because the minimum wage is usually for an adult, experienced woman, and the wages quoted are for all women and girls in the occupation irrespective of age or experience. Moreover they are taken from the inspection records and show the wage situation at the time of the inspection and not after all the adjustments had been made that it has been possible to effect.

With this explanation, let us look at the wages of justments had been made that it has been possible to effect. nearly nine-tenths of the women working in laundries in this state had rates under $13.00 a week. A decree establishing a minimum rate of $13.50 for experienced women became effective July 1, 1922. The inspection directly following this showed that only one-third of the women, including the inexperienced women, had rates below $13.00 a week.

Of the girls employed in retail stores, nearly four-fifths in 1919 had rates under $14.00 a week. A decree establishing a $14.00 minimum rate for adult experienced workers was entered. The following inspection showed that less than one-third of all the women and girls without regard to age or experience were receiving under $14.00 a week.

Another group that in the past has received very low wages is made up of the women who clean office buildings. In 1920, before the present decree went into effect, more than four-fifths of these women had rates under 36 cents an hour. The following year after the decree became operative, only one-fifth had rates below 36 cents an hour.

The figures for office cleaners are particularly interesting because office cleaning is an unskilled occupation. Some of those who oppose the minimum wage claim that the minimum rate really keeps wages down and that the minimum becomes the maximum. If this were true of any occupation, it certainly would be true of the occupation of scrub women which makes no requirement for skill or experience. Yet this is not the case. On the contrary, one of the results following the establishment of the minimum rate was the increase in the proportion of women receiving more than the rate. In 1920, for example, less than 14 per cent of the cleaning women had rates of 38 cents an hour and over. The present decree provides a minimum rate of 37 cents an hour. In 1921, nearly 35 per cent of these women had rates of 38 cents an hour and over.

HAS there been compliance with the decrees? This question is of importance because the Massachusetts law is recommendatory in so far as the wage decrees are concerned. There has been compliance to a very gratifying extent. The great majority of employers in all of the occupations covered by the decrees have accepted the recommendations and are cooperating with the commission in carrying out their provisions. This is because most employers are fair-minded and wish to do the right thing when the right thing is brought to their attention. It is because the decrees have been reasonable in their provisions; because they have been based to a large extent upon the unanimous or practically unanimous recommendation of wage boards made up of employer and employe representatives in the occupation. Finelly because the decrees rest for their enforcement upon what after all is the most potent influence in the world, when it is effectively organized—the force of public opinion. The evidence that public opinion is functioning effectively with respect to the minimum wage law is cumulatively convincing. The few employers whom the commission has been compelled to advertise as not complying with its wage decrees represent a very small proportion of the employers in the occupations in question. The first time the commission published non-compliances was in 1921. That year, eleven paper box firms and one office building establishment were advertised. The next publications of this nature were issued in 1923. That year the commission advertised one women's clothing factory, one muslin underwear factory, three paper box factories, twenty-two laundries and fifty-four retail firms, including, with their branches, one hundred and forty-nine establishments. In the case of the laundries, this represented 6⅔ per cent of the firms inspected; and in the case of retail stores, 8½ per cent. But even here the proportion is much larger than would probably have been the case had there not been a general impression that injunction proceedings were to be instituted restraining the commission from advertising any firms. The effect of advertising, of course, depends upon the alertness of public interest. In the case of a prominent concern whose non-compliance was advertised last year, the public interest was so great that the firm requested the commission to make a re-inspection in order that it might comply with all of the provisions of the law. While this article was being written another firm that was advertised last year notified the commission that it had instructed the manager of one of its branch stores to adjust all wage schedules in full compliance with the commission's decree.

IN view of the opinion of the Supreme Court, which last year held the mandatory law of the District of Columbia unconstitutional, this evidence of the effectiveness of the recommendatory minimum wage law of Massachusetts is of general interest. Since that time advocates of minimum wage legislation have been compelled to consider whether the principle of the Massachusetts law is not the only one which the Supreme Court as now constituted would uphold. It seems probable that the drift of public opinion was defined by President Coolidge in his message to Congress last December in which he said:

> For purposes of national uniformity we ought to provide, by constitutional amendment and appropriate legislation for a limitation of child labor, and in all cases under the exclusive jurisdiction of the Federal Government, a minimum wage law for

women, which would undoubtedly find sufficient power of enforcement in the influence of public opinion.

Even in Massachusetts the early opposition to minimum wage legislation of any kind still continues. Nearly every year bills attacking the law are presented to the General Court. Other attempts come through efforts to control or handicap the commission's work. In this connection it should be remembered that the minimum wage law was enacted after a careful investigation by a commission including in its membership men conservative in their views. It has stood the test of the highest court in the state. A commission made up of members of the Legislature and business and professional men recently made a searching investigation of the operation of the law and recommended that it be continued in its present form and given a fair trial. Even those who do not believe in the principle of the minimum wage, if they are right-minded citizens, should support this recommendation.

What constitutes a fair trial for a law like this? For any law the first and foremost requirement is honest, intelligent, impartial administration and enforcement, and coupled with this, adequate appropriation to provide for conducting a reasonable program of work through a staff of competent employes. In the case of a measure like the Massachusetts minimum wage law which depends for its effectiveness on public opinion, it would seem that the publication of the results of the wage investigations is essential. This information is valuable under any law; it is indispensable in the case of a law which operates through public opinion, for the only way in which such a law can function effectively is through public knowledge of the facts.

ETHEL M. JOHNSON

Will It Happen?

DURING the summer session, the University of Wisconsin is to witness what may prove to be a new development in the prevailing idea of workers' education. In spite of heroic effort by those who have tried to honor the experience of the workers themselves in the preparation of courses and textbooks for intellectually ambitious wage-workers, the academic tradition has remained predominant. The term *education* has remained synonymous with the conventional activities of classroom and campus. That the factory and machine shops are equally with the university and college the carriers of our racially inherent culture has generally been lost sight of. Workers' education has meant the opportunity for the wage-worker to participate in academic life, rather than the equal and coincident participation of the middle class college man or woman in the discipline of the workshop. As a result, the leisure class tradition of culture as an emancipation from work has tended to supervene over the conception of creative work as itself the principal source of culture. The objective of workers' education has been the wage-worker rather than the diffusion through all groups of the mental attitude, the psychology which, as Frank Tannenbaum has pointed out in his Labor Movement, gives to organized labor its distinctive place and mission in modern industrial society.

The experiment at Wisconsin is an outgrowth of the Student-Industrial cooperative work that has been carried on there between the women students and wage-working women in the university city of Madison. The late Florence Simms, for many years national industrial secretary of the Y. W. C. A., based much of her best work upon the conviction that non-wage-working women had as much to learn from those who had acquired their knowledge of life in the factory as factory women had to learn from them. She bent much of her effort to bringing members of the two groups together, not as representatives of two different social classes separated by invidious distinctions, but as representatives of two different types of experience each of which needed to be supplemented by the other. Under her inspiration, groups of college and wage-working women have been meeting together in a kind of informal sisterhood for mutual enjoyment and understanding. It is these women who have taken the initiative in establishing eight Florence Simms Scholarships at Wisconsin University.

These scholarships will enable eight wage-working girls to take three of the regular courses to be given during the six weeks of the summer session. All men of good will will rejoice at this pleasant prospect. But if the experiment stopped with this philanthropic achievement it would hardly advance the accepted idea of workers' education toward an ampler growth, a richer content. What may prove to be its significant phase is that the spirit engendered by the association between the college and industrial groups has lead some of the college women to volunteer to take the places temporarily vacated by their wage-working sisters in the factories. The opportunity thus afforded to college women to share the educational advantages of the factory has not as yet been raised to the dignity of scholarships, but this is precisely what one must hope will happen. College women have, of course, tried often enough to get some insight into the life of the industrial worker by taking a turn at the machine; but the idea that it is of the essence of workers' education that it should develop the cultural attitude toward work in both groups—has not hitherto found salient expression in workers' educational schemes. This impression is confirmed by the fact that early in April, one hundred factory girls had applied for the eight Florence Simms scholarships, while only three university women had volunteered for the eight wage-working jobs. The fact that they have *volunteered,* while their wage-working sisters have *applied* is in itself indicative of the limitations of the accepted conception of workers' education. The greatest achievement of the workers' educational movement in England, for example, has been, not the acquisition by workers of academic culture, but the acquisition by professional men and women in the non-wage-working group of the workers' inbred attitude toward the business of living.

Through the friendly association of the college and industrial women initiated by Florence Simms, the Wisconsin group has stumbled on what may prove to be an important contribution to workers' education in America. When those three volunteers return to college in the autumn, they ought to devote themselves to arousing among college women as great eagerness to enjoy the educational opportunities of the factory as the wage-working women have shown for the privileges of a six-weeks college course. It would be a beautiful recognition of the high purpose that inspired Florence Simms if the scholarships should thus become reciprocal; if they should come to embody the explicit recognition of the coequal worth and essential interdependence of the workshop and college as carriers of the nation's cultural life.

R. W. B.

Who's Intelligent Now?

TRUST an Englishman to take all the joy out of life. Here have we been hurling questions and accusations at one another about the values and uses of "intelligence" tests, using words that are found in any up-to-date dictionary, and producing profound impressions upon ourselves. Then, all of a sudden, it occurs to one man to inquire whether any one has any clear idea as to what he means by "intelligence." He finds out that, on the whole, no one knows just what it is he's talking about when he uses this word. He finds that almost no writer in this field ever uses the word "intelligence" twice with precisely the same meaning; and that no two writers, though they may argue endlessly about the word, ever reach an agreement about the thing itself.

The man who made this shocking discovery is, of course, an Englishman. His name is Spearman, and he's a professor of psychology in the University of London. He made the discovery as an incident in an extensive exploration into the wilderness of psychology, a preliminary account of which he has recently published in a quite considerable book.* It's an alarming book. It suggests that we shall have to give over the fun of arguing words and begin to face facts. Our intellectual joust is ended: it's time to plant some beans!

The story of "intelligence" tests, from Galton's time to the present, is too long to be retold here. But consider a few facts. Before 1897, the term "intelligence" was scarcely used in connection with mental tests. The tests were variously labelled, as "sensory discrimination," "memory," "association," "attention," and "motor dexterity." In 1897, Ebbinghaus, the noted German experimentalist, undertook to relate what in ordinary life is called "intelligence" to these various tests, and to work out tests that would actually measure this "intelligence." After an ingenious analysis, he came to the conclusion that intelligence means "bringing together a multitude of independent . . . impressions into a unitary . . . purposive whole." That is to say, the essential nature of the intelligence was found to lie in the "power of combination" with respect to an aim. On this basis, Ebbinghaus worked out his well-known "passage-completion" test, which, to this day, is probably the most valuable single test ever devised.

We pass on to Binet, the better known. In 1905, Binet (together with Simon) published the first of a series of tests and explanations. In that year "intelligence" was defined as follows: "There is in intelligence . . . one fundamental organ . . . this is judgment. A person may be feeble or imbecile if he is lacking in judgment; with good judgment he can never be so. . . . Memory is distinct and independent of judgment." So the authors tell us on one page. None the less, a few pages later they make this surprising statement:

> The tests to which we shall have recourse seem capable of distribution into three distinct categories: (1) Tests of memory; (2) Tests of intelligence which are partly done with the help of language; (3) Tests of sensorial intelligence.

Four years later Binet defines intelligence once more: "Comprehension, invention, direction, censorship," he says: "intelligence lies in these four words." And he suggests that "these four functions . . . may be considered to have been studied by our method."

The tangle here is too great to be presented in a summary. But we must linger to note some recent definitions. Thorndike defines intelligence to be "the power of good responses from the point of view of truth"; Buckingham calls it "the ability to act effectively under given conditions"; Woodrow thinks it to be the "capacity to acquire capacity"; Terman, who formerly stood with Binet, now speaks of intelligence as the power to do "abstract thinking"; Dearborn thinks it the "capacity to profit by experience"; Ruml thinks it unprofitable to discuss the subject at all, so vague are the terms employed, so meager the facts in hand; and Pressey declares that "though a large part of his time goes to work with tests of intelligence," yet "frankly he is not very much interested in the question as to what he conceives intelligence to be"—which comes pretty near to being a *reductio ad absurdum*. The complete reduction to absurdity appears in the statement of Bobertag: "One may naturally inquire, What, after all, is this pure Intelligence? . . . The knowledge of the essence of intelligence is naturally a thing that merits profound research; I nevertheless believe that the technique of the examination would not profit by it"!

Even when we appeal to better known sources we find little help. Bergson, C. S. Meyer, Lloyd Morgan, Wildon Carr, Stout, McDougall—all these write about intelligence in the most diverse and impossible terms.

SO we see how vague and contradictory are the efforts to define "intelligence," or to escape from the task by assuming that the tests are valuable even though no one quite knows what it is he tests. Professor Spearman sums up the situation in these words:

> The reason is evident enough why all search for the meaning of "intelligence" has, even with the greatest of modern psychologists, always ended in failure. It is simply that, in point of fact, the word in its ordinary present-day usage *does not possess any definite meaning*. . . . Neither its hearers or its utterers appear to have behind it any clear idea whatever.

What, then, is psychology to do? The definition of its field and the sharpening of its tools, historical and experimental, would seem admirable tasks. As for the first of these, psychologists are now, probably, of all so-called "scientists," the most intolerant of diverse points of view, or of any encroachments upon their own private preserves. When any one suggests that there may be something in human nature that lies beyond the end of the measuring stick, Thorndike replies that to assume that there

*THE NATURE OF INTELLIGENCE AND PRINCIPLES OF COGNITION, *by C. Spearman. The Macmillan Co, 358 pp. Price $3.60 postpaid of The Survey.*

is anything that can't be measured is to be anti-scientific. When any one suggests that there may be something in human activity that cannot be observed by the "behaviorist" Watson calls him a "theologian." When any one suggests that there may be something in the Freudian analysis of the unconscious, Knight Dunlap reads him out of the synagogue.

As for the second, the study of psychology has revealed some considerable pitfalls for the absolutist in recent decades: but few psychologists seem to understand that they are, themselves, in danger of falling into those pitfalls in following their own noses; or that a bit of historical perspective might be valuable.

Professor Spearman, on the other hand, is inclined to believe that even Aristotle knew something about psychology; and that there is much we "modern scientists" might learn from the "much misrepresented schoolmen of the Middle Ages." For example, both Aristotle and the schoolmen held that the intellect is the power of conceiving universal ideas—a definition many moderns have flirted with.

However, before any one develops a complex against the author on the ground of his knowledge of history, let it be said that he has been an experimentalist for more than twenty years, and that he knows the literature of the laboratorians as well as that of the behaviorists and the academicians. But let no one become too enthusiastic over this; for he finds difficulty in accepting those old fragmentations of the human mind which distributed appropriate bits to the various "disciplines"—a bit to psychology, another bit to logic, another to epistemology, and so on. He prefers to believe that there is a certain integrity of functioning in the mind which disregards the claims of the psychologist to authority in one "field," and of the logician to authority in another. He thinks we shall never understand what "intelligence" is until we are ready to deal with it in terms of the functioning of mind as a whole. He does not believe that the mind must be torn to bits in order that truth may be reached; he insists that these fragmentarians must get together, in order that they may see their little parts in terms of the workings of the whole.

HOW does Professor Spearman approach the problem? Well, in the light of the fact that it takes a considerable book for him to answer this question, the answer given here will seem inadequate. But an attempt can be made to offer some suggestive clues to his point of view. Consider these facts:

Underlying our mental life, are those great areas, physiological and biological, which we share with the "lower animals." On these lower levels we have experiences—sensations of many sorts. But there is a difference between "having an experience" and "being aware of that experience." Here we stand at the threshold of "intelligence." How do our ordinary "lived experiences" become experiences of awareness, knowledge, understanding, intelligence? Professor Spearman finds three fundamental tendencies operative in these "border areas." These he states in the form of laws, as follows:

First, *any lived experience tends to evoke immediately a knowing of its characters and of the experiencer.* That is to say, we can have experiences without being aware of them; but they always tend to rise into the realm of awareness. Whether they succeed or not depends upon many factors—one of these obviously being the state of the knowing mechanisms. (This is the territory where the I. Q. runs wild.) It should be noted, too, that this law points out that every knowing is a knowing of two factors; first, the character of the experience, and, second, something new about the characteristics of the experiencer. Knowing is always both "objective" and "subjective": it reveals the world to the knower and the knower to himself.

The second law is: *Mental presentation of any two or more characteristics* (of an experience) *tends to evoke immediately a knowing of relation between them.* The mind naturally puts things together, sees relations, creates systems, grasps items as parts of wholes. Some minds are better at this than others. Feeble minds fail at it; the comprehensive mind creates the great sciences.

The third law is: *The presenting of any character together with any relation tends to evoke immediately a knowing of the correlative character.* The philosopher Hume, who held that the mind was but a huge mass of sensational particulars, was worried by this dimly descried law, wrote:

> Suppose a person to have enjoyed his sight for thirty years, and to have become perfectly well acquainted with colors of all kinds, excepting one particular shade of blue. . . . Let all the different shades of color, except that single one, be placed before him, descending gradually from the deepest to the lightest. . . . Now I ask whether it is possible for him, from his own imagination, to supply this deficiency? I believe that there are few but will be of the opinion that he can.

But Hume saved himself from embarrassment by remarking: "This instance is so singular that it is scarce worth our observing"—which has been in all ages, including our own, the favorite method of disposing of unpleasantly disturbing facts. The real scientist, of course, makes the "singular instance" the point of departure for a new investigation, a new science even.

On the substantial foundations provided by these tendencies and laws the author builds up his whole structure of "the nature of intelligence." All the well known factors and functions of the psychology of cognition, perception, imagination, judgment, reasoning, memory, etc., reappear. But they appear now, not as erratic and fantastic figures in a dream world, but as real agents of exploration, analysis, understanding, organization, and adjustment in and to the world of actual experiences.

WHAT, then, is intelligence? It has an organic basis, of course: the native sensitivity of the nervous system. It manifests itself in both qualitative and quantitative principles and processes. If, therefore, we are to have real "tests of intelligence" those tests must cover all these principles and processes, both qualitative and quantitative. They must discover the characteristics of individuals under the following categories:

1. Qualitative:
   a. To what extent does he apprehend the experiences he is living?
   b. To what extent does he recognize and draw out ("educe") relationships within these experiences?
   c. To what extent does he build up for himself correlative experiences on the basis of actually lived and apprehended experiences?
2. Quantitative:
   a. What resources has he in the way of general energy?
   b. What strength of retentivity has he?

c. To what extent is he subject to fatigue, either physical, physiological, or psychological, as induced by long effort, by toxins, or by inhibitions?
d. What actual power of will has he in the presence of any particular problem, task, or situation?
e. What are the natural or original potencies of his constitution, in terms of heredity, health, enthusiasms, interests, and the like?

When our mental testers shall have invented methods for determining all these facts, we shall be nearing something that can rightly be labeled "intelligence."

Of course, this study is not complete. Other volumes, dealing with other aspects of the whole field of psychology, are promised. The author is at home both in the history of psychology and in the psychological laboratory; and this first volume awakens vast enthusiasm in at least one reader.

To be sure, this is scarcely a book for the novice; it is a serious contribution to psychological knowledge, in two respects: first, it advances the frontiers of psychological knowledge; and second, it breaks down some more of the barriers between the speculations of the past and the speculations of the present. It reveals what many have long suspected, namely, that while a laboratory is necessary to the advance of knowledge, in any field, laboratories can establish error almost as well as they can establish the truth; and there is nothing in the world more difficult to refute than an error that has the support of laboratory results.

There are defects in the book, of course. The author has had to coin some new words, and coined words often sound exceptionally bad. Some of his definitions are a bit pedantic; and some of his discussions seem needlessly academic. But he offers here what is probably the most comprehensive contribution to the psychology of intelligence since James published his Principles—a contribution which all who are dealing with intelligence tests must, soon or late, take into account. He has cleared the ground for a new departure in this important field; and made possible a more dependable answer to the question, "Who's intelligent now?"

JOSEPH K. HART

Liberals and Labels

AN Englishman, a member of some sort of student good will mission to the United States, delivered an address about the British Labor Party, not long ago, before an audience composed of students of a western university. He outlined, as among the aims of that organization, such developments as the nationalization of railroads and coal mines, the provision of education according to ability to learn instead of ability to pay, and international cooperation instead of international competition.

After the address, when the meeting was thrown open for discussion and questions, one student arose and addressed the speaker as follows: "I think that I agree with most everything which you have said. I just want to ask if there is anything radical about the program of the British Labor Party?"

The speaker, at first somewhat confused, smiled and said, "I think not. It seems to me that the program is based upon rather conservative propositions that have been slightly overlooked in the rush of modern industrial developments. Of course, there are a few millions in England who disagree with me."

"A very naive performance on the part of a singularly unsophisticated student to ask such a silly question." This is one obvious way of disposing of the incident.

It is possible, however, to take another view, and see in such a question a tribute to the wisdom of the Englishman —and a suggestion for method to all who are liberals for principle and not for publicity.

For the Englishman did not, at the outset of his address, announce that he was about to twist the lion's tail, or do an economic sword swallower's act, engulfing in words the blade of British capital. He did not proclaim an attack upon or a defense of anything. He simply set out quietly to present some facts, and some proposals to deal with the facts.

The student, not finding the way of the intellectual excursion placarded with signs of "Dangerous!" and "Careful! High Explosives here!" was left free to consider the proposals on their merits, and thus start on his way to judgment without prejudice.

To suggest the possible wisdom of following the Englishman's example is not to suggest that a smoke screen be thrown about proposals for economic and social changes, obscuring their true significance. It is a common complaint, just now, that it is virtually impossible to gain an impartial hearing for any proposal involving major economic or social readjustment. The question is simply to what extent this sad situation is due to the proposals, and to what extent to the technique of presenting them. Probably most of the difficulty lies in disturbing possibilities contained in clearly understood proposals, involving changes of various sorts. But it is still possible that some of the prejudices that defeat an honest program of discussion are created before the real subject for discussion is even touched upon.

Not long ago a speaker of national prominence introduced a set of remarks to a university assembly on the subject of "International Peace" by the statement, "We can wage peace as well as war in the schools of the land." At this point one member of the audience was heard to moan to his neighbor, "My Lord, he wants to wage something. Let's match pennies." With the adoption of this crusading attitude in presenting social and economic questions a speaker is immediately crippled for the difficult task of opening minds. When it becomes known, by implication or overt act, that he feels an overpowering urge to prove something (something, as a matter of fact which, because of the present limits of the sciences involved, will probably be resolved ultimately in terms of feelings rather than statistics) it becomes at once exceedingly unlikely that the proof will be accepted, or even seriously considered.

There is nothing very original about this idea. The novelty is that it is so little heeded; and the reason for that may be suggestive. The inquiry relates particularly to academic procedure.

In a university community, one can get together in a very short time a catalogue of student opinion as to the degrees of "leftness" and "rightness" of the faculties of the social science departments. There will be particular deviations from the general proposition that "Professor So and So is a Bolshevik" and "Professor This or That is a Pollyanna"; but there will be striking uniformity of opinion nevertheless.

The question of interest is how this student opinion is formed. It seems reasonably clear that the average undergraduate is incapable of distinguishing between those ideas

which are essentially conservative or reactionary, and those which are progressive, radical, or revolutionary, unless they are carefully labeled at the time of presentation. If this is true, it indicates one important source for the material upon which these remarkably uniform student opinions are based. This source is in the utterances of the teachers themselves. It must be that the teachers, beside exposing facts in regard to social and economic phenomena, make known, with some force, the complexion of their views on these facts, and thus slip themselves into some vaguely constructed category of liberalism, radicalism, conservatism, which is created by the undergraduate mind.

Just why they do this is a question with a wide range of possible answers. Perhaps it is that the social sciences, representing, as they do, a set of dreary abstractions from vital and colorful facts, promise only dull entertainment unless a little conflict of opinion is injected. Perhaps it is that the teacher has a greater sense of getting ahead when he is being noticed by the crowd, and thinks that the best way to attract that notice is to move out of line conspicuously in the matter of opinion about economic and social adjustments. Perhaps once there was a spirit of martyrdom engendered by championing causes considered radical by the majority. At this time, however, when a fairly reliable form of job tenure insurance is afforded by the threat that one will make liberalism the issue, it takes no courage to parade unorthodox opinions.

Whatever the causes that prompt teachers of the social sciences to catalogue themselves in regard to their opinions of their subject matter, the fact remains that this process of self-labeling denies to the problems at hand a fair hearing by an impartial group. As long as the facts remain obscure the solutions are bound to be muddled; and the facts tend to remain obscure because the opinions of those presenting them are kept in the foreground. Opinions, except in a like-minded group, arouse suspicions; suspicions fetter thought, and so it goes.

What is the way out of the dilemma? It is simple enough. It only requires that the facts be allowed to assume their own complexions, and that those concerned with the business of presentation be less interested in the use of intellectual cosmetics.

When the tawdry trimmings of salesmanship and the equally superfluous appendages of abuse are removed from the presentation of economic and social ideas, perhaps there will not be much of a remnant. In that case the way is clear; and it leads, not in the direction of more opinions, but in the direction of more facts. The proposition—surely an aged one—stated in something of a paradox, is that more fact and less opinion is needed in the building of respectable opinion.

DEXTER M. KEEZER

MRS. BEATRICE ENSOR, founder and executive director of the New Educational Fellowship, will spend a month in America, this summer, speaking at a conference on "new schools" to be held at the Edgewood School, Greenwich, Conn., and lecturing in other cities. Mrs. Ensor was formerly a teacher of methods in teachers' training colleges, and the first woman inspector of education for the Glamorgan County Council. She was the founder and managing director of an experimental school at Letchworth, which is now famous over the world; and she is the editor of "The New Era," the English periodical devoted to the interests of the "new schools." While in America her address will be Edgewood School, Greenwich, Conn.

IN SOME PARTS of the world the war is more or less over; but they are still fighting it out in Rockford, Illinois. In a recent number of the Register-Gazette, of that city, all the belated "news" of 1919 was carried. American students "under soviet orders" are "carrying on an astounding propaganda campaign through American colleges, schools, and churches," according to word that had just been received in Rockford. These students are agents of the German "youth movement" "which advocates abolishing Christianity, property rights, the family and government, and which professes soviet principles and naked dances of men and women." (It ought to be pointed out that the "nationalization of women" is not included here: either "news" of that has not yet reached Rockford, or somebody has slipped the editor of the Register-Gazette a hint that "you can't fool all the people all the time"). New York City is the "fountain head" of all these activities. "'Angels' of these movements include many wealthy Americans, particularly women publicity seekers, who contribute thousands of dollars after being duped into believing they are boosting Christianity and education. At one New York dinner $80,000 in cash was dumped on the table." These are the things the citizens of Rockford are using to fill up the crevices in their minds.

DEAN HERBERT E. HAWKES, after teaching mathematics at Columbia University for fourteen years and serving six years as dean, is still strong for youth and the freedom that youth needs. He said, in a recent address. "Youth struggles to be free from the dead hand of dogmatism. He is content if his work or study contributes to the richness of his own life and if the product of his effort truly expresses him. The dominating principle is self-revelation. There is nothing that cannot be said or done without compunction or shame. An act is right if it results in satisfaction to the doer. Some of the finest fruits of the spirit are products of freedom from restraint. Every honest attempt to express the truth has its value. The youth of today has developed the virtues of frankness, freedom from hypocrisy, independence, self-reliance and personal ambition in a finer and more vital sense than ever before. I have faith and confidence in the younger generation. They are honest—more honest than their fathers—and although they seem to be seeking their own lives, I believe they are as ready to lay them down for a great cause as they were in 1917. This is a statement that is based on faith and that can neither be demonstrated nor argued down."

IT IS ANNOUNCED that John Dewey, best known of all Amerian students of eduation, is to go to Turkey this summer, on leave of absence from Columbia University, for the purpose of advising the Turkish government in eduational matters. Some weeks ago, an announcement was made that Prof. Dewey had been asked to go to Russia on a similar mission.

THE RELATIVITY OF CRIME has again been demonstrated, this time by the action of the Kentucky legislature. In most of our states teachers and school authorities are definitely forbidden to read passages from the Bible in the public schools. Now Kentucky has legislated the Bible into the schools. The new law provides that "the teacher in charge shall read, or cause to be read, a portion of the Bible daily in every classroom or session room of the common schools of the State of Kentucky, in the presence of the pupils therein assembled." No pupil will be required to read against the wish of his parents or guardians; but whether he shall himself have any choice in the matter is not disclosed. If the teacher fails to carry out the provisions of this bill, his certificate is to be revoked.

BOOK REVIEWS

The Dynamics of Behavior

THE "foreword" to these studies sets forth the major purposes of their presentation: "The plan . . . is to offer a first series of 20 studies covering a wide range of problems of interest to educators, psychologists, psychiatrists, sociologists, judges, probation officers, and all who deal with matters involving the adjustments of young people."

Such an ambitious plan obviously entails great care in the selection of cases, and a type of presentation which will reach the greatest number of readers. That such a process will lead to many gaps and to endless discussions of one point or another is a foregone conclusion; the question is whether the major purposes are accomplished with a minimum of serious gaps. On the whole, the cases are satisfying, though every one raises more questions than it answers.

This is true, so far as the reviewer can see, of all present work with maladjusted children. Knowledge of the dynamics of behavior is expanding so rapidly and so many new and valuable concepts are emerging, that more questions are raised constantly than study answers. This is, of course, a healthy sign; it means an objective, open-minded search for the truth. These studies set the reader to thinking along many lines—surely no small effect in these days when there is too much tendency to develop "grooves of thought" in connection with the problems of behavior.

The whole series must be read if the full flavor of the studies is to be obtained. The cases are neither uniform in type or presentation, nor of even value. Any one or two may easily fail to give a full idea of the breadth of the work done at The Judge Baker Foundation, or of the multiple factors involved in the production of maladjustment—a difficulty that is inherent in the method of presenting by cases and is intensified by the varying elements in the audience which it is desired to reach. Further, the cases appear to have been studied at different times, so that the recorded material in some of the cases is inadequate to answer which would loom up as highly important with advancing knowledge and new illumination from other fields of work. This is particularly true with respect to the dynamics of the "family drama" in the production of maladjustments. Although the point that the mental and spiritual elements in the home life are of great importance in the production of maladjustment is frequently made, the records of such factors are often inadequate. Case 17 (in which it became necessary to study several members of the family) is the best from this point of view. In this case and in Case 16, Lucy Wright contributes some most valuable discussion.

In this introductory statement (referring to Case 17) we have a degree of recognition of what I should call problems of situation interactive with problems of personality that is not often so clear-cut as here in the approach of child welfare agencies or of psychiatry and psychology to a given problem. It makes one wish to ask the Judge Baker Foundation for a further defining of the symptoms that lead an agency working with individuals, especially with young ones, to discovery of family drama. How does the Judge Baker Foundation know that they are ever safe in not studying "inter-active relationships"? . . . Even suppose the label as to mentality is given by an expert! It would be worth knowing what the seeker of this knid of classification dreams of as following from the diagnosis. What, for that matter, are any of us looking to such studies for? For a mere lifting of responsibility from our own shoulders? Or for a guide to learning how to live better with limited or disturbed minds? And if the issue of mentality is eliminated, what then? Is there to be a renewing of determination to find out how difficult and differing people may live together? There is in any case need for an increasing amount of consideration, especially on the part of social workers, of the dangers both of over-use and of mis-use of classification of individuals on the basis of mentality. While urging more frequent consideration of mental elements in certain types of situation we need also to keep ourselves reminded of the perennial dangers of allowing diagnosis to end rather than guide treatment.

From the technical side, the studies are, of course, extremely good. No group in the field seems better able to get at the situation from the standpoint of the individual, or to present the material more convincingly, than the workers at the foundation. "The social treatment," it is stated, "has been carried out through child welfare agencies of many sorts": a condition which necessarily makes it impossible for the foundation to make an analytical study of treatment effort. That it is so well recorded testifies to an lament desire to overcome this handicap.

Perhaps the best parts of the work are the discussions which run along with the cases. For the ordinary reader, these are unfortunately placed, owing to a typopathic arrangement designed with an eye to classroom use. To keep the factual material and the discussions separate, the notes are run in on pages assigned the letter "a"; at times directly opposite the material they discuss, at other times not. It is sometimes extremely difficult to follow both facts and discussion. This could have been avoided by running the notes consecutively with the facts in the edition for the general reader, or by matching the paragraphs of fact and discussion with great care, not allowing overlapping. Another disturbing factor is found in Cases 2 and 3, where there are really six cases discussed in some detail. In the attempt to carry these cases through the reader becomes greatly involved. Here again, a little different make-up would solve the problem.

It seems unfortunate, too, that in a series of cases representing a scientific study of behavior the words "good" and "bad," with their implications of moral judgment, should appear so frequently. In every instance they could be replaced with other words expressing the situation equally well or better and are strictly objective.

The studies represent a very real contribution to the literature on maladjusted children. It is to be hoped that they will be read by all social workers and psychiatrists,

JUDGE BAKER FOUNDATION CASE STUDIES: SERIES I, *Twenty cases in series, by William Healy, M. D., and Augusta F. Bronner, Ph. D. The Judge Baker Foundation, 40 Court St., Boston. Paper. Price $2.50 postpaid of The Survey. Sold only in complete sets.*

whether working in the children's field or not; it is imperative that all workers of any type in the children's field should read them. They represent an objective and scientific critical study of the whole domain of ideas involved in behavior problems. For their range of valuable facts and critical comment on existing processes in connection with behavior manifestations in home, school, court, and social work; for the vision shown in the study of the individual cases, and their relation to the subtle processes of life and living; those interested in children owe a further debt to Dr. Healy. LAWSON G. LOWREY, M. D.

Director, Twin City Guidance Clinic, Minneapolis, Minn.

Handfuls of Social Fact

TUBERCULOSIS, A FAMILY PROBLEM, *by John C. Gebhart;* WHEN FATHERS DROP OUT, *by William H. Matthews;* HEALTH WORK FOR MOTHERS IN A COLORED DISTRICT; THE HEALTH OF A NEIGHBORHOOD, *by John C. Gebhart;* DO HEIGHT AND WEIGHT TABLES IDENTIFY UNDERNOURISHED CHILDREN? *by John C. Gebhart, Louis I. Dublin and Dr. L. C. Schroeder. New York Association for Improving the Condition of the Poor, 105 East 22nd St., New York, N. Y. Price 25 cents a copy.*

THE searching finger guided by the seeing eye, the imaginative brain, the honest conscience, belong not only to the scientist experimenting with white mice or in the fumes and balances of the laboratory, but also to those who meet poverty, sickness and human frailty more than half way on their own ground in the centers of the family, in the shelters that pass for homes. Here are five fruits of social study, plums from our metropolitan pudding, as mature and constructive as any diagnosis of personal pathology.

After twelve years of sustained study to answer questions, at least one of which is faced by every household in the land at some time in that family's life, the A. I. C. P. has come back out of the tenements gripping generous handfuls of facts. With such a series of studies to build on, it would be a dull health officer who could not score a success in his bailiwick. But where is the city, county, or village in this or any other country which can produce the solid facts we find in these pamphlets? And how can we justify our public and private cases for health without just such information for our own area and community?

Who knew in 1912 that pulmonary tuberculosis could be cured or arrested as quickly, as cheaply, as surely and as cheerfully in tenement homes on the packed streets of Manhattan as in any sanatorium of the land, whatever be the climate, view or cost per bed? But here was the courage to believe it possible, to try it, to match faith in the family against the superstition of entrenched institutionalism and the exile life of the san. Of course tuberculosis is a family problem, but it was not until the Home Hospital showed the way that the family, with all its resources, its education, its solid bond of common hope and helpfulness, was used to heal the father, mother or child. This story is a classic which has already affected public and private practice in showing the successful handling of tuberculosis to be a family opportunity rather than an individual affliction.

Do Fathers Drop Out? And Why? And what happens then? And need it happen? These and many another query are answered in the ten year story of 115 widows and their 470 children—derelict families who seemed often beyond salvage, and might have been, without the intelligence, knowledge, and will for well doing which this study reveals.

Negro mothers and children in New York long have suffered the cruel burdens of their race as in every other northern city, resulting in maternal deaths from neglect, stillbirths due to syphilis, and frail babies raised on a diet certain to cause rickets. Here the record of Columbus Hill sets a practical goal of control of venereal disease in two generations of the family at the same time. Before the job can be called complete the fathers too must be included in a prenatal campaign. The A. I. C. P. flings out a very neat challenge to the neighboring maternity hospitals and teaching clinics.

In the Health of a Neighborhood we have an excellent standard survey for use by a district health agency. Each important fact of social, economic, racial and health significance has been presented so that the conclusions and recommendations or remedy easily appear in a mere reading of the record. If, as was planned in 1916 and 1917, the city of New York should be divided into administrative districts, each small enough to be known thoroughly by one office, a study such as this made by the A. I. C. P. for the Mulberry district would be an essential for intelligent public service. Again we see the private agency, dealing primarily with dependency, so analyzing the causes of economic breakdown of the family as to point the way to laggard public service in the field of health.

Although we may pride ourselves upon our good sense in escaping from the dream—or was it a nightmare?—that a pair of scales, a carrot, and a singsong jingle would eliminate malnutrition, we needed the pamphlet on Height and Weight now offered by the A. I. C. P. to prove to us the extent or limit of our previous error. There is no short cut to educational reforms, and without a medical judgment and the interpretation of hygienic and dietetic errors to the whole family circle within which a child has grown stunted and physically impoverished, the chances of real success, prompt and permanent, are indeed slim.

It is not individual authorship that counts so much in the value of these little classics in community health as the evidence of sustained and consecutive central direction, competent execution of field studies, honest balancing of results and restraint in the scientific expression of them. Each and all, these booklets do credit to the common interests of medicine and sociology as expressed through the joint endeavors of a wide variety of trained professional representatives. HAVEN EMERSON, M.D.

The New Reformation

A LIVING UNIVERSE, *by Rev. L. P. Jacks. George H. Doran Co. 111 pp. Price $1.00 postpaid of The Survey.*

THE LOST RADIANCE OF THE CHRISTIAN RELIGION, *by Rev. L. P. Jacks. George H. Doran Co. 46 pp. Price $.75 postpaid of The Survey.*

REALITIES AND SHAMS, *by Rev. L. P. Jacks. George H. Doran Co. 214 pp. Price $1.50 postpaid of The Survey.*

THAT an American publishing house should see its way to publish three books by Principal Jacks at one time may be looked upon as a testimonial to the American reading public which has discovered in this churchman not only a standard bearer of modern religious and moral ideas but also one of the most distinguished of living English men of letters.

The three books are very different. A Living Universe contains a sequence of three lectures and exhibits Mr. Jacks'

style as a lecturer. The Lost Radiance is one of the most brilliant essays he has ever written and is full of good sense and good sayings. Realities and Shams, composed of smaller pieces written at different times, is much less satisfactory. Some of the war-time contributions had better remained forgotten in the files of the periodicals in which they have first appeared. In these articles there is a tendency to let play with words (policy, diplomacy, compulsory education) take the place of original thought on essentials.

Generally speaking, the author is best where he discourses on religion and ethics. In the realm of politics he is much less happy. The Lost Radiance is a call for which large numbers of young Christians, not in the English-speaking world alone, are waiting eagerly. It is part of the new reformation which is quietly taking place within the Protestant churches and expresses itself in a more exuberant and joyous acceptance of Christianity than is often possible within the traditional forms.

The Living Universe applies this spirit to a re-evaluation of the educational function of the church and, in very lucid terms, of the processes by which conviction is transmuted into action. "One of the tasks awaiting Christian theologians today is to sift out those parts of Christianity which cannot be acted and to stand firm on those which can."

Here he expresses the profound dissatisfaction which has taken hold of thoughtful men and women everywhere with a political civilization that is giving no chance for the development of the more valuable cultural powers and faculties. Participation in a living universe, consciousness of a creative process which demands the partnership of each individual, is the banner which he holds aloft for a new age.

In Realities and Shams, the change of viewpoint is carried in some detail into various fields but especially that of international relations. He outlines an ideal international community in which political associations are put back into the place properly theirs and full scope is given to the expansion, beyond national boundaries, of the community of labor, that of insurance, of the arts, of faith, of friendship, of love.

B. L.

THE RUN OF THE SHELVES

Books are listed here as received. Many of those mentioned by name only in the classified sections below will be reviewed later.

Health

TUBERCULOSIS, A PRIMER AND PHILOSOPHY FOR PATIENT AND PUBLIC, *by McDugald McLean. Journal of Outdoor Life.* 162 *pp. Price* $1.00 *postpaid of The Survey.*

THE VENEREAL DISEASE HANDBOOK FOR COMMUNITY LEADERS, *by the U. S. Public Health Service. U. S. Public Health Service.* 65 *pp. Price* $ .50 *postpaid of The Survey.*

THE HEALTH BOOK, *by Royal S. Copeland. Harcourt, Brace & Co.* 421 *pp. Price* $2.00 *postpaid of The Survey.*

Industry and Economics

THE LABOUR THEORY OF VALUE IN KARL MARX, *by H. W. B. Joseph. Oxford University Press.* 176 *pp. Price* $2.00 *postpaid of The Survey.*

THE PEOPLE'S CORPORATION, *by King C. Gillette. Boni & Liveright.* 237 *pp. Price* $2.00 *postpaid of The Survey.*

REBELLION IN LABOR UNIONS, *by Sylvia Kopald. Boni & Liveright.* 293 *pp. Price* $2.00 *postpaid of The Survey.*

EMPLOYMENT, HOURS, AND EARNINGS IN PROSPERITY AND DEPRESSION U. S. 1920-1922, *by Willford I. King. National Bureau of Economic Research.* 147 *pp. Price* $3.00 *postpaid of The Survey.*

REPRESENTATIVE GOVERNMENT IN INDUSTRY, *by James Myers. George H. Doran Co.* 249 *pp. Price* $2.00 *postpaid of The Survey.*

THE ANTHRACITE QUESTION, *by Hilmar S. Raushenbush. H. W. Wilson Co.* 165 *pp. Price* $1.50 *postpaid of The Survey.*

Education, Ethics and Sociology

THE SOCRATIC METHOD, *by Earl Dean Howard. The Socratic Institute, 31 West Lake St., Chicago.* 169 *pp.*

HIGH SCHOOLS AND SEX EDUCATION, *edited by Benjamin C. Gruenberg. Treasury Department, United States Public Health Service. Superintendent of Documents, Government Printing Office, Washington, D. C.* 98 *pp. Price* $ .50 *postpaid of The Survey.*

PIONEERS OF THE KINDERGARTEN IN AMERICA, *by a Committee of Nineteen of the International Kindergarten Union. The Century Co.* 298 *pp. Price* $2.00 *postpaid of The Survey.*

SEX FOR PARENTS AND TEACHERS, *by William L. Stowell. Macmillan Co.* 204 *pp. Price* $1.50 *postpaid of The Survey.*

COST OF TRAINING TEACHERS, *by Homer B. Cooper. Warwick and York, Inc.* 112 *pp. Price* $1.60 *postpaid of The Survey.*

INSPECTION OF SCHOOLS, *by S. W. Newmayer. Lea & Febiger.* 462 *pp. Price* $4.00 *postpaid of The Survey.*

BE SQUARE, *by William B. Forbush. Charles Scribner's Sons.* 154 *pp. Price* $ .88 *postpaid of The Survey.*

TALKS TO YOUNG PEOPLE ON ETHICS, *by Clarence H. Wilson and Edwin Fairley.* 224 *pp. Price* $ .80 *postpaid of The Survey.*

HANDBOOK OF TESTS, *by Cyril Burt. P. S. King, Ltd.* 106 *pp. Price* $ .84 *postpaid of The Survey.*

Social Practice

THE DISINHERITED FAMILY, *by Eleanor F. Rathbone. Longmans Green & Co.* 324 *pp. Price* $2.50 *postpaid of The Survey.*

THE POLICEWOMAN; HER SERVICE AND IDEALS, *by Mary E. Hamilton. Frederick D. Stokes.* 200 *pp. Price* $1.50 *postpaid of The Survey.*

Community and Civic Affairs

PROBLEMS OF PUBLIC FINANCE, *by Jens P. Jensen. T. Y. Crowell Co.* 606 *pp. Price* $3.00 *postpaid of The Survey.*

OUR CITY—NEW YORK, *by High School students of New York City under the supervision of Frank A. Rexford. Allyn & Bacon.* 400 *pp. Price* $1.20 *postpaid of The Survey.*

THE FARMER AND HIS FARM, *by Frank App and Carl R. Woodward. Harcourt, Brace & Co.* 338 *pp. Price* $2.00 *postpaid of The Survey.*

CAMPING OUT, A MANUAL ON ORGANIZED CAMPING, *by the Playground and Recreation Association of America. Macmillan Co.* 636 *pp. Price* $2.00 *postpaid.*

SOCIAL POLITICS IN THE UNITED STATES, *by Fred E. Haynes. Houghton Mifflin Co.* 414 *pp. Price* $3.50 *postpaid of The Survey.*

THE SPIRIT OF AMERICA, *by Angelo Patri. American Viewpoint Society, 105 West 40th St., New York, N. Y.* 118 *pp. Price* $1.20 *postpaid of The Survey.*

TAXATION: THE PEOPLE'S BUSINESS, *by Andrew W. Mellon. Macmillan Co.* 227 *pp. Price* $1.25 *postpaid of The Survey.*

Biography

THE LIFE OF OLIVE SCHREINER, *by S. C. Cronright Schreiner. Little Brown & Co.* 415 *pp. Price* $5.00 *postpaid of The Survey.*

ROOSEVELT, PROPHET OF UNITY, *by Hermann Hagedorn. Charles Scribner's Sons.* 142 *pp. Price* $1.00 *postpaid of The Survey.*

ENGLAND'S LABOUR RULERS, *by Iconoclast. Thomas Seltzer.* 136 *pp. Price* $1.50 *postpaid of The Survey.*

THE MAN LENIN, *by Isaac Don Levine. Thomas Seltzer.* 209 *pp. Price* $2.50 *postpaid of The Survey.*

MARGARET ETHEL MACDONALD. *A Biography, by J. Ramsay MacDonald. Thomas Seltzer.* 239 *pp. Price* $2.50 *postpaid of The Survey.*

EDWARD FITZGERALD AND BERNHARD BARTON, *Letters, by F. R. Barton. G. P. Putnam's Sons.* 190 *pp. Price* $2.50 *postpaid of The Survey.*

BERNHARD FELSENTHAL, TEACHER IN ISRAEL, *by Emma Felsenthal. American Branch, Oxford University Press.* 362 *pp. Price* $3.00 *postpaid of The Survey.*

THE BOYHOOD OF EDWARD MACDOWELL, *by Abbie F. Brown. Frederick Stokes.* 251 *pp. Price* $2.00 *postpaid of The Survey.*

YEAR OF CHILDHOOD, *by Serghei Aksakoff. Oxford University Press.* 446 *pp. Price* $. 80 *postpaid of The Survey.*

MY LIFE, *by the peasant Anissia, revised and corrected by Leo Tolstoy. Duffield & Co.* 136 *pp. Price* $1.50 *postpaid of The Survey.*

MY WINDOWS ON THE STREET OF THE WORLD, *by James Mavor. E. P. Dutton & Co. Vol. I,* 400 *pp. Vol. II,* 452 *pp. Price* $12.00 *postpaid of The Survey.*

FROM PINAFORES TO POLITICS, *by Mrs. J. Borden Harriman. Henry Holt & Co.* 359 *pp. Price* $5.00 *postpaid of The Survey.*

MY CRYSTAL BALL, *by Elisabeth Marbury. Boni and Liveright.* 355 *pp. Price* $3.50 *postpaid of The Survey.*

Other Books Received

HELL, *by Upton Sinclair. New Edition. Upton Sinclair, Pasadena, California.* 128 *pp. Price* 25 *cents.*

THE FASTING CURE, *by Upton Sinclair. New Edition. Upton Sinclair, Pasadena, Calif.* 153 *pp. Price* $1.50 *postpaid of The Survey.*

DIRECTORY OF SOCIAL WORK FOR BALTIMORE AND MARYLAND. *Family Welfare Association, Baltimore, Md.* 335 *pp.*

THE LIFE OF ROBERT LOUIS STEVENSON, *by Rosaline Masson. Frederick D. Stokes.* 358 *pp. Price* $3.00 *postpaid of The Survey.*

CHRISTMAS STORIES, *by Jacob Riis. Macmillan Co.* 190 *pp. Price* $1.75 *postpaid of The Survey.*

SENTENCES AND THINKING, *by Norman Foerster and J. M. Steadman, Jr. Houghton, Mifflin Co.* 330 *pp. Price* $1.10 *postpaid of The Survey.*

BLACK BABYLON, *by Dorothy Dow. Boni & Liveright.* 90 *pp. Price* $1.50 *postpaid of The Survey.*

FRAYCAR'S FIRST, *by Mary H. Vorse. Boni & Liveright.* 401 *pp. Price* $2.00 *postpaid of The Survey.*

TOLERANCE, *Two Lectures, by Phillips Brooks. E. P. Dutton Co.* 111 *pp. Price* $1.00 *postpaid of The Survey.*

DAEDALUS OR SCIENCE AND THE FUTURE, *by J. B. S. Haldane. E. P. Dutton Co.* 93 *pp. Price* $1.00 *postpaid of The Survey.*

SOCIAL WORK SHOPTALK

TO begin by shoptalking about the Mid-monthly itself: Professor Frank J. Pollay of the department of history and economics at the Polytechnic Institute of Brooklyn desires to compliment The Survey on the issue of May 15th. "I have seldom seen a number of a periodical," he writes, "that contained so many things of interest to me." A day or two later there came a letter from Virginia B. Handley, director of the Child Welfare Department of the State of Alabama: "May I take this opportunity to congratulate you on this particular number. It is one of the best mid-monthly issues of the year in my opinion." The thanks of the editors to you, Sir and Madam.

MANY DISTINGUISHED educators, physicians, and social workers appear on the roster of a temporary committee especially organized to consider behavior problems of children, which has arranged an open meeting in Washington on July 3, at the Shoreham Hotel, in conjunction with the annual meeting of the National Education Association. Olive M. Jones, president of the N. E. A., and Dr. Bernard Glueck will speak on The Schools and the Delinquent Child, and Psychiatry and the Understanding of Behavior Problems, respectively. Then the meeting will be given over to discussion of these very pertinent topics: "1. That educators, social workers and parents recognize their interest in the problem child. 2. That plans be made to disseminate among teachers, parents, and social workers information regarding problem children and wise methods of treatment. 3. That periodic conferences be arranged for the interchange of information and experience between these groups. 4. That, in view of the strategic position of the school in all treatment of problem children, such conferences be called at the next annual meetings both of the National Education Association and of the Department of Superintendence. 5. That this group requests the National Education Association to appoint as one of its standing committees a committee on behavior problem children, and that such committee be requested to take steps for the arrangement of conferences as above suggested and for permanent organization." No one who is at all acquainted with the range of maladjustments which bob up repeatedly in the case-records of behavior clinics will doubt the importance of this effort.

MARTHA A. TAYLOR has left the executive secretaryship of the Federation of Institutions caring for Protestant Children, New York, because of illness. Delight Boise Butts, who has had charge particularly of vocational guidance and after-care work for the Federation, will be acting secretary.

HARRY L. HOPKINS, who came from Atlanta not so long ago to join the staff of the New York Association for Improving the Condition of the Poor, where he helped in directing its health projects, has now gone clean over into the health organization field as the successor to J. Byron Deacon in the New York Tuberculosis Association. Mr. Hopkins, as president of the American Association of Social Workers, was deeply implicated in the recent soviet enterprise which won for that Association the $1,000 prize offered by Better Times for a plan of coordinating New York social work.

SPEAKING OF the Better Times contest, it is announced that Cornelius N. Bliss, Jr., president of the A. I. C. P., Raymond B. Fosdick, a trustee of the Rockefeller Foundation, and J. Byron Deacon, chairman of the committee which won the prize, have been added to the executive committee which, by invitation of Better Times and the judges of the contest, is making a continuing study of the proposed plans.

WHEN Louis Brownlow, formerly city manager of Petersburg, Va., went to take a similar office in Knoxville, Tenn., he took with him as director of public safety Major John O. Walker, who had done interesting things with the police force in Petersburg. Frank Bane, commissioner of public welfare of Virginia, was called to Knoxville to become director of public welfare in Mr. Brownlow's administration. Under Mr. Bane's leadership in Virginia, according to the State Board of Public Welfare, "great strides were made in handling the state's problems of the defective and delinquent classes."

STELLA A. MINER has succeeded her sister, Maude E. Miner, as secretary of the Girls' Service League of America. The latter was married on May 6 to Alexander Mactier Hadden.

DR. FRANKWOOD WILLIAMS, we hear, remarked at the Connecticut conference of social work: "A man with an I. Q. of 75 who uses all his mind is of more value to himself and to society than the man with an I. Q. of 150 who uses only half his mind." And Cheney Jones raised a pertinent question when he asked: "Has it ever occurred to you that children sometimes don't like their social workers? But they haven't much to say about it. We elect ourselves to care for them."

WHEN the National Conference of Charities and Correction met in Grand Rapids in 1896 the committee on time and place brought in a recommendation that the next convention be held in New Orleans, but J. J. Kelso, who represented Toronto and the Ontario Government, moved an amendment in the general session substituting the word "Toronto" for "New Orleans," and, to the surprise of many, the amendment carried after Mr. Kelso's eloquent appeal for Canada. Mr. Kelso was then, and is still, the superintendent of neglected and dependent children of Ontario, directing the work of children's aid societies, industrial schools, juvenile courts, legal adoption act, and the act for better protection of children of unmarried parents.

THE NEW executive secretary of the North Carolina State Conference of Social Service, Minnie E. Harman, leaves an aching void in Durham, where she was executive secretary of the Red Cross chapter and one of the first and most enthusiastic advocates of the Community Chest Federation.

FLORIDA'S first school of social work will be conducted by the State University at Gainesville, June 10 to August 2. Dr. L. M. Bristol, head of the department of economics and sociology and president of the Florida State Conference of Social Work will direct the school, assisted by Professor Orton W. Boyd of the University of Florida and Lucy J. Chamberlain of the staff of the New York School of Social Work. Florida has for the past few years been pioneering in social work. At the present time the demand for trained social workers far exceeds the supply. Eight counties have already federated their social welfare agencies and either have or plan to have trained executives. The creation of the Children's Code Commission by act of the 1923 legislature has increased the demand for trained social workers.

BULLETIN BOARD

NATIONAL WOMEN'S TRADE UNION LEAGUE OF AMERICA: New York City. June 16-21. Mrs. Maude Swartz, 311 S. Ashland Blvd., Chicago, Illinois.

NATIONAL ORGANIZATION OF PUBLIC HEALTH NURSING: Detroit, June 16-21. Director, Miss Anne Stevens, 370 Seventh Avenue, New York City.

NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE: Toronto, Canada. June 22-25. Secretary, Samuel A. Goldsmith, Room 1806, 114 Fifth Avenue, New York City.

NATIONAL FEDERATION OF SETTLEMENTS: Toronto, Canada. June 22-25. Secretary, Robert A. Woods, 20 Union Park, Boston, Mass.

NATIONAL PROBATION ASSOCIATION: Toronto, Canada. June 23-25. General Secretary, Chas. L. Chute, 370 Seventh Avenue, New York City.

HEALTH EDUCATION ANNUAL CONFERENCE: Mass. Institute of Technology, Cambridge. June 23-28. Miss Emma Dolfinger, 370 Seventh Ave., New York City.

NATIONAL ASSOCIATION OF TRAVELERS AID SOCIETIES: Toronto, Canada. June 24-25. Wm. S. Royster, 23 W. 43rd St., New York City.

NATIONAL CONFERENCE OF SOCIAL WORK: Toronto, Canada. June 25-July 2. Secretary, Wm. Hammond Parker, 25 E. 9th St., Cincinnati, Ohio.

NATIONAL ASSOCIATION FOR ADVANCEMENT OF COLORED PEOPLE: Annual Conference, Philadelphia. June 25-July 2. Secretary, Walter White, 69 Fifth Avenue, New York City.

AMERICAN ASSOCIATION OF HOSPITAL SOCIAL WORKERS: Toronto, Canada. June 26-July 2. Secretary, Miss Lena R. Waters, Johns Hopkins Hospital, Baltimore, Md.

ZIONIST ORGANIZATION OF AMERICA: Annual Convention. Pittsburgh. June 29-July 2. Chairman National Executive Committee, Louis Lipsky, 114 Fifth Avenue, New York City.

NATIONAL FEDERATION OF DAY NURSERIES: Toronto, Canada. June 30-July 1. Executive Secretary, Miss H. M. Sears, 105 E. 22nd St., New York City.

COMMUNICATIONS

Not Too Popular

TO THE EDITOR: Dr. Taft's appreciative words in her review of Three Problem Children (see The Survey for May 15, 1924, p. 245) are most gratifying to all who participated in the clinic work which the book describes and in the preparation of the narratives for publication. May I make clear, however, a point which the last paragraph of the review does not quite adequately cover? Dr. Taft refers to the "almost too successful way in which Miss Sayles has smoothed out and popularized the original records," adding "but those who have a technical interest in the material cannot but regret that the genius which inspired the original work could not have made the final interpretation and given them the lasting value which they deserve."

It should be clearly understood that, while the book was purposely prepared to give a popular presentation, the facts as stated are a faithful and accurate rendering of those in the original case records, with only such changes in names and other non-essentials as seemed necessary to prevent identification. The psychiatric interpretation is identical with that given in the records, or added in the course of discussion by the psychiatrists in charge, and the narratives as they appear have been approved in detail by both Dr. Glueck and Dr. Kenworthy.

GRAHAM ROMEYN TAYLOR

Executive Director, Joint Committee on Methods of Preventing Delinquency, New York

Eight Hours At Twelve Years

TO THE EDITOR: In the editorial on the Federal Child Labor Amendment in the April Graphic, there is an error to which I should like to call your attention. The statement is made that "12-year old boys and 14-year old girls can legally work 11 hours a day" in North Carolina. It is really not quite so bad as that. It is true that 14-year old children of both sexes can legally work 11 hours a day and 60 hours a week, but the clause covering the employment of boys from 12 to 14 years, during vacation and before and after school hours expressly states that they may not be employed more than 8 hours a day.

I have absolutely no desire to defend either the law or the attitude of the "states rights" people in opposing federal regulation of child labor, but I was sure that The Survey would not want this error to go uncorrected.

CAREY BATCHELOR

New York

Why Not Both?

TO THE EDITOR: In the May 15 Midmonthly, Lavinia Dock asks whether there is "any genuine cause for lasting satisfaction in the recent decisions on labor laws for women" by the United States Supreme Court. To her "these decisons do but seem to declare the error of legislating on lines of sex alone."

We do find lasting satisfaction in the recent unanimous decision of the United States Supreme Court upholding the New York State nightwork law for waitresses, because it sweepingly reaffirms that power of the states thus to legislate, which had seemingly been weakened by last year's adverse decision in the federal minimum wage case.

Women wage-earners demand leisure by statute. The court says, in substance, "You must first satisfy the legislature that the health of the women concerned is involved. We don't usually go behind the returns of legislative inquiries. But neither do we willingly let the legislatures interfere with freedom of contract except in the interest of health." The Court emphasizes especially the facilities possessed by the legislatures for ascertaining facts unattainable by the courts. One of the most glaring current facts is the vast and continuous inrush of women into industry.

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The Servants of Relief for Incurable Cancer

have got on well with their petitions for a large Fund to build a fireproof Rosary Hill Home at Hawthorne, Westchester County, N. Y., for destitute cancer cases, of all creeds and nationalities. $111,000.00 has been received in the last three years, and $59,000.00 has been expended in excavating, some building and furnishing of a first portion of the Home to hold 25 of the men and women already harbored in the old wooden Home; and $200,000.00 is needed to build the main fireproof Home for 100 persons. When it can be done depends upon the quick or slow response in donations of those who compassionate deplorable needs. Our first two large wards, with small rooms and kitchen, laundry and large well, are praised as a most cheerful and convenient beginning, on the fine hill adjacent to our present wooden house, occupied by our patients (numbering 45 or more at a time) for the last 23 years. All is warmly endorsed by doctors for the many windows and large spaces. For the peace and pleasure of these destitute invalids the piping for funds must go on, for no money is received from our poor; so do not, we implore, withhold the precious $1.00, nor the occasional meteor, a big sum, from a charity that cancer makes necessary today.

MOTHER M. ALPHONSA LATHROP, O.S.D.,
Treasurer.

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Miss Dock says: "How vastly more rational, more commonsense and more durably fundamental it would be to protect all youth horizontally instead of just certain groups of women laterally." We ask in reply "Why not do both?"

Miss Dock overlooks the fact that the federal child labor amendment has been faithfully promoted, and the New York State Child Labor Committee has been carried to its 21st Jubilee anniversary, largely by the work of the very people who join unweariedly with the organized women wage-earners to get by statute leisure and health for women, *and also the minimum wage laws which the courts are delaying but cannot ultimately prevent.*

Moreover when the machinists in Oregon obtained a ten-hours law for men, we successfully defended that also in the courts. We are for leisure by statute *now* for all wage-earners who want it. Women wage-earners want it now. Why make them wait until men want either exactly the same statutes or a Third Party? What sort of equality would that be?

FLORENCE KELLEY

General Secretary, National Consumers' League, New York

What Shall We Do About Poverty?

TO THE EDITOR: Here is something I wish The Survey and its readers would do. I deal with thousands of women through the country—clustering around the School Houses, Parents and Teachers, making up the motherhood of the country. These women are home manufacturers—of the votes of tomorrow. They make or unmake the mind of a Henry Cabot Lodge. They are the soil from which America grows.

Just now I am writing for them a small book entitled The American Woman's Task—To Lead the World Battle Against the Race-Destroyers. These destroyers are Disease, Poverty, Drugs, Liquor, Lawlessness, War. They are World-Destroyers and take the ground that any efficient battle against them must be World-Wide. I have been able with the help of experts to write accounts of where all these battles are today in the United States but one—the Battle Against the Race-Destroyer, Poverty.

This is a stickler. I wrote to twelve experts. Only one has sent an answer. He was a Single Taxer. It was odd because when I asked people fighting all the other destroyers to help me to put together matter for women on their cause—they flew to help. But Poverty is silent.

It looks as if we had not a Poverty Cause in the United States. I mean Poverty is not in the position that it is in England, Russia, Germany. England really sees Poverty as a horrid Entity that shall be razed.

Now Poverty is a horrid Entity that ought to be eliminated with the other Race-Destroyers. What ought the mothers of America to be teaching the children who will make tomorrow to do about Poverty? "The poor you have always with you," is that the only answer the fertile energy of America can make?

I now propose that The Survey ask its readers to send in answers to the question *What shall mothers teach their children to do to minimize the Race-Destroyer Poverty?*

ELIZABETH TILTON

Chairman, Legislation Committee National Parent-Teacher Associations, Cambridge, Mass.

The April Midmonthly Frontispiece

TO THE EDITOR: Thanks for this bit of art, but what are the fine points? Is it a man plowing? If so, where are the lines, with which to drive? The driver needs a whip, too—that right horse of the pair is loafing—see that sagging trace. Anyway he has all four feet on the ground—only the left horse is moving. But is it plowing? Maybe the forward part of the plow is a small howitzer, the driver's "tin derby" giving a suggestion of war. And what is that thing in the foreground—a parrot? Or maybe the famous woodcock—" 'Good God!' said the woodcock and away he flew!"

CHARLES DOBBS

Louisville, Ky.

The Social Worker as Prophet

(*Continued from page* 346)

will be looked upon as a new rung in the ladder of education. Emphasis will be placed, not exclusively upon the achievement, but rather upon the possibilities of education involved in the achievement. If the community is aware of the method by which it has achieved, it can achieve still more. Community organization will be reared with the conserved methods of accumulated accomplishments. Manipulation, "putting things over" will be seen as a negative, non-educative process in which only the manipulators acquire a doubtful skill and the community loses in self-respect. What needs to be organized is the process, not the people. The inter-relation of groups within the community constitutes its vital process, and it is this relation and inter-relation which demands recognition and organization. The shuttle may go back and forth forever without productive results if the needle is not adjusted to pick up the thread as the motion proceeds.

The present need is for numerous though modest experiments. Nearly all schematic forms of community organization have collapsed because of topheaviness. Modern communities are still chaotic, inarticulate conglomerates of unorganized processes. The beginning must be made at the bottom, not on the top. Social workers deal with these processes when chronic unadjustment results in acute cases of maladjustment. Their future technique must include methods for dealing with the total process of adjustment. Prevention can be accomplished only by means of forms of organization which are educative rather than mechanical.

Superficial pacification of conflict does nothing to remedy the real sources of conflict. Difference is the essense of life. The unlike, i. e., those who vary enough to accommodate themselves to a changing environment, survive. To minimize difference is to encourage mediocrity. The social genius will learn how to utilize difference without allowing differences to annihilate each other. The social worker of the future will be versed in a technique which will probably include the following steps:

a) Discrimination of differences with a concurrent discrimination of unities.
b) Encouragement of cooperation on the level of recognized unities.
c) A frank confrontation of the remaining differences with the aim of evaluation.
d) A resolution of the differences on the basis of a new activity.

This method suggests that every clash of differences should be viewed as an opportunity for lifting those differences to a new level. The conflict thus serves as a means for bringing about the integration of difference, which is merely another way of saying that new unities will be discovered in new activities. Differences will not be allowed to corrode into disuse, nor will they be permitted to continue as effectual barriers—as factors of permanent conflict.

The social worker lives in the environment of conflict and therefore his opportunities for resolving human conflicts into human creations are manifold. Again the social worker has been maneuvered into the position of an educator. Once more he may be viewed as the person in the community who turns all human experience into grist for his educational mill. His implements are not those of force and coercion, nor are they the pusilanimous tools of a mere pacifier. His are the human tools of the social inventor.

A tendency exists among timid scientists to regard objectivity as incompatible with prophecy. This point of view probably has its origin in the same confusion of thought which sets religion over against science. Prophecy predicts what human nature and human society may become, or rather what man may achieve. Science also predicts. Science is a method for solving problems—an orderly method which deals with objective facts. It is not a body of laws which determines limits. Rather it is a systematic method for explaining process. Without prophecy science soon becomes a dry determinism. Joined with prophecy, science becomes a continuous, questful journey into the fascinating unknown. The social sciences should

(*Continued on page* 371)

Many vocational opportunities are open to persons qualified for service in the industrial field. These include staff positions with state industrial commissions (in factory inspection, on workmen's compensation boards, and on minimum wage commissions) and with consumers' leagues, child labor committees, labor research bodies, and labor legislation groups. Appointments are also available as service workers, research experts, employment managers and personnel executives with mercantile and industrial corporations. Courses in Industry given by John A. Fitch and Ordway Tead provide training for direct service in these fields. Detailed descriptions of these courses will be sent upon request. The Summer Quarter starts June 16th; the Fall Quarter, September 29th.

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AMERICAN HOME ECONOMICS ASSOCIATION—Lita Bane, executive secretary, Grace Dodge Hotel, Washington, D. C. Organized for betterment of conditions in home, school, institution and community. Publishes monthly Journal of Home Economics: office of editor, Grace Dodge Hotel, Washington, D. C.; of business manager, 1211 Cathedral St., Baltimore, Md.

AMERICAN PEACE SOCIETY—Founded 1828, labors for an international peace of justice. Its official organ is the Advocate of Peace, $2.00 a year. Arthur Deerin Call, secretary and editor, 612-614 Colorade Building, Washington, D. C.

AMERICAN SOCIETY FOR THE CONTROL OF CANCER—Frank J. Osborne, exec. sec'y; 370 Seventh Ave. New York. To disseminate knowledge concerning symptoms, diagnosis, treatment and prevention. Publication free on request. Annual membership dues, $5.00.

AMERICAN SOCIAL HYGIENE ASSOCIATION—370 Seventh Ave., New York. To promote a better understanding of the social hygiene movement; to advance sound sex education; to combat prostitution and sex delinquency; to aid public authorities in the campaign against the venereal diseases; to advise in organization of state and local social-hygiene programs. Annual membership dues $2.00 including monthly journal.

CHILD WELFARE LEAGUE OF AMERICA—C. C. Carstens, director. 130 E. 22d Street, New York City. A league of children's agencies and institutions to secure improved standards and methods in their various fields of work. It also cooperates with other children's agencies, cities, states, churches, fraternal orders and other civic groups to work out worth-while results in phases of child welfare in which they are interested.

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COUNCIL OF JEWISH WOMEN—305 W. 98th Street, New York. Miss Rose Brenner, pres.; Mrs. Harry Sternberger, ex. sec'y. Promotes civic cooperation, education, religion and social welfare in the United States, Canada, Cuba, Europe.
Department of Immigrant Aid—799 Broadway. Mrs. S. J. Rosensohn, chairman. For the protection and education of immigrant women and girls.

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JOINT COMMITTEE ON METHODS OF PREVENTING DELINQUENCY—Graham Romeyn Taylor, executive director, 50 East 42d Street, New York. To promote the adoption of sound methods in this field, with particular reference to psychiatric clinics, visiting teacher work, and training for these and similar services; to conduct related studies, education and publication; and to interpret the work of the Commonwealth Fund Program for the Prevention of Delinquency.

NATIONAL ASSOCIATION OF CIVIC SECRETARIES—Walter T. Arndt, president, New York; Robert E. Tracy, secretary, 313 South Broad Street, Philadelphia. Purpose—To provide contact and interchange of ideas and information among professional secretaries of civic organizations. Annual meeting held with National Municipal League.

NATIONAL BOARD OF THE YOUNG WOMENS CHRISTIAN ASSOCIATIONS—Mrs. Robert E. Speer, president; Miss Mabel Cratty, general secretary, 600 Lexington Avenue, New York City. This organization maintains a staff of executive and traveling secretaries to cover work in the United States in 1,034 local Y. W. C. A.'s on behalf of the industrial, business, student, foreign born, Indian, Colored and younger girls. It has 159 American secretaries at work in 49 centers in the Orient, Latin America and Europe.

NATIONAL CHILD LABOR COMMITTEE—Owen R. Lovejoy, sec'y: 215 Fourth Avenue, New York. Industrial, agricultural investigations. Works for improved laws and administration; children's codes. Studies health, schools, recreation, dependency, delinquency, etc. Annual membership, $2, $5, $10. $25 and $100. Includes monthly bulletin, "The American Child."

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THE NATIONAL COMMITTEE FOR MENTAL HYGIENE—Dr. William H. Welch, pres.; Dr. Frankwood E. Williams, med. dir.; Dr. Clarence J. D'Alton, executive assistant; Clifford W. Beers, sec'y; 370 Seventh Avenue, New York City. Pamphlets on mental hygiene, nervous and mental disorders, feeble-mindedness, epilepsy, inebriety, criminology, psychiatric social service, backward children, surveys, state societies. "Mental Hygiene," quarterly, $3.00 a year; "Mental Hygiene Bulletin," monthly, $ .25 a year.

NATIONAL CONFERENCE OF SOCIAL WORK—Grace Abbott, president, Washington, D. C.; W. H. Parker, secretary, 25 East Ninth Street, Cincinnati, Ohio. The Conference is an organization to discuss the principles of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the Proceedings of the meeting, and issues a quarterly Bulletin. The fifty-first annual meeting of the Conference will be held in Toronto, Canada, June 25th to July 2nd, 1924. Proceedings are sent free of charge to all members upon payment of a membership fee of five dollars.

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NATIONAL FEDERATION OF SETTLEMENTS—Robert A. Woods, sec'y; 20 Union Park, Boston. Develops broad forms of comparative study and concerted action in city, state and nation, for meeting the fundamental problems disclosed by settlement work, seek the higher and more democratic organization of neighborhood life.

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THE SURVEY'S DIRECTORY

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The Social Worker as Prophet

(*Continued from page* 369)

reveal man as a fluid, flexible organism whose race is still to be run.

A pernicious separation has been injected between so-called pure science and applied science. The applied scientist is presumed to care for results and the pure scientist is presumed to care only for his science. Fortunately "pure" scientists are rare although the supposition that such beings exist is widespread. Most so-called pure scientists may be readily reduced to their human, pragmatic elements. When compared with the biological and physical sciences, social science appears lame and halting. Witness the efforts of Korzybski, James Harvey Robinson, and William Fielding Ogburn to explain the disparity between material and social progress! But, there is as yet no social science. There is only social guessing and mollifying social prophecying. The chief deficiency of what goes by the name of social science is its utter lack of experimental methods. Painstaking surveys are conducted for the purpose of finding out the status of a particular social group. By the time the laborious statistical conclusions with their scarifying formulae to eliminate error are published the group has passed on to a new adjustment. But who dares to venture a prophecy of the possible results of a new method for meeting the new situation? Who dares to regard life as an experiment and social science as the accumulation of empirical data? Who possesses the courage to suggest that social values are evolutionary and must emerge from the comparative results of experimentation?

Prophecy is, perhaps, here used in an unaccepted sense. Certainly it is not implied by the foregoing that the social worker should become a mere proclaimer of new ideals and new values, a preacher of the doctrine of what might have been, or of what might be. On the contrary, the implication is that the social worker shall join his science with his faith; that he shall free himself from the bondage of laws by immersing himself in process; that he shall talk less about democracy and progress and exert more real effort in experimentation; that he shall be less a mumbler of words and more a doer of daring deeds.

Prophecy as a Group Process

In the simpler days of civilization prophets rose up from the people and proclaimed the doom or the glory to come. This is not our hope for the future. Those who look longingly toward the horizon for the appearance of the "great man" who, it is hoped, will lead us out of the wilderness are doomed to disappointment. Life has come to be so tightly interwoven by material technologies that it is no longer possible for the great leader, single-handed, to wield power over the docile mass. The prophet of the future will come up, not *from* the people, but *with* the people. His will not be a voice crying in the wilderness, but rather a voice joined with other voices, an activity joined with other activities, in a cooperative attempt to solve a mutual problem. He will not be the orator graced with the tricks of securing mock-consent by crowd-methods, but rather the participator in discussion who knows how to evaluate the worth and the contribution of all who share his life and interests. It will never be possible to hide his light under a bushel since he will be an integral part of the bushel.

Experimental bases of prophecy, so sorely needed to rid us of a baffling determinism and to restore faith in our capacities, cannot be established by means of mass movements. Social workers must be content to work with small groups. A consumer's cooperative group here, a labor union there, and a parent-teacher association at another place—so humble must be the beginnings—and humbler still, perhaps, since it is not the size of the experiment that matters, but the process. If two people can perform a cooperative act today which was impossible yesterday and can also understand the method by which the act was performed, they will have created progress. They may still eat the same food, wear the same clothing, and live in the same house, but something will have happened to their minds and their spirits which lies at the roots of all real human achievement.

The social prophet is then the great experimenter, and no single group in modern life possesses greater opportunities for playing this refreshing role than social workers. The dough of life is soured but it needs only this creative yeast to change it into the bread of life.

Much of what has been written in these essays has been pointedly critical. The logical inference is that social workers stand in need of new adjustments. It is not a pleasant task to lay emphasis upon negatives. If time and space permitted, it would be possible and desirable to soften some of the criticisms and to explain them in terms of natural cause-and-effect sequences. These three papers constitute nothing more than an outline or an approach to the consideration of the relation of the social worker to his community. It is hoped that the positives outweigh, if they do not out-number, the negatives. The aim has been not to lay undue stress upon the deficiences and the inadequacies of social work and social workers, but rather to begin the task of laying the foundation for changes in attitudes and techniques which will lead in the direction of renewed effectiveness and spirit. Such renewal cannot, however, take place unless the courage exists to face the negatives with candor. Redemption begins with recognition of error.

E. C. LINDEMAN

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Copies of the above may be obtained from the author, c/o Box 73, University of Chicago. The complete set of four for One Dollar, including postage.

COOKING FOR PROFIT, by Alice Bradley, describes home-study course, which includes catering, tea room, cafeteria and lunch room management. "51 Ways to Make Money" free. Am. School of Home Economics, 5778 Drexel Ave., Chicago.

REPARATION. Part IV, Proposals for Settlement; Part V, The Dawes Report. World Peace Foundation, 40 Mt. Vernon Street, Boston. Price 5 cents each.

"CHILDREN IN NEED OF SPECIAL CARE," by Lucile Eaves. Study of children of broken families, based on records of Boston social agencies. Order from the W. E. & I. U., 264 Boylston Street, Boston, Mass., Price $1.25 postpaid, cloth.

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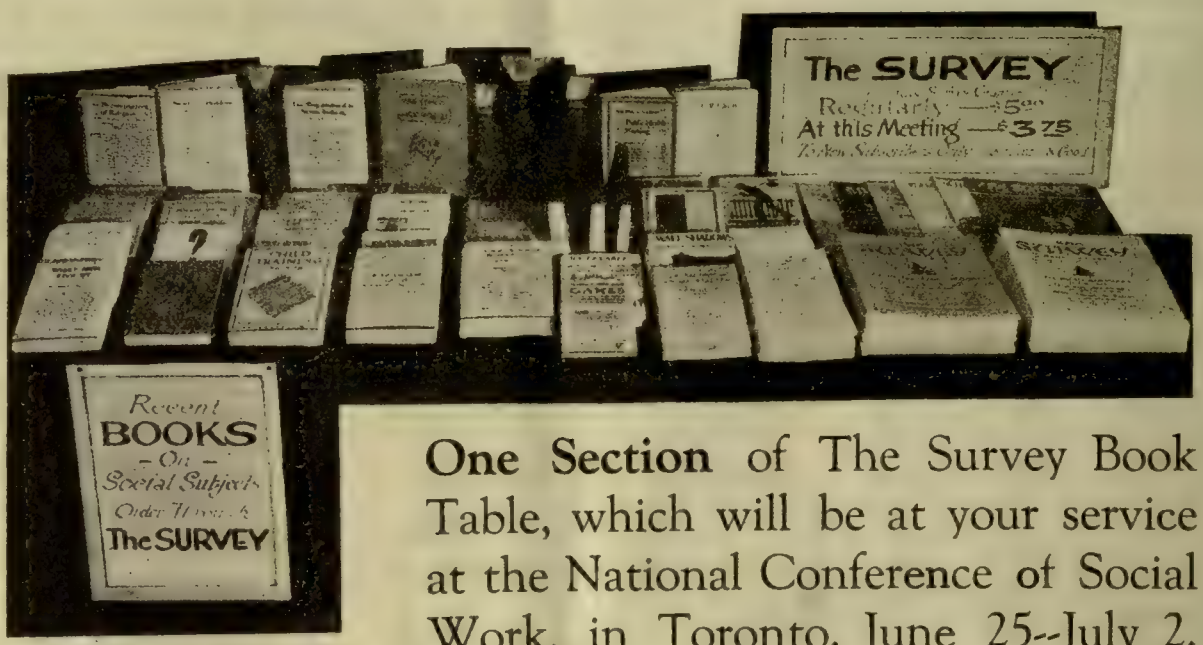

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THE SURVEY

GRAPHIC NUMBER

By Hendrik Willem Van Loon

LET HER RING!

The Web of Espionage: *Richard C. Cabot*

Giant Power and the Miners: *Robert W. Bruère*

Petersburg, Plus: *Geddes Smith*

Why Gloom? *Samuel McChord Crothers*

Does Fundamentalism Obstruct Social Progress?

YES,—Charles P. Fagnani

J. Gresham Machen,—NO

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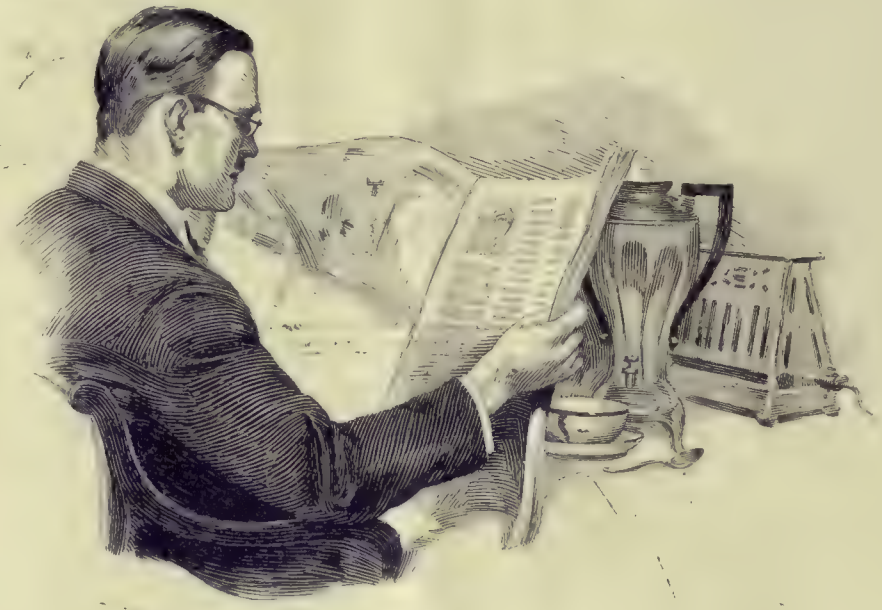

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Rivers that now furnish power for great mills once ran wastefully away. Not in the United States alone, but all over the world, equipment made by the General Electric Company is transforming idle rivers into hard-working servants.

GENERAL ELECTRIC

THE SURVEY, published semi-monthly and copyright 1924 by SURVEY ASSOCIATES, Inc., 112 East 19 Street, New York. Price: this copy 30 cts.; $5 a year, foreign postage, $1 extra. Changes of address should be mailed us two weeks in advance. When payment is by check a receipt will be sent only upon request. Entered as second-class matter, March 25, 1909, at the post office, New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at a special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918. President, Robert W. deForest. Secretary, Ann Reed Brenner. Treasurer, Arthur Kellogg.

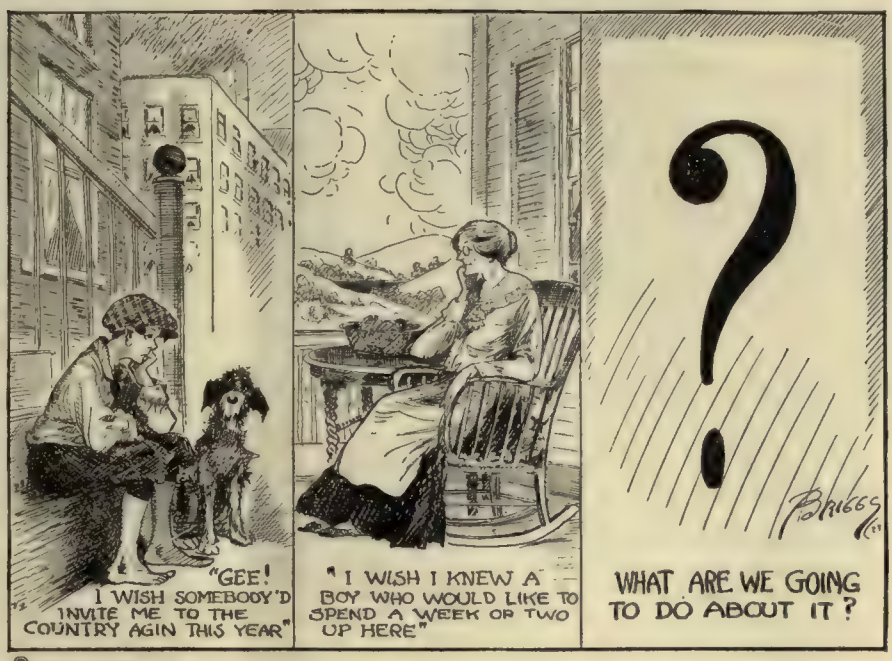
"...needs a friend"

THE famous cartoons "When a Feller Needs a Friend" are familiar to millions of newspaper readers. You will find *this* "feller" wherever there are children of the poor cooped up in squalid quarters.

The Fresh Air Funds organized by newspapers and other kindly folk are doing a splendid work in getting children out of the city and into the country. They need your help.

Find out what is being done in your community to give these poor, pinched, nature-starved children the happiest time of their lives. If a Fresh Air Fund has been started give it your heartiest support. But if nothing of the kind is under way won't you ask your favorite newspaper to help start a Fresh Air Campaign? They know all about the work that other big newspapers are doing. Don't wait. There is not a precious minute to lose—the Summer will slip away so fast.

If you live in the country will you share your home with some poor child this Summer—even for two weeks? Your own newspaper undoubtedly knows of boys and girls who need just the help that


"GEE! I WISH SOMEBODY'D INVITE ME TO THE COUNTRY AGIN THIS YEAR"
"I WISH I KNEW A BOY WHO WOULD LIKE TO SPEND A WEEK OR TWO UP HERE"
?
WHAT ARE WE GOING TO DO ABOUT IT?
BRIGGS

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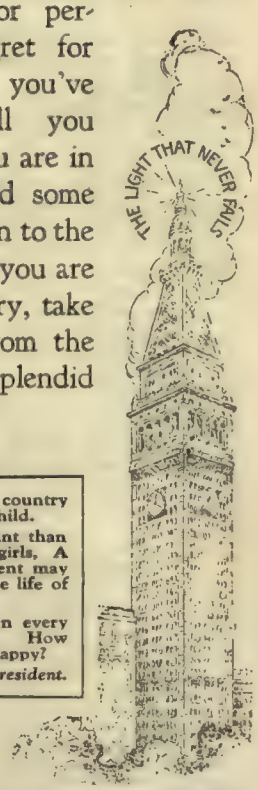
you can give. Poor youngsters—it will be the first time that many of them have seen a green field or brook or real woods. Fire escapes, burning hot side-walks, brick walls—these are the wretched substitutes for trees and flowers that they have known. The gratitude of the boys and girls who are taken into private homes is pathetic. It is usually their first glimpse of a real home.

If you have children of your own think what it would mean to see them drooping and withering in the stifling heat of dark airless rooms all Summer, playing tag with death in truck-jammed streets.

In memory of your own happy childhood—or perhaps in regret for the fun that you've missed—will you help? If you are in the city, send some needy children to the country. If you are in the country, take them away from the city. It is a splendid thing to do.



One great metropolitan newspaper claims that it can send a child to the country for two weeks for only $7. The same newspaper figures that last year it gave the children of its city more than 500 years of happiness! 14,000 children were given fresh air vacations—two weeks each; 6,000 were placed in the camps maintained by this newspaper and 8,000 were sent to private homes. But there were 35,000 applications for these 14,000 places—less than half were taken care of.

The children were selected by the welfare workers of hospitals, schools, settlement houses, clinics, dispensaries, day nurseries, probation societies, orphan asylums and other welfare and health organizations.

The boys and girls were given a critical physical examination before they were sent off. Careful record was kept of a certain group of these children and it was found that the average gain in weight at the end of a two weeks' stay in the country was nearly five pounds for each child.

No social service is more important than this of building healthy boys and girls. A vacation in the right environment may mean a permanent change in the life of a child.

This is the time of the year when every boy and girl "needs a friend". How many youngsters will you make happy?

HALEY FISKE, *President.*

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Survey Graphic: March

Giant Power

Forecasting social changes as sweeping as those ushered in by the Industrial Revolution

Edited by ROBERT W. BRUÈRE

FROM the journalistic standpoint, the nut we are trying to crack in the SURVEY GRAPHIC is to interpret serious subjects in a way which is as engaging as it is authentic and so to get them "over" to new reaches of the general public.

The formula we have hit upon in our special numbers is chuck full of promise. Both our Giant Power number (March) and our Mexican number (May) ran into editions of 30,000 copies; we have scarcely more than 1,000 copies of either edition left. In one we interpreted to the layman an engineering development big with human consequences; in the other the racial and social struggle of a neighboring people. Compared with successful general periodicals the editions were small, compared with the circulation of comparable books, reports, or findings they are a bit of a miracle.

Last month the United Mine Workers of Illinois ordered 800 copies of the Giant Power number to be placed in the hands of every delegate to their recent convention. A similar order came from the Pennsylvania Giant Power Commission at the time the issue appeared. Altogether over 10,000 copies have been disposed of by individual sales and quantity orders.

To secure still more widespread use of the material we sent advance press sheets to a large number of newspapers and a series of column stories to a selected group:

Giant Power

The Coming of Giant Power—*by Robert W. Bruère*
What Giant Power Means—*by Gov. Pinchot of Pennsylvania*
The Stake of the Public—*by Governor Smith of New York*
The New Interstate Treaties—*by Secretary Hoover (interview)*
The Case for Federal Control—*by Philip P. Wells*
Our Wasted Rivers—*by Henry Ford (interview)*
Giant Power Summed Up—*by Morris L. Cooke*

The New York World gathered these into a sheaf on a single page of its Sunday edition. They were published serially by the Columbia, S. C. State, the Utica Daily Press, the Syracuse Post-Standard, the South Bend Tribune, the Willimantic Chronicle, the Wilkes-Barre Record and the Nashville Tennessean. Altogether the circulation of these newspapers mounts up to a million copies. In addition articles were quoted at length by the following newspapers:

New York Times, Oakland Tribune, San Francisco Examiner, Manitoba Free Press, Manchester Guardian, London (Canada) Advertiser, New York American, Sacramento Bee, Detroit News, Birmingham Herald, Boston Globe, Oswego Palladium, Pittsburgh Post, St. Paul Pioneer-Press, Troy Times, New Bedford Standard, Asheville Citizen, Albany Knickerbocker Press, Lincoln Star, Wheeling News, Pittsburgh Gazette Times, New York Telegram, Sacramento Union, Cumberland News, Greensboro News, Greenfield Recorder, Dallas News, Dallas Herald, Brooklyn Standard Union, Los Angeles Examiner, Boston Herald, St. Louis Star, Altoona Tribune, Pawtucket Times, Winnipeg Free Press, Wilmington Every Evening, Minneapolis Tribune, Minneapolis Star, Milwaukee Journal and the Easton Express.

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Survey Graphic: April

The New Pied Pipers

by NEVA R. DEARDORFF

the result of a staff inquiry among children's institutions ranging from Girard College, founded by the financier of the War of 1812, to Hershey with his $60.000,000 benefaction and the plunge of the Order of the Moose into the field of ancient orphanage endowments.

Dr. Neva R. Deardorff, well known to social workers in Philadelphia, has just completed an important study of five great children's institutions—three of them in Pennsylvania. Her conclusions are in line with the modern view that even the best of institutions are not a wise substitute for parental and home care and will be thought-provoking.—*Philadelphia Public Ledger.*

Here you see the problem which donors of great schools must face. If they make their cottages à la Pennsylvania Dutch, as at Hershey, they draw the criticism that horses, cattle, swine and poultry fare better. But if they erect architectural beauties, lo and behold they eat up too much revenue and some of the girls must be housed in private homes. Truly, the philanthropist must walk a chalk line.—*Philadelphia Inquirer.*.

(700 *copies were ordered by officers and board members of children's institutions and societies.*)

Dr. Deardorff's article is well worth careful study by every one interested in child welfare work.—CHILDREN'S AID NEWS, *Children's Aid Society of Pennsylvania.*

The series of articles on the treatment of orphan children is illuminating and has to my certain knowledge set one board of managers to studying conditions from an entirely new angle.—ALBERT KELSEY, *architect.*

Since I read Dr. Deardorff's "Pied Pipers" of the Survey Graphic, it has been very much in my mind. It seems to me that it is far too valuable a contribution to be allowed to reach only the social working group. SARA E. LAUGHLIN, *Parish School Counselor, Cathedral School, Philadelphia.*

I read with a great deal of interest your articles comprising the New Pied Pipers. It occurred to me that you might be interested in knowing that this home is trying to give its children a normal environment.—SAMUEL S. SOLENDER, *superintendent, Jewish Orphan Home, Rochester.*

The whole article is a stunning piece of work.—ELLA F. HARRIS, *American Child Health Association.*

Miss Deardorff's article affords a very accurate picture of institutional life and is, in my opinion, eminently fair. It is interesting from the first word to the last.—FRANKLIN THOMAS, *superintendent, The New York Orphanage.*

I consider it the best thing on the subject.—MARTHA P. FALCONER, *American Social Hygiene Association.*

I enjoyed immensely your article entitled, The New Pied Pipers. —JACOB BILLIKOPF, *Federation of Jewish Charities of Philadelphia.*

We are enclosing herewith check for $3.00 for which kindly send us twelve copies Dr. Deardorff's article "The New Pied Pipers."—CARROLL H. LEWIS, *superintendent, The Children's Home, Cincinnati.*

Please deliver to Mooseheart Governors, Mooseheart, Illinois, 25 copies of the Survey, issue April 1, 1924, at $ .30 (or less).—*Mooseheart, Loyal Order of Moose.*

Homes-Wholesale and Retail

If you have a friend who is interested in an old style orphanage or who might—Heaven help him—leave his money to found another, let us send him Dr. Deardorff's article and the article (p. 382) on placing out children in homes.

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Survey Graphic: May

Mexico--A Promise

Edited by FRANK TANNENBAUM

"OF the many distinctive contributions by the SURVEY GRAPHIC," says the National editorially, "none exceeds this issue in richness and variety." The Review of Reviews featured the number among its "Leading Articles of the Month;" the Literary Digest spread text and illustrations over the better part of three pages. The Lexington Herald, the Kansas City Times, the New Orleans Item, the Louisville Courier-Journal, the Boston Transcript, Kansas City Star and the Buffalo Times were among the papers which quoted extensively. The New York World made a full page Sunday feature of it. Of special interest is editorial comment in three Texas papers: the Galveston News, the Houston Post and the El Paso Times. To quote the El Paso Times:

The Survey at the beginning of the month published a number devoted exclusively to Mexico. As an expression of the aims and acheivements of the Obregon administration, the series of articles by prominent Mexicans and by sophisticated American observers is well worth the study of any American interested in Mexican problems. He may not agree with all the ideas expressed, but the ideas and the social and intellectual forces now in charge of Mexico's destinies are there for his instruction. On the artistic side, with its wealth of drawings by the remarkable contemporary school of Mexican artists, the number is a delight.

The Foreign Press Service sent out a two-page digest in its out-going pouch to correspondents and newspapers throughout the world.

May I tell you—what no doubt you have already heard from a great many others—how remarkable a production your May number of The Survey was? From every point of view it was excellence itself. The information it contained, the illustrations, the spirit that pervaded the whole number were most fine. The good that will be accomplished in the interest of international understanding of course appeals to me as of particular value. I wish I had a large sum of money which I might invest in buying copies and distributing them where I know they would do most good. The May number of The Survey should be in the hands of every American teacher of History and of International Relations in our high schools and colleges. You have done a splendid service, and I congratulate you most heartily.—STEPHEN P. DUGGAN, *director, The Institute of International Education.*

I am writing to compliment you upon the Mexican issue of The Survey. I am sure it will do much to dispel a great many unfortunate illusions about the people and government of that country.—CHESTER M. WRIGHT, *English-Language Secretary, Pan-American Federation of Labor.*

Congratulations, both as to substance and as to illustrations and general appearance. We shall be pleased to distribute the number of copies to which we have subscribed.—PETER H. GOLDSMITH, *director, American Association for International Conciliation.*

The discussion of things Mexican seems to me varied, interesting, and singularly complete.—ELLERY SEDGWICK, *editor, The Atlantic Monthly.*

The Mexico number is handsome and interesting.—B. W. HUEBSCH.

Neighbors to the South

Every Mexican consulate in North, South and Central America and Europe has had a bundle of copies of our Mexican issue, ordered by wire by the Mexican Government so soon as the issues reached Mexico City.

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Survey Graphic: June

Home Missions

Do they raise money for one thing—spend it for another?

an article entitled

What the Left Hand Doeth

by FRED EASTMAN

former secretary of the Education work of the Presbyterian Board of Home Missions.

YOUR article "What the Left Hand Doeth" . . . speaks out of my own heart. . . . Let me congratulate you on your frank discussion of this highly important question; it seems to me to be the next big job for the laity to tackle in ALL denominations. . . . More laymen will enlist their interest if more frank articles appear which are written in the spirit of fairmindedness, as is your article.—CARL F. KECK.

I heartily sympathize with your denunciation of the waste of Home Mission money.—ALVA MARTIN KERR, *editor, Herald of Gospel Liberty.*

What a timely article is your "What the Left Hand Doeth." It will cause a lot of reflection by the makers of other budgets than Home Mission money. Your New York Chart reminds me of a town I stumbled into years ago, hidden in the Catskills: one long street, with the village store at the end. I think its name was "Big Hollow." I interviewed the village blacksmith and asked what all the churches were doing, but he told me that two of them belonged to the same faith—and the few dozen parishioners of these two churches did not speak to each other, so warm was the competition.—HENRY G. LEACH, *Editor of The Forum.*

I am very thankful that somebody has at last come out and told the unvarnished truth about the situation. . . . I want you to know that there is one man here in the city who agrees with you absolutely and backs you up in your statements as a result of his own personal experience.—TRUMAN A. KILBORNE (*a Presbyterian Minister*).

You are dead right in protesting against the plan of appealing for money for purposes for which the money is not used and in advocating in strongest terms the reform of the system which is responsible for this practice.—ANTON T. BOISEN (*a Congregational Minister*).

You have done the Christian Church a truly great service by your frank, temperate and deeply moving article.—E. C. CARTER.

One of the most easy, and at the same time most useless, frames of mind to get into is that of impatience with a person, an institution or a movement, in the process of improvement, because improvement is not faster. The ills of church-competition, here pointed out, have been noted and pointed out before. Improvement long since set in, has already gone far, and is still in process. No one can dismiss all sectarianism overnight.—ALFRED WILLIAMS ANTHONY (*former secretary Home Missions Council*).

Thank you most heartily for your article in the June Survey "What the Left Hand Doeth." . . . My Committee on Cooperation in States and other Areas recommended, and the Home Missions Council adopted in January the recommendation, that all Home Mission boards be urged to concentrate on ONE-CHURCHED and UNCHURCHED communities. That, of course, is getting after the matter on the positive end.—L. C. BARNES, *American Baptist Home Mission Society.*

Give Him a Piece of Your Mind

For the frivolous friend, the wayward parent, the unworldly person—for any one who might profit by a better understanding of mankind and its curious and interesting ways, a subscription to SURVEY GRAPHIC will put your arguments clearly.

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1914—1924

Midsummer marks the tenth anniversary of the outbreak of the World War and we hope to do our part through the August Survey Graphic to help make the anniversary an occasion for searching thinking:

What the Ten Years Have Taught Us

by MAJOR GENERAL HENRY T. ALLEN
MAJOR GENERAL JOHN F. O'RYAN

We have turned to two outstanding American army men who courageously and constructively have challenged public attention to the need for taking steps, while the generation that fought the World War is with us, to prevent its recurrence—high officers who from the coign of their military experience lay their charge on the statesmanship and the citizenship of the great nations of the world, and of America in particular.

In putting to them the question—What the Ten Years Have Taught Us—we have asked them to make their answers concrete, personal, outspoken, bringing out the deep convictions which they have distilled from these war years and the experience lying back of those convictions. Are old style diplomacy, secret understandings, huge military establishments, universal service—the war system which broke down (or broke out) in 1914, the way out? If not, what then? Where should fathers, mothers, ex-service men, forward-looking men and women take their stand?

Disarmament and Security

by JAMES T. SHOTWELL,
director of the Division of Economics and History,
Carnegie Endowment for International Peace.

On June 17 the Associated Press carried this dispatch:

> Geneva: Official discussion of control and reduction of armaments suddenly took on an American angle here today when the Council of the League of Nations, in private session, voted to distribute to all the Governments represented in the Council a report on limitation of armaments being prepared by two American experts, Professor J. T. Shotwell of Columbia and General Tasker H. Bliss of the American peace mission at the Paris conference.

The draft treaty of disarmament and security now being considered by the League is described by Dr. Shotwell as the first attempt "to prepare a treaty that could actually give us an outlawry of war and one which, at the same time, safeguards the United States, and, in fact, every national sovereignty." Dr. Shotwell will interpret the American proposal in the August Survey Graphic. Collaborating in its preparation were the following:

GENERAL TASKER H. BLISS, American representative on the Supreme War Council;
GENERAL JAMES G. HARBORD, former Chief of Staff of the American Army;
F. P. KEPPEL, former Assistant Secretary of War;
DAVID HUNTER MILLER, legal adviser to the United States Government at the Paris Peace Conference;
ISAIAH BOWMAN, executive head of the technical experts of the American delegation at Paris;
JAMES T. SHOTWELL, member of the American delegation and a commissioner of the Labor Section of the Treaty;
JOHN BATES CLARK, former Director of the Division of Economics and History of the Carnegie Endowment;
HENRY S. PRITCHETT, president, Carnegie Foundation;
JOSEPH P. CHAMBERLAIN, professor of International Law at Columbia University;
STEPHEN P. DUGGAN, director of the Institute for International Education of the Carnegie Foundation.

The Toronto Conference

For the first time in many years the National Conference of Social Work meets outside the borders of the United States. The sessions are being held this year in Toronto. The Conference is now in session. It will be interpreted in the Survey Midmonthly for July:

WHAT THE CONFERENCE BROUGHT TO CANADA

by Prof. J. J. DALE of Toronto University

WHAT CANADA BROUGHT TO THE CONFERENCE

by HOMER FOLKS of New York, twice president of the Conference.

A general story of the gathering by GEDDES SMITH, associate editor of the Survey; and reports of section meetings, kindred group meetings and the like through the collaboration of many of those participating.

THE SURVEY

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The Gist of It

FOLLOWING his war time service in France, Dr. Richard C. Cabot was called to the chair of Social Ethics at Harvard, and there he has made a study of espionage as a canker in human relations (p. 379). Dr. Cabot is known as the founder of hospital social service, as an authority on the heart and as a writer of charm and insight. His "What Men Live By" is one of the most buoyant and stimulating of volumes.

OUR joy when the handicapped wins the race—that is the emotional essence Miss Ross distills from the dispassionate and thorough study of 910 foster children made by the New York State Charities Aid Association. Not that this study establishes any dogma in the long controversy over heredity, but it does offer testimony as concrete, perhaps, as is possible with our present knowledge of the direction of the variable winds of human conduct (p. 382).

LIBERALISM and fundamentalism are not usually coupled in our minds or speech; we are more likely to classify the fundamentalist with the standpatter. Not so Dr. J. Gresham Machen (p. 391), who sturdily defends fundamentalism with one hand, while he just as valiantly opposes censorship legislation with the other. With his feet firmly planted in religious conviction, he stands firm to meet the winds of opinion and to look interestedly at all that comes over the horizon—a privilege he would share with fellow humans. Dr. Machen interrupted his teaching at Princeton Theological Seminary to serve overseas with the Y. M. C. A. during the war. He is the author of "The Origin of Paul's Religion," "Christianity and Liberalism."

DR. CHARLES P. FAGNANI, on the other hand, is like to look just as critically at fundamental religious beliefs as is Dr. Machen to survey tolerantly other branches of thought (p. 389). His students at Union Theological Seminary may forget much that they learn at that school of prophets, but they will remember his brilliant wit and keen observation. To them he is also a professor of humanity. He may not admit to the label "Modernist," but one thing is certain—the Fundamentalists won't have him in their camp!

WITHIN a month following the Giant Power Number of Survey Graphic (March) the press announced the affiliation of a group of power producing systems in Pennsylvania, West Virginia, Ohio. The fight over Muscle Shoals has been a major issue before Congress: our June Graphic told of the Los Angeles municipal campaign—a civic struggle over water, light and power—and the drive before Congress for the Swing-Johnson bill for a dam at Boulder Canyon on the Colorado. Within the past month, interest shifts to the Mississippi Valley; enter the mine workers of Illinois with their proposal for Giant Power development as a constructive move for a great coal district flat on its back; faced again with the great human problem of the bituminous fields—with unemployment and all that the broken work-year of the miners means to households and communities. Our Giant Power number was conceived and executed by Mr. Bruère, industry editor of The Survey, who, as director of the Bureau of Industrial Research, has for several years specialized in investigations in the coal industry (p. 399).

CIVIC rejuvenation—by the shop committee of the town's principal industry—is the text of James Myers' story of a by-product of employee representation (p. 401). Mr. Myers went to the Dutchess Bleachery as executive secretary of the Board of Operatives. So he has watched and helped to guide this experiment in industrial democracy through its development into one of the most progressive and successful partnership plans in America. Part of the story he tells here. Much more of it he tells in "Representative Government in Industry," which Doran brought out this spring.

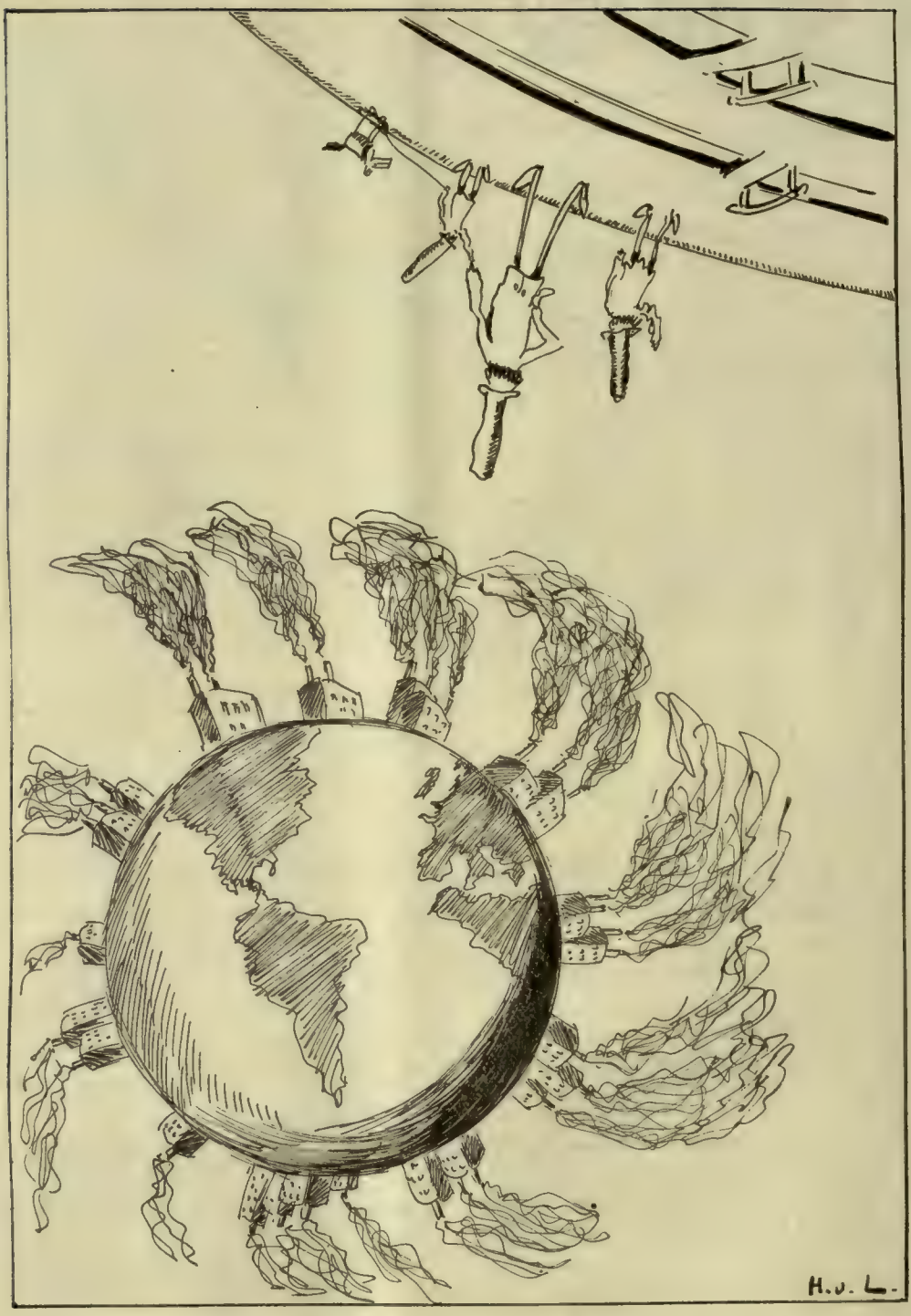
CIVIC rejuvenation—from within the city itself, is the story of Petersburg, Plus. Rumors of new doings in Petersburg had been floating around the Survey office for some time. So persistently that the Managing Editor of Survey Midmonthly, notebook in hand went down to see for himself—to find out, too, why we should tell about Petersburg rather than Peoria, for instance, or Mobile (p. 406). Other American cities have refreshed their government under the city managership plan; but Petersburg has accomplished that—plus.

"TO play in the band as drummer-boy for the army of social workers, that is one thing I should like to do," wrote Samuel McChord Crothers after reading Alexander Johnson's "Adventures in Social Welfare," and it is as drummer-boy that he plays a quickstep for the profession in this number (p. 404). Dr. Crothers is at once the most whimsical and truest expression of the tradition of the great New England essayists, and in his ministry at Cambridge has shown an unusual faculty of understanding the every-day problems of ordinary people.

UNIVERSITIES of Toronto, where he received his first medical degree, of Leipzig, Munich and Berlin have given toll from their scientific storehouses to Dr. Lewellys F. Barker (p. 415), whose independent research has in turn enriched the medical knowledge of the world. His counsel is sought not only in America, but abroad. His Atlantic City address will make for understanding of the human problem underlying a Chicago tragedy.

MANAGER of a thousand-acre farm in Vermont, business manager of the World Tomorrow, case worker in Chicago and newspaper writer in New York—behind all the contacts of a rich and varied life, Mrs. Parsons has found people (p. 412).

MR. HACKETT'S article in this number (p. 386), the third of his series, serves as a prologue to ring up the curtain of the joint meeting of the League and the International Labor Office to be held in Geneva in late August, and to the September meeting of the Assembly. Mrs. Cornelia S. Parker, whose spirited impressions of the last International Conference were published in the December Midmonthly will again cover the meeting for The Survey.



Hendrik Willem Van Loon

FIRST MARTIAN KID: Why is the world so full of smoke and dirt?

PA: People are making things.

SECOND MARTIAN KID: To use them?

PA: No! To make them.

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Spies

By RICHARD C. CABOT

MOST of us have never had any special reason to think about the existence of spies except in the time of war; for example during 1917, when terror or hysteria about German spies took some hold on most of us. We have heard of ante-bellum Russia as a nation honeycombed by spies. The indignation of Mr. Pickwick's cabman at that gentleman's noting down his conversation, indignation venting itself in expletives against *"informers,"* shows how in the England of Dickens' time there was a haunting suspicion that spies were at work everywhere. But in this country certainly we have not thought of spy-systems as necessary in peace. We hear of detectives, publicly or privately paid to run down criminals, but we have thought of detective work as limited to particular emergencies—war and crime. To most of us the use of spies except in war and to detect crime comes as a new idea.

I remember how astonished I was on reading William Hard's article in the New Republic for April 7, 1920, on the use of *labor spies* in Passaic, New Jersey. I suppose that most of those who read this article never heard of a spy system unrelated to war or crime until 1920 or later. We had not thought of this country as mixed up in such matters. We had thought of them as characteristic of backward or autocratically governed nations such as Russia. [We should like to say that they are utterly un-American. But unfortunately we cannot do so. Indeed there seems to be evidence that the use of spies in industry is commoner in this country than anywhere else, certainly commoner than in England.]

In the infusion of spies into the world of politics I imagine that other nations have antedated us. Certainly the French police have long been said to keep an eye upon the doings of their public men and to maintain a *dossier* or record of each, a practice quite unlike anything that we have supposed necessary or desirable. But since the war one has heard more and more about the presence of spies in Washington, D. C. Some innocent individuals known to me have become aware on first moving to Washington that they were being watched, though they had no idea why.

There is no question, then, that in the field of politics and of industry the use of spies employed in order to *"get something"* on an individual not reasonably suspected of any crime, is a common practice. Many of us scout altogether the idea that spies are used in social work, yet the results of a circular relating in part to this subject and answered by seventy social workers in different parts of this country during 1924 leaves me with the impression that something which I should call a spy system is not uncommon in social work.

The Web of Espionage

WE had a debauch of propaganda during the war; the practice has been whipped to pieces a good deal by the winds of public discussion since. But we also had a bad attack of espionage—expansions of the military intelligence and secret service, coupled with underhand combings by all sorts of private organizations (the "patrioteers" have been notorious offenders); and this seems to have spread out like an evil runner. Whatever else the recent congressional investigations in Washington have done, they have laid bare some of these tendrils which it is to be hoped will wither with exposure to daylight. Dr. Cabot follows through these more obvious forms of espionage to evidences of their ramifications in our every day human relations—a cancerous growth which he deals with not as a doctor of medicine but as a professor of Social Ethics.

LET us begin by considering the general ethics of espionage. Most of us assume that it is necessary in war and that if war is ever right the spy system as a necessary part of war is as justifiable as the war itself. It was not until after the Franco-Prussian war of 1870 that the widespread use of spies in time of peace as a way of preparing for the next war came to be generally known. It then came out that one of the reasons why Germany was able so swiftly to conquer France in 1870 was

* See The Survey Midmonthly for April.

because she had so thoroughly honeycombed with spies all the possible ways along which she might penetrate France, gaining beforehand the minute information necessary for a rapid advance. Even those of us who regard war as occasionally the lesser of two evils and the spy-system as a necessary part of this evil, begin to see hideous possibilities in that system when we realize how it may infiltrate a country in time of peace so that no one can be sure of his neighbor. Our toleration of the spy-system in war and in the detection of crime rests upon its being *something occasional, an exception to be banished as soon as the crisis is over.* It involves of course, treachery, the systematic and extensive deceit of an individual by those whom he trusts. But this treachery, if it once gets loose, so to speak, from the cage in which we hope to confine it in times of war or criminal pursuit, is not merely contrary to decent morality, but renders all civilized life impossible. For everyday human relations, our business, our family life, our recreation, our meals, our sleep and our transportation depend on our ability to trust our fellows. If we could not trust those who prepare our food, we should have to work out elaborate systems to prevent poisoning or else confine our diet to a few foods, like eggs, into which it is difficult to introduce poisons. In medieval Italy and (as certain customs still show) among the races of men called uncivilized, men have had to be constantly on their guard against poisoning. What a load of suspicion, uncertainty, and worry would be fastened upon us if once we began to suspect our fellow-beings in this very fundamental part of our existence, our nutrition.

It is a commonplace that business rests upon confidence and that in countries where one cannot trust those with whom one deals, operations involving credit become impossible. But all large-scale modern business depends upon credit, so that if we cannot trust those with whom we deal we have to give up dealing with them. Your confidence in the safety of the building in which you are when you read this article, or of the conveyance in which, if you are sufficiently hurried, you may be reading it, depends on your belief in the veracity and reliability of certain inspectors and workmen whose carelessness or ill-will might at any time be the death of us. I adduce these commonplace examples to show that whatever breaks down the degree of confidence which we now enjoy in dealing with our neighbors retards the carrying out of all desires, good or bad. That is what I mean by saying that it is deeper than any other question of ethics.

Confidence in each other is at the root of the whole voluntary life of man.

NOW the spy-system rests upon the violation of confidence. A spy or a detective is a person who gains peoples' confidence and secretly reports their doings to someone else. Of course a policeman is not, in the ordinary sense a spy. His uniform and his recognized beat and profession constitute him a public guardian who like the watchman of a building at night is there to prevent crime but without secrecy. Like a cash-register he guards property, yet without deceiving anybody. The criminal detective, on the other hand, deceives the actual or suspected criminal in order to entrap him and get him into the hands of the law. But the life of society, outside of the field of war and the detection of crime, depends upon a certain minimum of good will and reliability in the relations of man and man. Detectives may be necessary. To most of us it seems as if they were necessary. But at best they are here a necessary evil, something that we want to have done with as soon as we can. Why? Because almost everything that we want to do rests for its successful completion on being able to trust other people.

When therefore one introduces a labor spy into industry in order to discover and blacklist those active in labor union pursuits, in order to find out the size of the strike fund or in order to introduce dissensions into labor unions and so break them up, one rests upon a machinery of betrayal. In the articles published in the New Republic for April 11 and 18, 1921, Sidney Howard put together the material which I asked him to collect on industrial espionage as it existed at that time in different parts of this country. He showed that in every industry in which labor unions were well organized, spies were used by the employers in order to combat unionism. These spies of course, in order to be effective, had to be drawn from the ranks of the labor union people themselves, and in order to be *decisively* effective they had usually to get themselves elected to office in the labor unions. In other words, one hires a workman to betray his comrades. I do not know any clearer case of a moral outrage than this. The betrayal of one's friends has, so far as I know, been execrated in all nations and at all times. It is, if anything, a little worse when we bribe a man to betray his friends, which is exactly what is done today on an enormous scale by some employers of labor in fields where unionism is strong. If one needed further evidence as to the moral obliquity of this practice, one only has to note that it is never publicly defended. I make this statement with considerable confidence that it is not an exaggeration. I have never known a single employer who was willing to defend it in public, or a single publication that stood up for it. Something of the size of this industry of the furnishing of labor spies to employers may be guessed from the fact that the Sherman Service, Inc., which is only one out of hundreds of these companies of which I have record, has paid in a single year an income tax of $258,000.

BUT I do not want to attack any particular group of men. It has been shown that the labor unions themselves employ spies against their employers whenever they think they can gain anything by it. What I am trying to make clear is not the moral turpitude of certain individuals but the baseness of the system itself and the great temptation to its use. There is no question that it is the only method by which we can obtain certain information—information that we may *think we must have.* It is this fallacious argument from "necessity" that most often misleads us.

I had not long ago an interview with a very high-minded and earnest clergyman who was troubled about the behavior of his son in a certain college, not Harvard. He told me in detail what his son had been doing and failing to do in the past week, and the forms of misbehavior in which he was wasting his father's hard-earned dollars and throwing away the possible benefits of an education. As the boy's college was at a considerable distance from his father's home I was somewhat surprised at his detailed knowledge of the boy's movements.

"When did you see him last?" I asked.

"Not since the Christmas vacation" (which was some months ago).

"Then how have you managed to follow his doings in such detail?" I asked.

"Well," he said, "when I became suspicious that things were not as they should be, I felt that it was necessary for me as a parent to keep in close touch with the situation so that matters might not be allowed to go too far. So I arranged with my son's roommate to write me fairly frequently what my son was doing."

I suppose he saw in my face some amazement at this statement, for he went on: "Why, you wouldn't have me in ignorance of what my son is doing, would you? Surely a parent must keep informed about his son's behavior and make sure that he does not go to ruin! How else could I possibly keep myself informed?"

There is the nib of the situation. If one assumes, to begin with, that one *"must have"* certain knowledge of another's behavior even by resorting to the methods of the spy in order to get it, why then those methods naturally occur to one as a simple and easy path to one's end. And then, as in the case of this clergyman, a very high-minded and conscientious person, no scruples occur. One must have the facts and that is all about it.

Occurring as it does in the field of education, this last case makes me think of the general educational problems which connect themselves with the temptation to use spies. Anyone who has ever taught and has realized the possibility of cheating or misconduct in his pupils, will know that it may be impossible to detect the source and extent of misconduct unless one can get testimony from the pupils themselves—in other words, unless one employs the tattle-tale system. In this particular field spying is pretty generally agreed upon to be bad. Most teachers respect the public opinion of their pupils and do not attempt to make one pupil betray his fellows in opposition to their own strong group-loyalty. But note that every teacher who comes to this conclusion must give up the possibility of knowing certain things about his pupils—things which can be known only through the tattle-tale system. He must get on somehow without that knowledge, and this is sometimes a real hardship, a real deprivation, a real evil.

SO when we come to the field of social work, it must be admitted that our investigations must at times be seriously incomplete, must lack facts which we need very much to know, if we are never to pursue the methods of the spy. We may follow up the clues given by the client himself, as we would follow up any other set of references. But are we to stop there? If so we often must go without some of the information most needed in order to check up the accuracy of the client's statements. If we are to make sure that he does not deceive us we must consult some "sources" that may possibly betray his secrets, and of course we must do this unknown to him—in other words we must use the spy system. When it is a question of detecting criminal action, as in many cases dealt with by the Society for the Prevention of Cruelty to Children, the social worker may, if that is the policy of his agency, act as a part of the police force, as an agent of the law, and carry out detective work, deceiving if necessary the individual against whom he wishes to procure evidence. But here the spy is acting against an enemy because it is believed that someone has broken the state's law and so declared war upon the state, which, through the law, defends itself. For the protection of children one must detect the criminal actions of their parents. But it needs to be pointed out once more that the client of a social worker is not necessarily a criminal and should not be treated as such.

Far commoner, however, than this particular type of espionage and deception is the form of spying carried on by agencies when about to employ workers: I refer to the whole matter of "confidential references." I have before me, for instance, a circular sent me on April 7 of this year by the —— School of Social Work, beginning: "The candidate whose name appears on the attached form . . . has given us your name for reference," and ending with the familiar sentence, "Any information which you give us *will be treated confidentially.*" Another circular puts still more clearly the essence of this practice when it says, "Any statements that you may make which are unfavorable to the applicant will not be communicated to him." This practice, which I believe to be almost universal as between agencies, seems to me to put the person who gives the information into the position of a spy. Why should such information be kept from the person whom it most directly concerns? Only because we are bent on presenting one face to him and another to those who are thinking of employing him. In other words, we are double-faced, and are using our position as an intimate of the applicant in order without his knowledge to convey information unfavorable to him to someone else. *Of course our motives are of the best* and we are not conveying unfavorable information alone. But all of that may be said of those who employ any other type of spy. Their motives may be of the best. They may desire nothing but harmony in business or good discipline in a school. Moreover through their spies may come both favorable and unfavorable information about a person. The essential sin of the whole business is the double-faced attitude towards a person who has committed no crime. Apparently we must be double-faced in relation to the criminal, though at times I begin to doubt it. But at any rate we do not need to treat our intimate associates as criminals.

THAT this practice of giving confidential information about prospective employes should be so common seems to me to show how deeply this whole sin of dishonesty has entered into the fabric of our institutions. In talking with the employers of labor spies, of spies in the educational field and of spies in social work, I have generally found that at first those who do these things are utterly dumbfounded at the idea that anyone thinks them wrong. Next they go on to a vigorous defence. But if they take two or three months to think it over, and if, as is often the case, they are people of fine calibre, they gradually come to perceive that it is only the use of certain technical terms and the familiarity of the practice that differentiate it from forms of dishonesty which they themselves condemn in the strongest terms. Certainly good motives do not defend us from this evil. We may bear no ill will at all to the individuals on whom we spy, whether in industry, in politics, in education, or in social work. All we need, we say, is to bring the facts to light. Unless one is ashamed of something, one has no reason to fear a spy. No one has any reason to want his doings kept secret. All of which is perfectly true; but the fundamental question is: Shall we carry out the methods of betrayal and of essential dishonesty in order to get information which we think we can put to good use?

MOTHERHOOD

The Margaret Macdonald memorial in Lincoln's Inn Field's, London. The wife of the British Premier shared with him both his early struggles and his work for his kind. The inscription reads "This seat erected in memory of Margaret Macdonald who spent her life in helping others"

Children Who Had a Second Chance

The story of how nine hundred and ten foster children turned out

By MARY ROSS

MARY'S tribe was a byword in the township for all that was shiftless, slack, wayward. Her first ten years were a moving scene. For a few weeks or even months—never more than three—the whole tousle-headed raft of children would scamper across the rotting floors of some deserted farm-house—peeling great strips of blackened paper from the parlor walls, glorying in the lilacs beside the door-sill which came out indomitably with the spring. Then some morning when the sky was irresistibly blue, or when the chances of horsetrading in the next town glittered bright, or when the sheriff's threats to move them on seeped through effectively, all ten of the children and a few battered Lares and Penates—kettle, ragged blankets, a coffee pot, would be bundled into the wagon and off they would go, skirting the smug streets of the villages and rattling on over back roads where the blueberries were thicker and the chances of rent-free habitations more numerous. Horsetrading was alike vocation and avocation; school a shackle of civilization which rested lightly upon the brood. If a deserted house could not be found, a shanty would do, or in summer they could crawl under a decrepit tent.

Whatever the charms of the gipsy life, it is not recommended by the best child specialists, on the score of health, manners, or morals. They as well as the neighbors in the trim white farmhouses would have shaken their heads dubiously if one had asked them to predict Mary's future. She was one of the fringe of outcasts to be found in any country community—from whom little is expected and little is forthcoming—except an almshouse population. What could have happened in the ordinary drift of time no one knows, for in her case fate played a sudden trump card. The county poor officials heard that a sick woman with a whole brood of children was living in a box car down on a siding; they investigated, and found the mother desperately ill with typhoid—and the children—then eight in number—destitute of food and clothing. A sudden swift turn of the wheel carried Mary through the careful mechanism of a modern child placing organization, and at ten and a half she found

herself taken in as a daughter by a family of intelligence, culture, means, whose only child, a son, had finished college and married.

The record does not show just what heartaches Mary and her foster mother suffered in the long and delicate process of adjusting a little girl of ten, with practically no schooling and no training, to life in a well-to-do household the like of which she had never even seen. Despite her early handicaps, she learned easily and gladly in school, and left it only after the third year of high school when the death of her foster father made her anxious to remain at home. At twenty she is a young person of decided charm and ability, with a remarkable degree of poise and good sense. She manages her foster mother's business affairs, takes charge of the housekeeping when they are at home, makes all arrangements when they travel. She drives the family car, plays golf, and tennis. She was on the staff of the school literary magazine and sometimes writes poetry. By any measurement which her foster family or an outsider can apply, she could not have made better use of her advantages of the past ten years had she been born and brought up always in the home which she had made so thoroughly her own.

WHAT can you make of a child? Nobody really knows. Laboratory tests—human society being what it is—are impossible. But here is a group of nearly a thousand children from the cities, towns and back-country of New York, forced out of their natural setting by death or misfortune, put in foster homes by an organization which has kept and studied their records, and now grown to maturity. The factors that have influenced their lives are known to a degree not usually possible. Put these factors beside what the children have actually become, and the result is not only striking testimony to the power of intelligent foster care, but a fresh clue to the fascinating riddle of human character.

Mary is one of a group of children placed out by the New York State Charities Aid Association and now grown to maturity so that it has been possible to make some sort of evaluation of their success or failure. The Association began placing children a quarter century ago; between August 1898 and January 1922 it found foster homes for more than three thousand of them. In a study about to be published,* a detailed and scientific piece of work which has been more than a year in the making under the supervision of Sophie van S. Theis, it has analyzed the results for 910 children who were eighteen years old, or older, on January 1, 1922, and who had been under the tutelage of the Association for at least a year.

The past quarter century has seen a tremendous change in the attitude toward children who were cast adrift by some calamity to their family. While the standardized gingham régime of the orphanages has been discredited popularly and professionally, newer and more flexible institutional régimes have grown up (see The New Pied Pipers, Survey Graphic, April 1, 1924). At the same time there has been a constant and widening conviction that the family who wanted a child, carefully selected and continuously supervised, offered the best possible solution for most children who have been deprived of their own home. It is on this thesis that the child placing work of the State Charities Aid Association was founded, always with emphasis on selection, and supervision, and on the underlying condition that none of the child's own family were able to offer him a suitable home. While its study, directed by a committee of statistical experts and of specialists in the various professional fields associated with child placing, is an effort to test this thesis, it is also a human evaluation, such as seldom has been possible, of the factors of background and of training that go into the upbringing of all children by their own parents or by others. In its hopeful affirmation of the latent possibilities in the most unpromising of human material, it is a challenge to tolerance, to patience, and understanding.

MARY came to the Association, as we have seen, from a box car; Dan was picked up, an unknown waif, in a bundle of hay on the outskirts of the city; Christine was taken from her own mother when she was less than a month old, after the mother had made repeated attempts to kill her baby; Ethel spent her first ten years in a family of low mentality, where sexual promiscuity and intemperance were the rule. The wretchedness of the background of some of the children can hardly be imagined too vividly; the records are picturesque with such popular nicknames as "Black-Eye House," a notorious tenement; the family of the "Six-Toed Joneses"; "Steamboat Mary," who lived on a barge; "Grapevine Bill" of the crooked legs; "Cock-eyed Mose," "Calamity Annie," "Sassafras Jim," "Cyclone Pete." One bit of the history is eloquent as a visitor reports it:

> The family lived a life of great poverty and misery, being evicted often for non-payment of rent. The father drank heavily and worked irregularly as a blacksmith and laborer in the brickyards and ice fields. He was abusive to his family, a tramp, a beggar, and served time for drunkenness and disorderly conduct. He had delirium tremens and once asked the Justice of the Peace to lock him up so "the spooks wouldn't get him." He was extremely forgetful, lost his tools and could not do the simplest tasks without being watched, although he was bright enough to make excuses when his work was not done. He had a great deal of physical strength and in two and a half months broke three axes. He had an enormous appetite and would eat three or four platefuls of food and a loaf of bread at one meal. He was immoral and not to be trusted even with his own daughters.
>
> The mother, herself an illegitimate child, had had two children before marriage and had been in jail for stealing. She was shiftless, extravagant and entirely incapable of caring for her house and her children. She was terrified by her husband, nervous, weak, and emotional, and considered below normal mentality. She had a reputation for petty thieving.
>
> The condition of the house was beyond description. There was not a whole window in it and the cold was intense. The five or six pieces of furniture were useless. The father was trying to get a fire to boil some potatoes by burning the end of a bed slat, pushing it a little further in as it burned off. The five children wore everything they possessed and were clothed in rags; they had no underwear on, wore several pairs of shoes each, without soles. Everything was covered with dirt and the floor was wet with refuse and with dampness from beneath.

To express background in such a way as to give an idea

* How Foster Children Turn Out, State Charities Aid Association, New York.

for the whole group was a difficult task. More than half the children had been placed prior to 1907, and naturally, the early records were less explicit than those which have since been evolved. Moreover, 217 of the 910 children were foundlings, of whose family history nothing was known. Most of the others were of American stock, with German as the largest foreign group, then Irish, persons from other parts of the British Isles, Canada, and Scandinavia. Seventy-seven were full orphans and 290 were half orphans. There were 108 fathers who had deserted, 19 mothers. For varying numbers of this group it was known whether or not the parents were temperate; what was the popular estimate of their morality, their reasoning and planning ability; whether or not they had been dependent upon public and private relief; and so on. So far as the facts were available in any one of these classifications the inferior quality outran the good almost uniformly in about the proportion of 3 to 1.

Moreover the poor qualities were usually found in combination. In the cases of only five children was poor health the only bad debt in the family background; in only two cases was low intelligence the only weak link, while for 105 there was a story of inferiority in health, intelligence, and some character and behavior traits. It was decided to classify the children on the basis of the predominant background: predominantly bad, if there existed in both parents, or in parents and relatives, evidence of inferior mental ability or health, inferior character or conduct; mixed where one parent was responsible, one incapable; and predominantly good if both parents were known to have been capable or one was capable and one unknown. For 149 children the records were too meager to warrant this kind of social diagnosis. For the rest of the group the rating was reasonably clear: 44 children, or 8 per cent of the known group, had a good start in so far as the health, mentality and moral character of the parents was known (but only 22 of these had a family record known to be good on both sides); for 65, or 11.9 per cent, the family background was good on one side and bad on the other; for 435 or 80 per cent the record is distinctly unfavorable—both parents, or the only parent of whom there was knowledge, were inferior.

Moreover, the family background was a very real factor in the early lives of most of these children. Two thirds of them had spent five years or more with their parents; only one in seven spent less than two years at home. Without presuming on any such moot word as inheritance, it can safely be said that four fifths of the children whose history was known (an elaborate study of the unknown group indicates that its proportions would not vary) had an unfavorable family origin; most of them had been subjected to its influences through the years not only of babyhood but of their early childhood.

TO these little outcasts—thrown on the good offices of an organization because their own families could not or would not provide for them—the foster home loomed up as a second start in life. The technique of child-placing is too highly specialized to be described in detail. In its main outlines it requires that the children be placed with families within visiting distance of the central office, insofar as possible in families of their own race, always of their own religion; that each home be subject to careful personal investigation, checked by consultation with at least three responsible persons who knew the family well and could give confidential information about its standing and reputation; and that each home fulfil certain minimum conditions: an income adequate to maintain the family with an additional member, healthful living conditions, a moral character above reproach, and an acceptable motive for taking the child.

Within these limitations the homes ranged from that of the farm laborer in the tenant house or longshoreman in the tenement to the "brown stone front" of a prosperous physician or the luxurious suburban home of a well-to-do business man; the incomes from the $400 of a country clergyman in 1900 to the $25,000 of a city business man. Many of the plainest homes were used for the first children placed, when the Association had to take what it could get. Now the supply of foster homes from all walks of life outruns the number of young children eligible, and an analysis of the occupations of foster fathers in 1898-1900 and in 1920-21 shows a decided drift away from the groups of farmers and laborers, skilled and unskilled, to the professions and to business.

Material advantages, however, were not the determining factors in selecting or rejecting a foster home. The application of a well-known New England lawyer was rejected because his wife had an ungovernable temper; that of another family highly recommended by influential persons was declined because of quarrels between the husband and wife and because the woman was flighty and unreliable. Nearly three quarters of the 1,600 homes in which these 910 children were placed during their supervision by the Association (often a child had to be placed in more than one home before his special niche was found) were rated as "good"—the homes of self-respecting kindly families, such as make up the large part of any social group. About 15 per cent of the homes were considered "superior"—not necessarily wealthy, but above the average in intelligence, education and cultural advantages; and about 13 per cent were rated as mediocre.

The superior home, however, did not necessarily give the child the best chance. Some of the plainest families, with little money or education and a circumscribed life, brought up their foster children admirably, and, on the other hand, one of the wealthiest and best educated foster families made a complete failure of the training of their foster son. The study, therefore, considered "kind of care" as well as the nature of the home. "Excellent care" meant a sympathetic understanding of the child's nature which encourages the utmost development of his aptitudes and possibilities; "average care" meant an ordinary degree of good sense and sympathy; "poor care" meant the failure to understand him and his needs, the setting of a bad example to him, unreasonable demands upon him, or harsh treatment. About two-thirds of the children had average care; 12 per cent had excellent care, and 20 per cent poor care. In the 1,621 homes used there were thirteen instances of serious ill treatment in which the children were neglected, clothed in thin or ragged garments, or disciplined harshly or unwisely. One woman, for example, suddenly became insane and abused her foster child before the agent could remove her. Aside from these instances of actual ill treatment undoubtedly there were other cases in which the foster parents were unsympathetic, cold, selfish, or mercenary; in which they made little effort to understand the child and to help him, or in which, in their

zeal, they overdid the training. Such faults, however, are by no means peculiar to foster parents.

Unfortunately, no one knows how often parents succeed in the upbringing of their own children, and so it is impossible to see how nearly these foster parents have approached a normal level. About 60 per cent of the children who went into these foster homes found in them a real and lasting relationship which in many cases is not to be distinguished from the natural relationship of parent and child. About 25 per cent found a relationship which was temporarily satisfactory—they were reasonably satisfied while they were there, and the foster families were reasonably contented with them, but they lost touch with each other when their mutual interests ceased. The remainder—about 15 per cent—got nothing permanent or satisfactory out of the arrangement. What was worse, they may have lost some of their confidence in people and some of their self reliance, in the process of shifting from group to group in which they did not get on. Yet even for these the foster home provided shelter and food, education, adequate physical care. Would another arrangement have done more?

ETHEL, whose family history is almost entirely black with intemperance, feeblemindedness, and immorality, earns $22 a week as a telephone operator and is described by the visitor as "ambitious, self-reliant, honest, truthful, affectionate, very popular with her friends, well mannered, and fair-minded." Sarah, whose paternity was uncertain and whose mother was a feebleminded epileptic, promiscuously immoral, an inmate of the almshouse, cruel and indifferent to her children and slovenly in her home, has become the wife of a farmer, the mother of a healthy, well-trained little boy, superintendent of the Sunday school, and known through the countryside for her generosity and kindness to the sick people of her neighborhood.

The story of Sarah shows the success with which, in some cases, apparently ineradicable faults of character and early training have been outgrown and overcome. As a little girl she was backward and stupid in school, stubborn and hard to control. Four of her six foster homes returned her because she was unsatisfactory. Finally, at twelve, she was placed in the farm house in which she remained until she was married at twenty-one. The foster father had died, and the family consisted of an elderly woman, her son, who ran the farm, and her daughter, who taught school. Under the teaching of her foster sister she became interested in school, began to get good reports, and skipped grades till she graduated at sixteen after only six years of school work. The family gave her music lessons and encouraged her to study at home. When she was fifteen she took entire charge of running the house and caring for her foster mother, then an invalid. Apparently the need for taking responsibility stabilized this quicktempered child who took so many years to get used to the ordinary restrictions of decent living.

Even more striking is the case of Dan, whose family history is unknown. He was placed at six, and at the end of the next four years had grown utterly beyond the control of his foster parents. From being mischievous he had developed so violent a temper and had become so cruel and intractable that an alienist who examined him considered him a case of moral disability and recommended that he be placed in a reformatory lest he kill himself or someone else. After four months of study and observation in a boarding home, it was decided to give him another chance. He was taken in by a farmer's family, well-to-do, sympathetic, and apparently with an unusual understanding of a boy's mind. Now, at twenty-six, he holds an important position and is much respected by his neighbors and associates and devoted to his foster parents. He has planned his life and is working with unusual deliberation, taking special courses in law, and is absolutely honest, reliable, and responsible.

These are some of the outstanding victories of time and training over disabilities which apparently had blighted a child's life at the start. More impressive, however, than any of the individual stories, is the record of the whole group of waifs and strays, whose assets, in every usual kind of reckoning, were so few, and whose liabilities so appalling.

POPULAR sentiment has swung from the cruel extreme of burdening a child with all the sins of his forebears to the sentimental optimism of asserting that anything you like can be made of given human material. Dispassionate judgment and scientific evaluation of the simplest human relationship is surpassingly difficult. But with this particular lot of 910 children it has been possible to trace, to an extent seldom attained, their past, their native endowment, the important influences to which they have been subjected, and the result.

The backgrounds from which the children came were almost as many as the children themselves; the homes into which they went represented again a range of possibilities so wide that comparative judgments are impossible. One criterion of their success can be established, disregarding the helps and hindrances of native endowment, and of subsequent experience: has a child been able to adjust himself in the circumstances in which he was placed, to prove himself capable of managing himself and his affairs with ordinary prudence? The measure is an evaluation of personality and character based solely on accomplishment, and judged by comparison with the good standards of his own community, and not by an arbitrary standard.

In each case the verdict of "capable" or "incapable" was based on a careful personal study which took into account the subject's personal characteristics, his commonsense, his general reputation and place in his community; his earning capacity and degree of self support; his school and work record; his sense of responsibility, evaluated and balanced carefully by the visitor after consultation with neighbors, foster parents, teachers, and employers. Those who supported themselves honestly and adequately, were law-abiding, worked steadily, who lived in accordance with the better standards of their community, and had good social and personal ethics, were rated capable. Those who had failed to get on because of irresponsibility or lack of general ability, were considered incapable. Those for whom little recent or reliable information could be obtained were rated unknown. The results showed:

Capable	615
Incapable	182
Unknown	113....

Only 22 of the 910 children were known to have had good family background, yet 615 of them, as young adults, are making good in the communities into which chance has cast them.

It must not be supposed that because a person was rated "incapable" he was necessarily vicious. Eighty-nine of the 182 were classed as "harmless"— (*Continued on page* 431)

The League at the Calf Stage

Third of Series of Character Sketches ot the World Capital

By FRANCIS HACKETT

"I BEGIN to understand America," a League of Nations man said to me during the Interparliamentary Union at Copenhagen.

"How can such miracles happen?"

"Quite simple. It isn't Representative Burton that has converted me. It is the frontiers I had to pass. I came by way of Paris, and I am worn out with frontier delays and baggage inspection and exchange. Every few hours I had to produce new kinds of money—French and Dutch and German and Danish. Now I understand how an American feels about this multiplication of nationalities. I wanted to knock their heads together and say, 'Here, agree on a universal coinage and get rid of the passport nuisance and let us all live in peace.' "

"Fine," I said, "but what has the League of Nations done about these differences? What do you exist for?"

"My dear sir! Haven't you met the man who knows all about passports?"

I had met the man at Geneva, but when I read the documents with which he had supplied me, I felt as if I had seen the skeleton in the cupboard of the league.

On this tiny detail of the world's housekeeping, the mere business of agreeing on a standard passport, you find every sign of exaggerated will. Not on the part of the League of Nations, but on the part of the nations that are members of it. The real surprise is the achievement of the league, in the teeth of the very nations that compose it.

You need go no further than this little detail of passport regulation. Here, in its mild and tactful effort to get a minimum of agreement in a matter of international convenience and routine, the league has been obliged to force on public notice the swollen sovereignty of nearly every modern state.

IT is worth while, perhaps, to give a few examples of the proud nationalism that now flourishes in the world.

The British, at the head of the line, are asked to standardize the age of children who are included in a family passport at 15 and under. They answer: "Since the British custom, up to the present, has been to include in a family passport of this nature children under 16, there appears to be no reason for reducing this figure to 15." The request of the league is clearly "no reason." Britain her custom holds, let the league say what it will.

The French are asked to adopt a standard form. They answer that this form would raise the cost of each passport. (It would raise it, by about thirty centimes or two cents, per passport.) "Its adoption would oblige the French Government to raise the price of passports." Therefore it declines. As to the fee charged, it falls back on the sovereignty of France. "The fee charged for issuing a passport is *exclusively* a matter for the issuing state." And as for supplying the league with information, "such notifications would be a source of unnecessary complications and expense." The word "unnecessary" is an index as to the bureaucratic attitude toward an international organization.

Germany, asked to fix the fee uniformly with other states, falls back on the sovereignty of Germany. "The fixing of fees is a matter for the states that issue them." As for supplying information, the German bureaucrat has almost the same attitude as the French bureaucrat. "The supply of periodical information to the League of Nations would involve statistical work necessitating considerable expenditure, and the German Government cannot therefore agree to this measure."

The Swedes, forgetting that it had taken from October 1920 until October 1922 to get the matter of passport regulation even started, writes to the league with the most sumptuous dignity. "The Swedish Government is perfectly ready to take part in a discussion on this question of the fee, if the other Governments concerned are disposed to do the same. The Swedish Government considers that the establishment of a uniform type of ordinary passport would encourage forgery and fraudulent reproduction. The Swedish Government, however, would also be willing to discuss this point."

But the Swedish Government did not get round to the obvious business of answering the questionnaire, as, to do them justice, did the British and French and German.

The Serb-Croat-Slovene State also failed to answer the questionnaire.

As for Bulgaria, "The Royal Government of Bulgaria, in view of the extremely precarious financial situation of Bulgaria, cannot consent to a regulation that the fee charged shall not be of a fiscal character," which explains why Mr. Edward G. Lowry, Sovereign American Citizen, was recently aroused from sleep on a train crossing into Bulgaria and invited by two sturdy Bulgars to choose between returning to Vienna, on foot, or contributing much cash to correct the extremely precarious financial situation of Bulgaria

The Real Business of the League

MR. HACKETT sums up the present stage: "The more complex the creature, the more helpless its youth. When the League's Members realize the full value of their creature, it will become incredibly strong. It is part of its wisdom to insist that it assumes no autocracy—to insist, indeed, that it has no other business in life than to strengthen the states in their real sovereignty and real independence."

TAKING internationalism in a plain working detail like this, remembering that first there had to be a conference of twenty-two states at Paris, later a request from the Secretary-General of the league with a time-limit for answers, again a follow-up letter, further a resolution of the Assembly itself, and eventually, after a year, a partial answer from only sixty per cent of the league, you begin to be in a position to judge how near Europe is to the federation which H. G. Wells considers alone worth while.

With the proud independent government, so far as one can make out, there is no such thing as time. The things that matter to the employees of a government, and to the men who devise the processes of a government, are not time and celerity. They are security of office, advancement by tenacity, the avoidance of trouble, and so on. But this bitter interpretation of delay is not the right one. It is not bitter enough. It fixes on the normal weakness of human nature when it should insist on the monstrous egoism of a system.

The main reason for the pomps and delays of governments is not the stiff neck of the bureaucrat. It is his partisan mind. The system against which the League of Nations is constantly struggling is really a system of human thinking, grounded in the primitive conviction that, in affairs of state, there can be no law except self-preservation. It was the custom during the war to say that this doctrine was Prussian, but there was no nation in which men did not say, "My country, right or wrong."

To take a national view of international affairs is still the common habit, and the League of Nations exists in spite of the fact that most statesmen and most public officials are convinced that the essence of "sovereignty" is self-will. The ruthlessly unsocial behavior of governments, from Moscow to Ellis Island, springs from this universal and inexhaustible fund of animal nature.

There is no use pretending that the league at Geneva overrides or gets rid of such national sovereignty. No fact is more vivid at Geneva than the fact that sovereignty still flourishes. It flourishes scarcely less in the earnest pro-league attitude of Britain than in the exceedingly acid and partisan communications from Soviet Russia. It flourishes in the taunts of Roumania as to the impotence of the league, when the question of Roumanian land-grabbing arises. Sovereignty is the insistent heart-beat of German policy. It is the bone and marrow of the French attitude in international affairs. The best that one can say is that the method of the league, feeble and tentative as it seems, is the only known method that egoism could tolerate.

TO those who see nothing except self-will in nationalism, the method of consultation and discussion looks extraordinarily feeble. There are times at Geneva when the most indulgent spectator would like to use more vigorous methods, to shake a little gratitude out of Poland, to jerk Italy into business methods, to induce Roumania to have more imagination, to shame Anglo-India, to get more of its real feelings from Britain and less of its real feelings from France. But the use of vigorous methods, bankrupted between 1914 and 1918, is not for the league. If there is any hope of reconstruction through human diplomacy, it is the hope that nations in trouble will consent to use a machinery of adjustment which is not offered to them on the condition that they revise their government from the ground up, but which is offered to them as national beings. That is the service extended by the present league. It accepts in its members the handicap of nationalism.

As you sit on the ground floor of the league's building in Geneva, attending an open meeting of the council, you feel that, in spite of this handicap, internationalism is at work. Here, you find yourself saying, is no new breed of men. These are ordinary men with their ordinary hates and prejudices, selfishness and greed. But, being here, they curb their impulses, their wish to sulk and shirk, to trade and connive. They require help in working out the ugly and pressing problems that face them.

Time after time you see the spokesman of one nation or the other become wildly impatient. And then, almost as promptly, he checks himself. The strong-arm solution has been tried and did not work. He is in the league because circumstances have forced the league on him. Reluctant as a schoolboy, he goes back to the method of discussion.

It is not a method that gratifies emotion. It is in no sense the method of the super-state. It does not and cannot assert authority. It can only try to gain consent.

"To call the present league a super-state," said an American member of the Secretariat, "has the disadvantage of being seriously misleading. When Congressman Porter came here on the opium question, he blamed the league for being a super-state, but before he left Geneva he was blaming the league for not being a super-state. The truth is, the League of Nations is a league of nationalities, and you cannot understand it unless you keep remembering the living national feelings that are carried into it."

"Then it isn't the kind of league that H. G. Wells and his friends wanted?"

"Of course it isn't. Wells wanted a league that would merge all our existing sovereignties into a European, or, if possible, a world-wide federation. He regards the present league as insincere, inadequate, weak and futile. He'd be much better pleased if it had never come into existence.

"It might be a great deal smoother if, as Wells proposed, we got rid of existing independent nationalities. But how are we going to get rid of them, in the existing state of public opinion? In 1918, as Wells himself frankly said, there was not one single government in the old world willing to waive one iota of its sovereign independence. It was out of this world that we had to make the League of Nations. And it remains a world of strong self-will. In addition to having jealous sovereignty as a characteristic of the states that compose the league, you have nationalism, acute nationalism, running through the personnel."

Take the physical fact of language. A knowledge of French is assumed at the council meetings. Perhaps because Lord Robert Cecil speaks French, he does not require that the business should be held back while the remarks made in French are translated. The reverse process, however, is always undertaken. At full tilt, in a flexible voice that is sharp and steeled, the brilliant interpreter reels off in French the translation of Lor' Rober'. For the rest, Swede, Japanese, Roumanian, Hungarian, all use French as a matter of course. That is one aspect of the handicap of nationalism. It is seen from another angle in the Secretariat, where the commoner mode of communication is English. And it may be fairly said, I think, that unless a man becomes bi-lingual or tri-lingual at Geneva, he is in danger of remaining provincial.

FOR men and women do not lose their provincialism simply by coming to Geneva. In the midst of the best intentions in the world, you find strong antagonism housed in the League of Nations building. Between the so-called Nordic type, for instance, and the so-called Latin type, there is a cleavage which only the more imaginative can bridge. This is something quite apart from governments as such, or sovereignty as such. It goes back to the infancy and early education of English or French or Italian or Spanish youth. It is part of the "peoples" rather than the "governments," though the "governments" never fail to appeal to its existence.

It is on conventional lines of this sort that one discovers in the league three main groups of nationals—the British group, with the Dutch and Scandinavians; the French, with the Little Entente; the Latins with the South-Americans.

And on conventional lines run the ordinary prejudices. You hear an attractive young Englishman in the Secretariat call to his colleague, "I say, the Frogs and the Dagoes are waiting for us," and the colleague calls back, "Right you are! Is the Chink ready?"

This is light-hearted and schoolboyish, but the Frogs, the Dagoes and the Chinks do not altogether enjoy it. They have a different sense of humor. You perceive a similar resentment of the easy English assumption that the whole world drinks afternoon tea. On the days of council meetings it has become the custom in the League of Nations building to set out tea in the lobby. About five o'clock the council suspends the work of the world and comes, along with the secretariat, for its tea and bread and butter and cake. The main hall loses its austerity. It acquires the amiable atmosphere of a charity bazaar. Yet this peculiar custom is only an extension of the practice all the secretariat has adopted, of having tea brought London-fashion to the rooms.

Such a practice is criticized not so much because it lacks dignity, or solemnity, as because, behind differences in manners and habits, you have the real conflict, the duel, of political systems, both within and without the organization.

This split between the Nordic and the Mediterranean, between the English and the continental, is not something which was born yesterday, which can disappear tomorrow. It cannot entirely be obviated by a change in French foreign policy or a switch in English manners. It comes from the actual fact that people have been living in immobile groups. It is culture-deep and nurture-deep.

For at Geneva, despite the best will in the world, you have in sharp juxtaposition not simply differences of policy, often very bitter, but also theoretic differences, as to the state as such. They are a daily source of complication.

You can't get rid of these differences just by calling them egoistic or reprehensible, [said one of the legal section.] The Frenchman talks a lot of *"principe,"* and it sounds like cant. But it isn't cant at all. The simplest political text-book will tell you that a difference in historical conditions has led to a difference in political approach. On the continent, where local law was very varied on account of the great number of independent small states, you got much more stress on the common stock of ideas than on the applications of law in actual use. In England it was the other way about. There was much less emphasis on the law of the land, as such, and much more theory about the variety of applications.

Now, it would be delightful if this sort of thing did not have to be recollected all the time, but is anything to be gained by ignoring it? As a matter of fact, the men here are much less cynical and self-seeking, much more in good faith, than is generally agreed. But they don't always remember their difference in basic assumptions.

If you want to see, by the way, the pains that are taken to avoid misunderstanding, let me show you this interesting memorandum that the British Government has sent out about the permanent court.

He gave me a memorandum of which I quote two paragraphs:

His Majesty's Government desire to draw the attention of the Council to the desirability of candidates for election to the Permanent Court of International Justice having a working knowledge of both French and English, the two official languages of the Court. . . .

Another and perhaps even more important consideration is that in certain sections of international law there exists what may be termed an Anglo-Saxon system and a Continental system. Works and writings dealing with the former are usually written in English; works and writings dealing with the latter are usually written in French. A judge of the International Court should be acquainted with the writings of both schools of thought, and the chances of his having a knowledge of both are greatly diminished if he is not acquainted with the two languages.

IN this conflict of buried traditions, if nowhere else, you have a chance of disagreement in every council of the league. Men do not mean the same thing when they use the identical word. And many of them are only really at home in their own language. But to this difference in tradition and history you have to add the open conflict in policy, in public opinion at home, in nervous organism, in material interests, in pride. Is it any wonder, that the league is not more drastic and radical than it is?

Consider, for a moment, the egoism that complicates a single law office or newspaper office or business partnership. Conduct is not simple, even in the domestic sphere.

This ordinary mechanism of character is not radically altered when men go to Geneva for their governments. They still see their own conduct in the sunlight of their good intentions and their neighbors' acts in the cold north light of rectitude.

With nerves on edge, minds harrassed, spirits darkened, the states-members of the league create a problem in psychology which is not readily solved. Magnificent as is Wells's ideal of a world-state or world-federation, and warm as is the feeling of many nationals through Europe for a "United States of Europe," the continuous experience of the league is one of the restive ego, as well as the conservatism, of governments. In the reactionary post-war years the league has increased rather than diminished in caution. It builds gingerly, because it builds on Etna.

Its humility, in different circumstances, would be laughable. When it asks its members how many troops they require for security, it states with doleful submission that it would like to work "with full knowledge of the facts, and with due regard to the feelings of the governments concerned."

The look of feebleness, of nervelessness, is certainly there. And a Secretary-General like Sir Eric Drummond adds to the overwhelming impression of timidity. But this, in my opinion, is not structural feebleness. It is a phase, and will soon be a forgotten phase, of this international mechanism. The more complex the creature, the more helpless its youth. When the league's members realize the full value of their creature, it will become incredibly strong. It is part of its wisdom to insist that it assumes no autocracy—to insist, indeed, that it has no other business in life than to strengthen the states in their real sovereignty and real independence.

Does Fundamentalism Obstruct Social Progress?

The Affirmative by the professor of Old Testament Literature and Exegesis, Union Theological Seminary

The Negative by the assistant professor of New Testament Literature and Exegesis, Princeton Theological Seminary

The Affirmative

By CHARLES P. FAGNANI

IS the tendency of Fundamentalism such that it seeks above all things actively to promote the betterment of society, the emancipation of mankind from its miseries, the transformation of this world into a happy home for the brief life-time sojourn of the children of men, no matter of what color, race, or nationality?

What is Fundamentalism?

A fundamentalist may be known by the following signs.

First of all he is one who accepts on authority certain doctrines or statements of fact regarding religion, science, and history, that were decided upon after much acrimonious discussion by men long dead.

These men, living ages ago, in the pre-scientific stages of human experience, knew little concerning the nature of man, his origin, or the laws and constitution of the world; and this little was most of it incorrect.

By reason of his subjection to authority, the fundamentalist refuses to examine or evaluate by the use of his reason and of the outstanding results of modern knowledge, the doctrines which he thus accepts.

And he demands a similar surrender to authority on the part of others before he consents to associate with them as fellow-believers.

The tap-root doctrine from which all his other beliefs proceed is that which declares the infallibility or freedom from error, and consequent absolute literal trustworthiness, of an actually non-existent collection of ancient Jewish and early Christian writings dating, at the latest, some nineteen centuries ago.

These writings, in their supposed "original autographs," having long since perished, imperfect copies have been preserved and are now to be found in printed form, translated more or less correctly, from the traditional Hebrew, Aramaic, and Greek originals into modern languages.

In English for instance there are, among others, the Roman Catholic Douai Bible of 1582-1609, the King James revision of 1611, the later British Revision of 1881-5, the American Revision of 1901, the Improved Bible of the Baptist Publication Society of 1913, perhaps the most satisfactory of any.

These are found in different editions and variously supplied with notes, such as the Cross Reference Bible of 1910, the Schofield Reference Bible of 1917, which dates the first chapter of Genesis 4004 B. C., etc.

All these Bibles, and the numerous others, differ among themselves as well as from similar translations in other languages.

When the fundamentalist says he believes in the Bible, he really means that he believes in *a* Bible, namely the particular translation and edition he is accustomed to use.

He would reject, for instance, the Jewish translation of the Old Testament where in Isaiah 7:14 it reads, "the young woman shall conceive," etc., for he is accustomed to find the word *virgin* in his translation.

If he still clings to the King James version, he will probably be unaware of the fact that one of the most extraordinary miracles of the Old Testament is found considerably toned down in the Revised Version. The water that God brought forth to assuage Samson's thirst no longer issues from the ass's jawbone but from "the place which is called Lehi." This one instance alone would be sufficient to show that, in a careful discussion of Biblical matters, it makes a great difference what particular translations and editions are used.

THE Fundamentalist is fond of quoting Scripture, almost at random, with the introductory clause "Thus saith the Lord," as though what followed was a direct communication from Heaven to the reader. In so doing he unfortunately ignores the fact (presumably because of his unacquaintance with the original) that the said clause, so frequently found in the prophets, should properly be translated, "Thus *said* the Lord" i. e. to me (the prophet*).

The Divine Oracle is addressed primarily to the prophet and by him transmitted to his hearers; it reaches the early Jewish reader, in manuscript form, at third hand, and the modern gentile believer in print at fourth hand.

The fundamentalist therefore makes the serious mistake of supposing that in any given case he has an oracle from God, in the present tense, valid for all time, addressed to himself personally. (Take for instance the lamentably

* See for the full formula Jeremiah 13:1 (contrast the Authorized Version and the Revised Version) also Young's Translation, passim.

famous one, "Thou shalt not suffer a witch to live.")

Whereas in fact such a scripture is merely the record of a command, made to somebody long ago; a command which may often be found to have been superseded by a later one. "Ye have heard that it was said . . . but I say unto you."

Moreover any given "Thus said the Lord" may be subject to modification or abrogation in later, post-Biblical times, on the principle involved in the word, "When the Spirit of truth is come He shall guide you into all truth;" for this promise is only arbitrarily limited in its fulfilment to the contents of the Pauline Epistles and the rest of the New Testament. The revelation of God's will to the human race can hardly be conceived of as having come to an end 2,000 years ago and to consist exclusively of a "deposit of faith" contained within the covers of an ancient book.

"Social progress cannot wait another two thousand years to see whether the Fundamentalist type of religion can do any better in the future than it has in the past."
—Dr. Fagnani

On the insecure foundation of these imperfect translations of imperfect original texts, the fundamentalist bases his belief in the Scriptures as being inerrant, and so he accepts as true all the ideas of the Jews and the early Christians therein contained; all the Biblical myths, legends, tales, parables, and histories, whether as to the origin of the heavens and the earth, the creation of man, the conduct of the first pair, the universal flood, Joshua's command to the sun, Jonah and the great fish, the floating axehead, the revivifying effect of Elisha's bones, the immunity of the three young men in the fiery furnace, etc., etc.

WHENEVER the accredited results of modern knowledge are found by him to differ from the notions of primitive science as contained in the Bible, the fundamentalist feels himself constrained to reject the former.

Hence, for instance, though himself as an individual, an undeniable example of development from "a pin-point of protoplasm through tadpole forms in an aqueous medium," and sometimes bearing still the traces of his former gills, he denies the corresponding evolution for mankind as being contradictory to the Hebrew record of the origin of the race.

The modernist, on the other hand, not laboring under this enormous intellectual handicap, applies all the resources of modern knowledge freely to the study of the ancient records contained in the Bible.

By restoring as far as possible the earlier form of the texts and improving even the best translations, he gets rid of many of the errors that are due to copyists and faults in transmission.

He sees for instance that the number who were killed for looking into the ark in the little Palestinian village of Bethshemesh was seventy in the original form of the story, not fifty thousand and seventy, as most fundamentalists are obliged to believe. He realizes that the song put into the mouth of Jonah while in the fish's belly is a later embellishment of the parable, like the song of Hannah, the Song of the Three Children in the fiery furnace, the Magnificat, the Song of Zacharias, etc. Again he perceives that the author of the first gospel could not have been an eye witness of Jesus' entry into Jerusalem, or he would not have represented the Lord as sending for, and riding upon, two animals. The writer was under the mistaken impression that what he took for a prophecy relating to the event, called for two animals, whereas the second one is simply the first one mentioned over again, according to the well-known principle of Hebrew poetic parallelism.

The modernist understands that in connection with the sign of John (not Jonah, an early mistake, the two words being often identical in Greek,) copyists, erroneously supposing that the reference was to Jonah, have supplied two different explanatory notes to apprize the reader as to what the sign of "Jonah" was. One of these commentators, in Matthew, says it was the sojourn in the fish's belly, the other, in Luke, thinks the sign was the preaching to the Ninevites.

These two different explanations, which today would be relegated to the margin or to the foot of the page, are found, in accordance with ancient practice, incorporated in the body of the text without any distinguishing marks or brackets, so that the ordinary, uninstructed reader naturally supposes them to be part of the reported words of Jesus; especially since he is wont to read the two accounts independently at different times, and thus not realize the difficulty that arises from their disparity when considered together.

THE modernist is not troubled by the two theories in the New Testament as to the nature of the resurrection body; the one in the Gospels and the different one held by Paul. In the Gospels it is the identical body that is reanimated; in Paul, a new, spiritual body from heaven comes down to clothe the naked personality.

The old body "which cannot inherit the Kingdom of God," perishes like a seed that falls into the ground and dies.

The fundamentalist with his emphasis on the "empty tomb" usually overlooks the fact that the problem is complicated by the empty tombs.

We read that after the resurrection of Jesus "many bodies of the saints arose and went into the holy city and appeared unto many." Evidently these bodies had not seen corruption.

The modernist is not perturbed when he learns that the proof text of Peter's sermon at Pentecost is taken from the incorrect Greek translation of the sixteenth Psalm and not from the Hebrew original. In the latter the word on which the whole argument turns is *pit*, the pit of the grave, and not *corruption* as the Septuagint has it.

Moreover the Sixteenth Psalm deals with deliverance from deadly peril, imminent death, not deliverance out of or after death (cf. Job 33:18 ff.).

Contrast the notions of faith held by fundamentalists and modernists respectively. For the former it is mostly intellectual assent to doctrinal propositions worked out by ancient worthies in the days long ago.

For the modernist it is the superb adventure of the Spirit in heroic daring for the cause of truth, righteousness, and justice. His is Biblical faith, heroic faith, as contrasted with theological or ecclesiastical faith; it is the faith of the champions of God in all ages, so eloquently described in the eleventh chapter of Hebrews, the faith of which Jesus was the supreme exemplar, and which entitles him to the glorious name, Prince and Perfecter of Faith.

But perhaps the most striking difference between fundamentalist and modernist lies in their conception of God and His requirements.

THE modernists, like the great prophets of Israel, conceive God as being, at the least, indifferent to worship and to things done simply for Himself. They believe that the thing He is most zealous for and whose neglect gives Him most concern, is that righteousness, kindness, justice, and truth should prevail among men.

The fundamentalists on the other hand, while of course not overlooking altogether this interest which the God of the prophets and of Jesus manifests in human conduct and welfare, are prone rather to be like-minded with the priests, the bitter enemies of the prophets, in stressing what they consider the all-important matter of worship, without whose punctilious observance they think it is impossible to be well-pleasing to God.

They are persuaded that God is particular about fasts and feasts, holy days and seasons, ceremonies and rituals and sacraments; whereas these things to the prophets, to Jesus, to Paul, and to the modernists are matters of secondary importance. They are not prescribed or insisted on by God but are left to individual taste and preference.

The fundamentalist, imbued as he is with the sacerdotal spirit, is a zealous champion of tradition, "the faith of the fathers," the creeds and formularies that have come down from the theological battles of the past.

The modernist tests all things no matter how ancient, and feels free to hold fast only to that which is good. The antiquity of a belief alone is not for him a sufficient ground for acceptance.

(*Continued on page* 425)

The Negative

By J. GRESHAM MACHEN

THE term "Fundamentalism" in the title of our discussion is evidently to be taken in a broad sense, not to designate "Premillennialists" but to include all those who definitely and polemically maintain a belief in supernatural Christianity as over against the Modernism of the present day. In what ways has "Fundamentalism," defined thus broadly, to include men like ourselves, been held to be inimical to social progress?

In the first place, it has been held to be inimical to social progress because it maintains unchanged certain root convictions in the sphere of history. It is opposed to social progress, we are told, because it is opposed to all progress. It maintains a traditional view of what Jesus was and what Jesus did in the first century of our era, and therefore, we are told, it is opposed to the advance of science. If we no longer hold to the chemistry or physics of the sixteenth century or the fourth century or the first century, why should we hold to the account which those past ages gave of what Jesus said and did?

This objection ignores the peculiarity of history as over against the experimental sciences. A thing that has happened can never be made by the passage of the years into a thing that has not happened; all history is based upon a thoroughly static view of facts. Progress can never obliterate events.

It is a great mistake to suppose that the evangelical Christian is opposed to the discovery of new facts; on the contrary he welcomes the discovery of new facts with all his mind and heart. But he is a Christian because he maintains certain facts which have been known for many hundreds of years. In particular he believes that on a certain morning some nineteen hundred years ago, the body of Jesus of Nazareth emerged from the tomb in which it had been laid. That belief involves the most far-reaching consequences in every sphere of thought and of conduct; the Christian risks the whole of his life upon his conviction as to the resurrection of Christ.

If indeed that conviction should prove to be ill-grounded, it would certainly have to be given up. The Christian ought to welcome to the full the investigation of the resurrection of Christ by all the methods of scientific history. But the point is that that investigation seems to him only to result in a confirmation of his belief. And if it results in a confirmation of his belief, then to relinquish that belief is not progress but retrogression. The grounding of life upon falsehoods is inimical to progress; but the grounding of it upon facts is a necessary condition of any true advance.

IN the second place, Christianity is held to hinder social progress because it maintains a pessimistic view of human nature as at present constituted. This charge is sometimes evaded; and the Christian religion is represented as though it were a kind of sweet reasonableness based upon confidence in human goodness. But the evasion reverses the true character of our religion. Confidence in human resources is paganism—or modernism—whereas Christianity begins with the consciousness of sin, and grounds its hope only in the regenerating power of the Spirit of God.

It is no wonder that the advocates of the modernist program regard Christians as opponents of social progress. Men who refuse to go with the current and who rebuke the easy self-confidence of their time have always been regarded as enemies of the human race. But this antipathy is well founded only if the pessimism that is objected to is out of accord with the facts. The physician who comforts the patient by a false diagnosis is pleasing for the moment; but the true friend and helper is the one who designates the disease by its true name. So it may turn out to be with the Bible and with the Christian preacher who brings the Bible message to the modern world. Modern social science has erected an imposing building; it has in many respects improved the mechanical aspect of human life: and Christianity certainly has nothing to say against its achievements. But, unless we mistake the signs of the times, there is among the social architects of the present day a vague sense of uneasiness. There is abroad in the world an ill-defined but none the less disconcerting sense of futility. The work on the social edifice still goes on, but rifts are beginning to appear in the walls and underneath there are intimations of dreadful things. Shall the trouble with the foundations continue to be ignored? If it is ignored, the enthusiasm of the architects may for a time be maintained, but all the greater will be the crash when at last it comes. Utilitarianism, in other words, is proving to be a quite inadequate basis for the social edifice, and there are those—despised and

abused as the enemies of progress and the race—who insist upon facing the underlying facts of personal life. In these men the hope of society really rests. The edifice erected by social science need not be destroyed if the foundations be strengthened in time. And the strengthening is provided by the Christian faith.

IN the third place, historic Christianity is thought to be inimical to social progress because it is individual rather than social. The older evangelism, it is said, seeks to win individuals; it invites men to come forward to the mourners' bench, receive salvation, and so escape from this wicked world. The newer and better evangelism, on the other hand—thus the claim runs—instead of rescuing individuals and leaving the world to its fate, seeks so to improve the physical conditions of life and the relations between man and man as to set up what may be called the "Kingdom of God" here upon this earth.

"Far from being inimical to social progress, 'Fundamentalism' is the only means of checking the spiritual decadence of our age." —*Dr. Machen*

This objection depends partly upon a caricature of the Christian religion. It is not true that the Christian gospel offers individual men a selfish escape from the world and leaves society to its fate. On the contrary, Christianity is social as well as individual. Even the relation of the individual to his God is not individual but social, if God exists; certainly it is not regarded by anyone who experiences it as a selfish thing. But the Christian also sustains relationships to his fellow men, and his religion is far from discouraging those relationships. When a man is rescued inwardly from the world, he is not, according to Christian teaching, allowed to escape from the world into a place of mystic contemplation, but is sent forth again into the world to battle for the right.

Nevertheless, despite one-sidedness, the assertion of modern social workers to the effect that historic Christianity is individual rather than social has in it a large element of truth. It is true that Christianity as over against certain social tendencies of the present day insists upon the rights of the individual soul. We do not deny the fact; on the contrary we glory in it. Christianity, if it be true Christianity, must place itself squarely in opposition to the soul-killing collectivism which is threatening to dominate our social life; it must provide the individual soul with a secret place of refuge from the tyranny of psychological experts; it must fight the great battle for the liberty of the children of God.

The rapidly progressing loss of liberty is one of the most striking phenomena of recent years. At times it makes itself felt in blatant ways, as in the notorious Lusk laws for the licensing of teachers in the State of New York, or in the Oregon school law now being tested in the United States courts. Liberty still has some bulwarks; but even those bulwarks are threatened. In Nebraska, for example, where the study of languages other than English was forbidden and thus literary education was made a crime, all outer defenses were broken through and the enemy was checked only by that last bulwark of liberty, the United States Supreme Court. But unless the temper of the people changes, that bulwark also will fall. If liberty is to be preserved against the materialistic paternalism of the modern state, there must be something more than courts and legal guarantees; freedom must be written not merely in the constitution but in the people's heart. And it can be written in the heart, we believe, only as a result of the redeeming work of Christ. Other means in the long run will fail. Sometimes, it is true, self-interest will accomplish beneficent results. The Lusk laws, for example, which attacked liberty of speech in the State of New York, were opposed partly by the socialists against whom the laws were originally aimed. But the trouble is that socialism, if it were ever put into effect, would mean a physical, intellectual and spiritual slavery more appalling than that which prevailed under the worst despotisms that the world so far has ever known. The real defenders of liberty are those who are devoted to it for its own sake, who believe that freedom of speech means not only freedom for those with whom they are agreed but also freedom for those to whom they are opposed. It is such a defense of liberty which is favored by the true followers of Christ.

But at this point an objection may arise. "Fundamentalism," it is said, "is a synonym of intolerance; and the writer of the present article desires to cast out of the ministry of his church those who hold views different from his own. How can such a person pretend to be a lover of liberty?"

The objection ignores the distinction between voluntary and involuntary organizations. The state is an involuntary organization, an organization to which a man is forced to belong whether he will or no. For such an organization to prescribe any one type of education for its members is an intolerable interference with liberty. But the Church is a purely voluntary organization, and no one is forced to enter its ministry. For such an organization to prescribe terms of admission and to insist that its authorized teachers shall be in agreement with the creed or message for the propagation of which the Church exists involves not the slightest interference with liberty, but is a matter of plain common honesty and common sense. Insistence on fundamental agreement within a voluntary organization is therefore not at all inconsistent with insistence upon the widest tolerance in the state. Indeed the two things are not merely consistent, but are connected logically in the closest possible way. One of the essential elements in civil and religious liberty is the right of voluntary association—the right of individuals to associate themselves closely for the propagation of anything that they may desire, no matter how foolish it may seem to others to be. This right is being maintained by "Fundamentalists," and it is being combated subtly but none the less dangerously by some of their opponents. The most serious danger to liberty in America today is found in the widespread tendency towards a centralized state monopoly in education—the tendency which has manifested itself crassly and brutally in the Oregon school law, and which manifests itself more subtly in the proposed development of a Federal department of education, which will make another great addition to the vast Washington bureaucracy, the bureaucracy which with its discouragement of spiritual initiative is doing so much to drain the life-blood of the people. The same tendency manifests itself also in the advocacy of anti-theological and anti-evangelical (*Continued on page* 426)

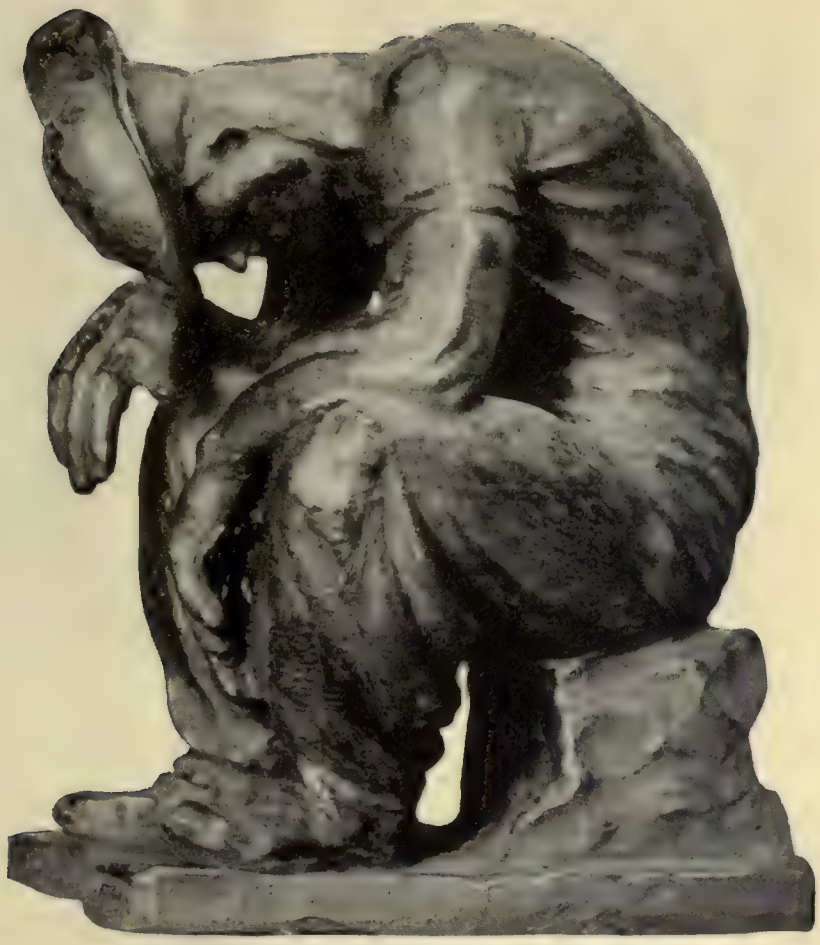
Town Builders of Today

As interpreted by MAHONRI YOUNG

"YOU might say this is my tribute to honest toil" is the artist's summary of twenty-five years of sympathetically observing, continually sketching and studying, modelling and casting in bronze, the long procession of unskilled labor that has been the means of changing the face of the earth in the first quarter of the twentieth century. The statuettes go back as far as 1897; the sketch books, reproduced in part on these pages, cover an equally long period. "First the dam' Micks, then the guineas, dagoes, wops, hunkies, from Ireland, Germany, Italy, Poland, and southern Europe . . . *dam'* may become for them as honorable a prefix as the *van* of the Knickerbocker New Yorker."

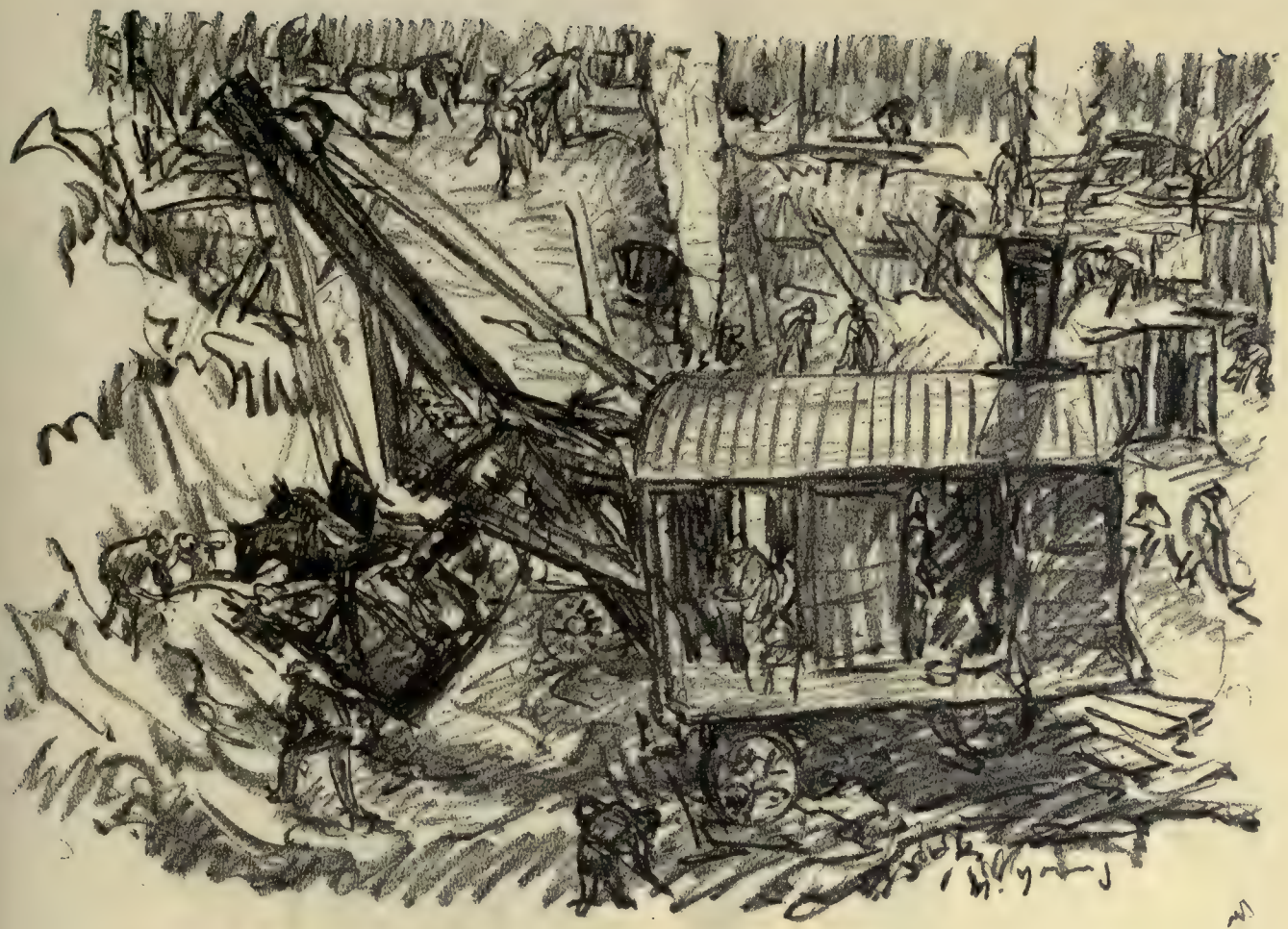
Born "in a valley among the mountains," in Salt Lake City, Mahonri Young has lived through the building period which followed the earlier decades of settlement and expansion and has interpreted the workers without whose back-breaking toil the transcontinental railroads and the great cities of the United States of America could not have been built. His first New York exhibition was held in 1912, although connoisseurs who were watching contemporary painters and sculptors were familiar with his work in Paris some years earlier, and the Metropolitan Museum of New York had acquired "Stevetorre" as a representative piece of American sculpture. The collection of sculpture and drawings reproduced here deals mostly with excavation and construction work in our cities and towns of today.

TOIL



REST

THE ROCK DRILL



THE ALLIGATOR

THE PICK

The Flight of the Sea Gulls monument by Mahonri Young in Salt Lake City interprets the great American epic. The bas-reliefs will appear as an art feature in a later issue of Survey Graphic.

Coal Miners Turn to Giant Power

By ROBERT W. BRUÈRE

ORGANIZED labor is gradually and painfully discovering that the old formula of pure and simple collective bargaining is an over-simplified formula. The assumption that given a strong union and a strong employers' association, a collective contract between them would by its own inherent genetic force produce *more* for both parties, is not holding up under the weight which experience is loading upon it. In the paper mills, on the railroads, in the needle trades, to cite a few cases only, the trade unions are having it borne in upon them that the best interests of their membership are not necessarily served when they wash their hands of responsibility for the technical problems of production after they have spent their energy in exacting all the traffic will bear in terms of wages, hours and physical working conditions They are discovering that since no employer can be compelled to run his plant at a loss, the terms of the most favorable agreement cannot be fulfilled unless they devise ways of cooperating with the management in stabilizing the industry and reducing costs by improving the technique of production. As the result of this discovery, they are turning for technical counsel to the engineers as at an earlier stage in their development they turned to the lawyers for counsel on question of law.

The latest and in some respects the most significant illustration of this tendency is the action of the Illinois coal miners in adopting President Farrington's recommendation to their District Twelve convention outlining a giant power plan for the rehabilitation of the coal industry in their state and calling for the employment of technical experts to ascertain the practicability of the plan. The conditions which prompted this action are in a general way typical of conditions in an increasing number of our major organized industries. During the spring and summer of 1922, the entire coal industry was brought to a standstill by the attempt of the operators in the unionized fields to liquidate war wages and to shake off the alleged domination of the national officers of the United Mine Workers of America by substituting independent district agreements for district agreements based upon the usual agreement entered into between the national officers and the operators in the so-called central competitive field,—Illinois, Indiana, Ohio and western Pennsylvania. For months the issue hung in the balance until it was tipped toward the side of the miners by the railroad strike which stopped the flow of the large coal reserves and especially of non-union coal to the market. The lockout strike ended in a miners' victory. By maintaining the national basic agreement and the wage scale established during and immediately after the war, the United Mine Workers of America believed that they had not only checked the "open-shop" drive on themselves, but that they had also saved the entire organized labor movement from a threatened rout. Their sense of complete victory was confirmed when during April of this year, they were able without serious debate to secure from the operators a renewal of their strike-won agreement for a period of three years.

THIS guarantee of peace for so long a period was widely hailed as a blessing not only to the operators and miners, but also and especially to the public. It completely snuffed out what little interest in the chronic ills of the industry the United States Coal Commission had managed to arouse. Persuaded by some years of close study of the industry that peace without active effort on the part of the operators and miners to improve the business organization of the industry, to modernize its technical processes, and to eliminate the wastes inseparable from the traditional burning of raw coal, would prove a mixed blessing, I sent an inquiry to scores of leading operators and labor leaders asking them how they were planning to utilize the era of peace for the correction of "overdevelopment," excessive man power, and irregularity of employment which for years they themselves had proclaimed as chronic diseases of the industry. In view of the rising importance of the non-union fields in West Virginia, Kentucky and Alabama, imperative self-interest it seemed would inspire the producers in the union fields to make every effort to increase their efficiency. The substance of the replies, insofar as they had substance, was that nothing was planned to be done beyond what had always been done; they would dig coal in obedience to the law of demand and supply and sell what they dug at the best prices the market would bring. Under the circumstances it required no unusual gift of prophecy to foresee that within the three-year period many of the high cost mines would be thrown into bankruptcy, that speculative overproduction would alternate with wide unemployment, that the non-union fields, where wages are not fixed by agreement and can thus be changed by the operators in accordance with their interpretation of business expediency, would increasingly crowd the unionized fields in the competitive market, and that the union miners would either have to submit to hungry unemployment or mobilize for a new campaign of organization in the non-union fields—which would mean industrial warfare of the bitterest kind.

Within three months of the signing of the new agreement between the national officers of the United Mine Workers of America and the operators of the central competitive field, the coal industry is suffering from widespread demoralization and as usual this demoralization is attended by increasing evidence of a downward turn of the business cycle. The business cycle is a complicated affair, produced by many as yet little understood forces. There is however much evidence to show that the maladministration of the coal industry and our extravagantly wasteful method of burning raw coal are among these forces, and that the state of the coal industry even more than the state of steel should be looked to as a business barometer. For next to agriculture, coal as the source of the mechanical energy which drives

our railroads and manufacturing plants, is the most nearly basic of our industries.

That a collective agreement alone, however attractive its schedule of wages and hours, is not in itself a guarantee either of production or of a good life to the workers is nowhere more tragically manifest than among the coal miners of Illinois. For many years, Illinois was next to Pennsylvania our greatest coal producing state. West Virginia, the stronghold of the non-union operators, after a long neck-to-neck competition, seems destined to take and hold second place. According to government report, there were 95,421 miners in Illinois in 1921. In May of this year, the officers of the Illinois miners reported to their District Twelve convention a union membership of 96,000, of whom *forty thousand* were out of work. The remaining 56,000 were averaging two days work a week. The convention was flooded by appeals for relief from local unions whose mines were shut down. There was one from the children of Pinckneyville, a mining camp where the mine was closed because the company was unable to meet its payroll, who said that they had been placed on short rations to forefend starvation. The appeals were so far in excess of the financial resources of the district treasury that the convention felt compelled to vote down all proposals of official relief and to defeat all projects for the assessment of those members who are working because the average of two days work left them nothing to spare. Under a three-year agreement which specifies the highest schedule of wages the coal industry has ever known, the coal industry of Illinois is flat on its back and thousands of miners and their families are hungry.

The Farrington Plan

1. *A semi-public corporation in which District Twelve, the operators, the consumers and the State would be represented, so as to safeguard the interests of all.*
2. *The establishment of one or more giant power plants on the Ohio and Mississippi rivers for the manufacture of electricity.*
3. *An integrated net work of major and minor power lines to make electricity available to every hamlet and farm house in the State.*
4. *The distillation of coal at or near the giant power stations in order to save the by-products of coal which are now wasted.*

FACED by these facts, President Farrington of District Twelve U. M. W. of A., made an analysis of the problem confronting the bituminous coal miners which is remarkable for its candor and critical insight.

Counting the families and dependents of our members [he said] over half a million human beings derive their living directly from the mining of coal. The standard of living, that is, the amount and character of food, clothing, shelter, comfort and culture enjoyed by the vast mass of people is determined, first, by the strength of our organization; second, by the general conditions of the coal industry. When we come to consider the strength of our organization, it can truthfully be said that District Twelve stands in the forefront of the American labor movement. Theoretically speaking, such an organization should be able to improve the living and working conditions of its members to a limitless extent. However, when we come to the practical application of the theory we find that there are certain limits beyond which our demands cannot go under the prevailing status of the coal industry. . . . All other things being equal, that producer will secure the market, who can produce the cheapest. . . . The wide-spread unemployment we have experienced of late in the Illinois field is traceable to the competition of Kentucky and West Virginia coal, which is underselling Illinois coal in the Chicago market. . . . The remedy for the competition of non-union coal would be, of course, the unionization of the unorganized fields. But while we all hope that some day these fields may be as strongly organized as our own district we cannot blink the unpleasant fact that all attempts in that direction have met with such tremendous obstacles as to make them more or less futile. It also may be mentioned here that had it not been for the shopmen's strike which seriously crippled the coal carrying roads during the late suspension, the influx of non-union coal might easily have become fatal to our organization. . . . We find ourselves in this position, where every increase in wages and lowering of hours is followed by a reduction of production in the organized fields for the benefit of the unorganized fields. And if we follow this tendency to its logical sequence, we may imagine *a situation when our wages and conditions are so favorable as to put an end to the coal industry in Illinois.*

"Under the circumstances," President Farrington concluded, "it becomes our duty to seek new means by which our members may secure a decent living from the industry to which their lives are devoted, and which at the same time would bring a distinct benefit to the industry and to society at large." After reviewing the "criminal waste" with which the industry is now conducted, —the fact that under the present method of mining, one-third of the coal is left in the ground and lost forever, that it costs as much to haul a ton of coal from southern Illinois to Chicago as it costs to produce it, that it costs more to deliver a ton of coal from the car in Chicago to the bin of the consumer than it costs to mine the coal or to haul it from the mine to Chicago, that it costs nearly as much to remove the ashes, cinders and clinkers from the basement of the consumer as it costs to mine the coal in the first place; after disposing of the miners' official demand for the nationalization of the coal industry on the ground that "the decentralized character of our government would make it exceedingly difficult to bring about the nationalization of the mines, even if such a policy were found feasible and desirable";—President Farrington proposed the giant power plan outlined in the accompanying text.

Neither President Farrington nor his technical advisers are under any illusions with respect to the difficulty of the task they have undertaken. He presented his plan as a suggestion only. "An enterprise of such magnitude", he said, "should only be undertaken as the result of a thorough survey on the part of qualified experts of national reputation." The convention authorized him to use the funds of the organization to obtain the necessary expert advice, to make the preliminary survey and to report back to the next biennial convention. The significance of this action is not so much in the giant power plan itself as in the fact that it reveals a new attitude upon the part of this powerful group of organized wage workers toward their industry. Like the shop craft unions, notably on the Baltimore and Ohio, and the Amalgamated Clothing Workers in the men's clothing trade, they have discovered the limitations of pure and simple collective bargaining.

When organized labor as well as management establishes a working alliance with the engineering technicians for the conservation and more effective development of the industries upon which their livelihood and the prosperity of the community depends, we shall have entered a new era in the evolution of industrial democracy.

The rain barrel free of charge

How a Shop Committee Cleaned Up a Company Town

By JAMES MYERS

WHAT has representation of the workers in the management of industry to do with the health of the community? It can have a great deal to do with it. A number of companies have granted to workmen's committees the management of their mill villages and company housing. In one village with which I am particularly familiar sweeping changes in sanitation and in housing policy followed the introduction of the democratic principle in management.

Upon the newly elected Board of Operatives were seated several men of initiative including two foremen and a member of the local trade union, as well as non-union representatives from the factory. Among their first undertakings was a survey of company housing and the general health and sanitary condition in the village. Such surveys have been made before in other places, but perhaps not always with equal practical results. In deference to the scientific spirit, I quote from the committee's actual report as the quality and temper of the report throw as much light on the question at issue as its content.

Your committee, [the report begins] has not been looking for trouble but desires to render a perfectly just and fair report upon the conditions as it has found them. . . . The great majority of the population is obliged to walk from one to four blocks for drinking water, which is carried back in pails. . . . the quality of the water . . . seems in general to be good . . . With so many families using one common pump it is very difficult to keep the pump in working order. The children, who are the usual messengers on this errand, often swing on the handle for amusement, or drop articles into the pump which put it out of business. The Irontown pump in particular is continually out of repair. The following is a list of articles found in this pump on one occasion alone: 1 teaspoon, 16 nails, 1 screw, 70 small stones, 1 piece of glass and a stickpin. One often meets women and children who have to walk a quarter of a mile to the next pump for water. A number of homes in the village are connected with the village water supply, which may be used for general purposes, but not for drinking water. The great majority of houses, however, depend upon rain water cisterns usually piped to a single pump in the kitchen. Many company houses have only outside pumps . . . so that all water must be carried into the house. The absence of sink connections in many houses also means that all water must be carried out again. It is difficult to insure clean water from such cisterns even when the rainfall is sufficient to keep them filled. . . . In a large number of company houses . . . there is no water supply at all except what the tenants are able to catch in barrels which they place beneath the leaders. One old lady was grateful because the company had been very good about giving her the barrels free of charge. Even when the rainfall is sufficient to keep these barrels supplied . . . the water is seldom really clean and sweet. Its odor is often bad. In the winter it freezes and is not available except as tenants chop the ice out before going to work in the morning. . . . A large part of the year, both summer and winter, the tenants of these houses have to carry part or all of their water for general purposes from the nearest pump or from the 'race' or creek as well as carrying drinking water all the year round.

Criticism is made again and again that what the working man is interested in is high wages; that what he wants is an automobile; and that he does not care much how he lives. But here is the very first finding of this committee and it deals with so simple and fundamental a thing as drinking water. And moreover, it deals with it at a time when an adequate town water supply has grown to be a fundamental throughout all the eastern part of the United States. Then the report goes on to the second subject: sanitary conditions.

All but a few houses de-

Offered in Evidence

DEMOCRACY conceived as a divine afflatus miraculously healing the wounds of the world has lost some of its mystical authority. Government in industry as in the state is conditioned by human nature, which, whether blind as an atom or clear-sighted as an angel, acts like all created things in obedience to law. If democracy is the vital force we believe it to be, if in spite the hope of the world, it is imperative that we should rebuild our conception of it out of the evidence of experience.

In this conviction Mr. Myers offers the following record in evidence.

pend upon outside privies for toilet accommodations. Your committee has no hesitation in reporting that in so large a village this condition is offensive and also dangerous to the health of the entire community. . . . Backing up upon the small yard of one of the better class company houses, which has the misfortune to be at the corner of the block, there are built the privies which accommodate no less than seven families. The corners of all built up blocks must necessarily be about the same. The children must play and the family vegetables be raised in these surroundings. . . . It is the policy of the company to empty the toilet vaults . . . on its property "once a year if necessary." Last year, however, the records show that only 50 vaults were emptied, about half of the total number. . . . It is unnecessary to dwell upon the objectionable features of this condition or to emphasize the fly peril, the offensive odors or the inconvenience in bad weather or during the winter months. Your committee considers the entire system of using out-houses for toilet accommodations in a village of this size to be unsanitary and a general

What the absentee owners don't see

menace to the health of the community.

The present system of sewage disposal also is very objectionable. Cesspools crowded close together in the solid blocks of houses and situated close to wells and cisterns in the small yards are a constant source of danger to health.

The committee is particularly emphatic on the subject of garbage disposal.

There is no systematic or public garbage disposal. Each family gets rid of its own garbage as best it can. . . . The common custom is to throw the garbage out. . . . It is covered with ashes in some cases, but there are often not enough ashes for the purpose, especially where oil stoves are used. . . . On company property these heaps of ashes and garbage are removed once a year. . . . It is customary to throw tin cans and other refuse also upon these heaps of ashes and garbage, which in their final state makes a perfect breeding place for flies and mosquitoes, which in turn may carry disease into the homes and spread it through the neighborhood.

From the foregoing report on drinking water, water for general purposes, privies, cesspools and garbage disposal, it is evident that the company houses in general are supplied with practically no conveniences.

Your committee feels compelled to report that it finds the company houses in general in a poor state of repair,—in fact, generally depreciated. The policy of the company for some years seems to have been to do just as little as possible. . . . Even where repairs have been made the materials used have often been poor and the workmanship rough and inadequate. It is apparent that the poorest property has received the least attention. Those who have paid the lowest rents have received the least consideration. They have been neglected even in the most essential and necessary matters of sanitation and ordinary comfort.

These general findings the committee backs up with a very careful case study of the state of the property.

House, corner McKinley and Market Streets, tenant A——, rent $8, 4 rooms, paper falling off walls, filthy condition, bedbugs intrenched beneath wall paper; tenant has repeatedly asked to have house cleaned up, reports reply as "property not worth it," although he is paying higher rate of rent than most.

186 Market St. near corner of Fulton, tenant B——, house in run-down condition, company promises to fix but doesn't do it. Chimney leaks, no cistern, carry all water, privy not cleaned in four years. Tenant has lived here four years and says only repairs done for her was when company carpenter fell through the roof and spoiled the ceiling. Willing to pay more rent for water and repairs.

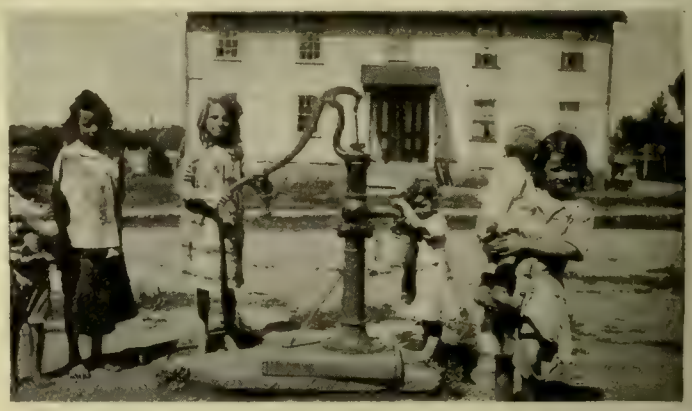
Givens Ave. No cisterns, carry all water from rain-water barrels or distant pump. No gutters—water drains down the middle of the road where slops are also emptied. Houses need paint and general repair.

274 Franklin St., tenant C——, has lived in this house 25 years, roof leaks and spoils ceilings, no water except rain water barrels—often empty. Mrs. C—— works in mill 10 hours a day, doesn't feel like carrying water when she comes home at night. Has to hire a man to carry water for her washing.

Mill St. Drinking water pump needs cleaning out, toads pumped up recently. No cisterns on whole street. Rain water barrels only. All houses need painting.

11 Mill St., tenant D——, hole in stoop, child tripped and fell off stoop, door sills so worn that let in wind, window frames poor, glass not puttied, put in with tacks, cold. No latches on door, fine housekeeper, continual complaints, can get nothing attended to, no cisterns for any of these houses.

High St., tenant E——, rent $4.00, 4 rooms, kitchen floor bad, can't wash it without wetting ceiling below. Plaster front



The children were the usual messengers to the pump

wall badly broken, let cold wind in all last winter, clapboards off or loose on outside. Ceiling about to fall. No sink, no water, carries both in and out, living upstairs. Says "would like a sink." Wants to install electric light if ceiling repaired first. Would gladly pay more rent if house fixed up nice. Continual requests get no response.

"Irontown." Pump miserably inadequate for drinking water, out of order most of the time. Have to walk quarter of mile to next pump. No trees or shade, no grass. General repairs very badly needed. Privies and garbage a serious menace to health. Roofs of these houses nearly all leak, spoiling wallpaper and bringing down ceilings continually.

No. 17 Franklindale Ave., tenant F——, rent $5.50, 4 rooms, back door (north exposure) panel has big crack, winds howl through, out of repair five years. Company promised a door a year ago, but it never comes. Sink broken, and "stinks bad," "company says 'all right' but no fix." Privy seat broken and can't use it. This family keeps pigeons in attic, should not be allowed but recommend doing urgent repairs for family first.

No. 18 Franklindale Ave., tenant G——, rent $4.18, 4 rooms, roof leaks, danger of ceiling falling down at any time, beds have to be moved about the room to avoid water which drips from ceiling. Woman expects to be confined in two months, and would like things fixed up. Good housekeeper. Tenant painted and fixed up rooms himself last year but roof leaks have spoiled all his work. Stoop needs repairs, kitchen door has no lock or key "no use to ask for anything." Says lots of his friends and relatives have left town because could not stand houses.

No. 84 Franklindale Ave., tenant H——, rent $5.50, 4 rooms, cellar windows all out, water and snow has come into cellar for two years "tired of hollering about it"—has boarded up windows as best he can, shuts out light from cellar. Kitchen floor bad; knots—can't lay linoleum.

It is evident to your committee that the policy followed for some years has not only resulted in depreciating the property, but also in destroying the confidence of the people who now seem to despair of getting anything done.

Your committee has discovered on the part of the tenants a universal desire for higher standards of living and a willingness to pay more rent if some conveniences are installed and the property thereafter kept in decent repair.

A more generous and efficient management of the houses would also, your committee believes, react favorably upon the general spirit and enthusiastic loyalty of all operatives toward the company.

IT is to be noted that the management had been either complacent under the conditions existing at the time or financially unable to remedy them, and that the principal owners while very well disposed were apparently uninformed of the facts. It is significant that the workers' representatives who lived in the houses felt very differently and very much more strongly upon the subject of company housing than did the manager, who lived with every luxury

Tenants had to carry water from the creek

in a large agent's residence, or the owners whose eyes saw only pleasant, shady streets and decent enough exteriors on their occasional tours of the village under the guidance of the management. The facts brought out in the housing survey from which we have quoted, were a distinct shock to both management and owners who hastened to vote extensive sums to the Board of Operatives to remedy conditions. The work was done by the Board of Operatives, who let jobs out to contractors on competitive bids, and the repairs included the renewal of porches and steps, replacing cellar and window sashes, 14 new roofs, new porch roofs, sidings, sills, new sashes and floors, repainting cellar walls, rebuilding chimneys, rebuilding street walls, reputtying hundreds of windows, replastering fallen ceilings and walls, renewing hundreds of leaky gutters and leaders and decorating the interiors where it was badly needed. Practically the entire village was painted; old picket fences were torn down; and prizes were offered for the best yards.

To this last came a remarkable response. The tenants worked hard. What had been the worst street became a credit to those who transformed it with neat walks and flower beds. A policy of progressive water installations and sewers was adopted by the company. The rain barrel is no more! A village filter plant (already under way at the time) was completed and tested drinking water is now being piped into all the houses, many of which have been given baths as well as toilets, and almost all now have electric lights. The houses are now being kept in reasonable condition, their maintenance being under the management of the Housing Committee of the Board of Operatives, which hears all complaints and orders all repairs.

The only recommendation of the committee which has not been carried out has had to await the action of the political authorities of the entire community. The Company owns only a section of the entire village.

No garbage collection system has as yet been installed, and the village tax-payers have voted down the proposition to install one.

Prizes were offered for the best yards

THE Board of Operatives also undertook a campaign to rid the town of malaria. At the request of the board the company financed an investigation by sanitary engineers which established the presence of true malaria and located a number of breeding places of malarial mosquitoes. The board then called together a joint committee representing the village board, the town boards, the health officers and the public health nurse and organized a joint committee on the elimination of malaria. Posters were displayed in the stores and an illustrated pamphlet was got out with the assistance of the State Department of Health, and these were distributed to every house by the public health nurse through her boys' clubs. There were also posters warning of the fly peril, and placards were offered as a challenge, as well as an advertisement for storekeepers who dared to display them in their windows. These read: "Trade Here —We Have No Flies." "Clean Up Week is Too Weak—Clean Up Every Day." Everywhere the truth was made to stare one in the face that malaria is due to mosquitoes. "No Mosquitoes—No Malaria." The general campaign of education registered in the minds of the community. Most of the people had attributed malaria to bad air. After the literature took effect, however, and the anopheles mosquito became recognized as the real carrier of malaria, public sentiment took a new turn, and that mosquito is now the most unpopular of undesirable citizens. Excited reports reached the committee of various swamps, dumps and other breeding places, and of the size and number of the mosquitoes in different localities. One irate citizen came to the office and announced that some men had dumped the mud-like deposit from the village (*Continued on page* 424)

The Melanch and the Cheerfuln

By SAMUEL M

Illustrations by H

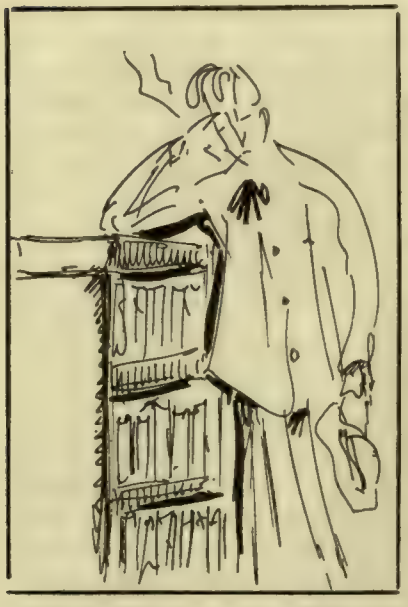
WHEN Charles Lamb wrote his essay on "The Melancholy of Tailors" he first made a large generalization, and then proceeded to account for the alleged fact. Asserting that all tailors were melancholy, he declared that the chief cause was their sedentary habit.

"Did you ever see a tailor go whistling along a footpath like a car-man, or brush through a crowd like a baker?" The reason was obvious to one who watched a tailor and marked his unnatural posture when engaged in professional activities. "The legs transversed, crosswise or decussated, was among the ancients the posture of malediction. The Turks who practise it to this day are noted to be a melancholy people." It seemed natural that a man who sat crosslegged for hours should be cross.

Far be it from me to assert that all novelists, because they also are of a sedentary habit during their writing hours, are melancholy, or the cause of melancholy in others. I remember novels that were a pure joy. There are novelists whose very names bring a smile of satisfaction. They made us share their happy moments, and made us realize how amusing and interesting life might be in spite of its tragedies.

But at the present moment the fashion in novels is, I must confess, rather depressing. The novelist seems to have what Lamb described as "a sullen incapacity for pleasure." He delights in gloomy views of his fellowmen and of social situations. I do not mind his aversion to what are called "happy endings." What I object to is that he begrudges his characters any bits of unadulterated happiness as they go along. In looking over the novels of the day, I have been impressed by the absence of humor and of a healthy joy in life.

Time was when the "painful preacher" warned the youthful members of his flock against novels because they prevented them from seeing the stern realities of life. They made sin alluring. This was before the day of the painful novelist who with grim earnestness approaches his task. He will show life as it is. Then he will take his characters one by one and show them up. No tithing man in the old Puritan meeting-house was more intolerant of the weaknesses of human nature. They are rebuked not in the name of morality, but in the name of austere Art. The illusions of youth and the innocent sentimentalisms of middle age are exhibited without any alleviations. There is no danger that the novelist will make sin alluring. He will not make anything alluring.



Novelists are melancholy

The posture of malediction

A FAVORITE theme of American novelists is the relation of the individual to the community in which he lives. It is a very interesting theme, but it seems to plunge the writers of fiction into a melancholy unknown to economists, reformers, journalists or even to ministers of the gospel.

The community appears not as an aggregation of more or less interesting people, each one primarily interested in his own affairs, but capable of being interested in something better if only someone would show him the way. The community is a sinister being that is the enemy of freedom and joy. It is not only the sum of all mediocrities, it is a bigoted hater of every kind of personal distinction. The community spirit is an incubus and not an inspiration.

Over the gate of the American town we see the inscription, "All hope abandon ye who enter here"—at least all hope of having a good time. We have a desolating impression of moral aridity, undue nervous tension, morbid self-consciousness, a fear of public opinion, a furtive interest in the forbidden, a fierce absorption in business, a futile gregariousness in the pursuit of pseudo-culture. The small town is treated as if it were a disease; the city is a complication of diseases. The novelist gravely describes the symptoms and feels that his duty is done. It is not his function to suggest a remedy.

# of Novelists of Social Workers

D CROTHERS

Willem Van Loon

After reading stories in which men and women of vague ideals and feeble wills struggle vainly against an unyielding social environment, it is refreshing to come upon people who approach these problems from a different angle. There is Alexander Johnson, for example. When I picked up his realistic story of his own adventures in social service, I had a real thrill. Here was something that was too good to be fiction. Here was the central West seen by one who was a part of it. The communities in which Alexander Johnson worked were not Utopias. If they had been, he would have soon tired of them. They were just average towns made up of average men and women. They *needed* to be improved more than they *wished* to be improved. They were not conscious of their limitations till somebody whom they believed in came along and pointed them out. To awaken the social conscience and set it to work along constructive lines was an interesting job, and one who undertook it could not be alone. He was bound to have enemies, but it was always possible to transform opponents into friends. These average Americans were ready to be shown. The community was not adament, it was plastic. If one had patience and mother wit he could bring about beneficent revolutions.

MAY not the melancholy of the writers of problem novels and the cheerfulness of social workers be accounted for by their attitude toward their problems? The literary person thinks of a problem as something to be stated; the social worker thinks of it as something to be solved.

Now the literary person, unless he has a very robust constitution, is likely to exhaust his nervous energy in his attempt to make his problem seem as difficult as possible. The problem may be matrimonial or economic or theological or psycho-analytic. Whatever it is, the writer feels bound to make us see that it is too much for the people who are confusedly dealing with it. To give them a measure of intellectul adequacy would spoil the poignancy of the story. In real life the way out of difficulties is often so absurdly obvious that the whole adventure ends in a laugh. Only the greatest novelists allow such accidents to happen in their books. The ordinary literary craftsman feels that he must nurse his problem through the volume, and then in the last chapter leave the poor foundling waiting on the kind reader's doorstep.

Now from such melancholy conclusions the social worker is saved by the nature of his vocation. To him a social or individual problem is something to be solved: if not in one way, then in another. This gives a great sense of freedom, and sharpens curiosity. The social worker is looking for a way out, and he discovers that there is not one way only; there are many ways for those who have wit enough to find them. A strong push here, a little squeeze through a tight place there, and the deed is done. With eyes sharpened by necessity he sees that the people whom he has come to help are not so helpless as he thought. The words of the prayer book take on a new significance. Those who are "afflicted in mind, body or estate" find more often than he would have thought possible "a happy issue out of their afflictions." These "happy issues" often come in the most unexpected ways.

Abandon hope—at least all hope of having a good time

Mrs. Chesley after years spent in social work writes a little book entitled: "Who are the benefactors?" She finds among those whom she had sought to help those who not only bore their own burdens bravely but lent a hand to others. They gave more than they received.

A little of this kind of realism which is the result of experience in social work, might make the modern novel a more cheerful and more just reflection of modern life. All that we ask of the novelist is that he should give his characters as good a chance to escape from their misfortunes as they would have in real life.

—with grim earnestness

Petersburg, Plus

How a city of 30,000 pulled itself together

By GEDDES SMITH

Drawings by Sara Merrill

THE skyline of the ancient city of Petersburg, Virginia, juts into more steeples than one would think possible in a community of 30,000 souls, but its chief ornament is the pillared gray courthouse, nearly a century old, that forms the focus of a nicely balanced civic center. To the left is a red brick jail, only less dignified than the courthouse itself, from whose barred windows brown and white prisoners bandy greetings with their friends. To the right, a humbler brick building for the city clerk, half concealing a two story frame structure which goes by the name of city hall and is found to contain the city engineer's office—and the Family Service League of Petersburg!

These old buildings house the government, as they did in the days of the fathers. The rusty tacks and flapping fragments of long forgotten handbills on the official bulletin board hint that "as things have been, they remain." But they bear false witness. Things are different in Petersburg. The government has managed to escape from the court-house and has linked arms with the doctors, the ministers, the social workers, with the plain folks in town. Petersburg used to be just a family: it is growing up into a community. Things are different for everybody—things which enter into the lives of the men and women and children of the town.

One day—since things became different—small boy swimmers splashed out of a playground pool with bleeding feet. Nails, upright in an anchored board, were found at the bottom. After some investigation the culprit was discovered: he was an imaginative boy who had no bathing suit and took this ingenious way of evening things up. The playground superintendent turned him over to the policewoman, who took him before the juvenile court. The judge put him on probation, and reported the situation at the Associated Charities case-conference of which he was chairman. The case-worker got the Elks to provide a bathing suit to make life tolerable for the youngster. Meanwhile, as part of the probation routine, he was looked over at the health center. The tuberculosis people found him free of infection, but underweight; the nose-and-throat people found work to do on his tonsils. He was set on the road to better physical condition. By the next summer the lad, husky and well-behaved, had begun to teach swimming at the park—and was having the time of his life.

Petersburg was ready for that small boy; the various agencies capable of helping him were linked closely together; he was handed from one to the other without hesitation and all had a share in setting him straight. That *might* happen in any small city. But Petersburg has taken pains to see that it shall happen as a regular thing.

How this has been brought about is a story that concerns not only Petersburg but other American communities which are reaching out more or less consciously to "find themselves." The story is chiefly of the three years beginning with 1920, but to understand it one must go back of that a little, and get the picture of Petersburg before it was Petersburg Plus—of its solidarity, its generosity, its war-time adventures.

FOR all the signs of war in Petersburg—miles of Confederate earthworks and shell-splintered tombstones in the municipal burying-ground—there are signs too of a local unity and mutual toleration, not always to be found even in such small cities, difficult indeed to maintain when there are deep lines of racial cleavage, and often wiped out by growth of industrial class-consciousness. The Episcopalians, as elsewhere in the state where theirs was once the established church, are inclined to a low-church attitude which makes their participation in common religious activities relatively easy. The men's Bible class of St. Paul's church, crowded out of its own building, meets weekly in the basement of the Reformed Jewish synagog. The Jews of Petersburg, both old and new, benefit by the fact that a Jewish minority has long been accepted as an integral part of the community. The sons of the rabbi attend the Y. M. C. A. Years of residence have won a comfortable status for a single congregation of Irish Catholics, and a colony of Czechs some miles out of town. Indeed the Czechs are so generally respected that a Bohemian's word is as good as the bond of some native sons. As for the Negroes, their position is perhaps better than in neighboring communities, certainly as good. There is no tradition of race violence. The industrial history of the city—like that of many others which have struggled through the depression of the South—is one of low wages

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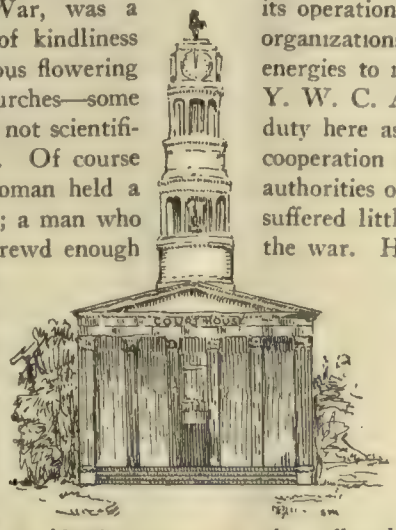
ISN'T it true that self-driven team-work is the biggest need today in American social effort? You can harness horses or oxen into a team, but you can't harness folks. They must rally freely about an institution, or a cause, or an individual leader. A comfortable little Virginia city, cherishing lively memories of five wars, touched with the pomp and courtesy of the old South, found such a rallying point in a new form of city administration and a new type of city father. How such leadership brought latent forces into play in Petersburg is the subject of this story.

and long hours peacefully accepted; unionism is a negligible factor. On the outskirts of the city are abandoned cotton mills which dispute the claim of others in New England to the questionable distinction of being the oldest factories in the United States. Even in the matter of school administration—the familiar battleground of bickering bigots—Petersburg has learned to conduct itself with harmony and decorum: for five years the educational budget submitted by the school board has been accepted without material change by the city council.

PETERSBURG before the war—and you must say which war you mean—before the Great War, was a benevolent community. The atmosphere of kindliness found its crowning expression in an enormous flowering of the Christmas basket rite. All the churches—some forty of them—did relief work regularly, if not scientifically. Each had its string of beneficiaries. Of course the strings sometimes got tangled: one woman held a rummage sale of the gifts she had received; a man who was charged with feeblemindedness was shrewd enough to remark that he'd have to build a shed to house the stuff if they gave him anything more! Public relief could be summed up in the simple and attractive formula "wood for widows." A long-established fund provided firewood to be distributed to all comers who could furnish proof of widowhood, regardless of economic status. The Salvation Army and a local counterpart, the Union Mission, both did relief work for transients and the "down and out." There was no case-working agency.



Its chief ornament is the pillared gray courthouse, nearly a century old

By way of recreation there was the Y. M. C. A. and a number of Boy Scout troops, all connected with the churches. And, of course, there were the churches themselves. In Petersburg church-going is so nearly universal that a great part of the town's social life has always centered around them. There were two or three city parks where one could walk on curved paths, or lounge on benches.

An old police lieutenant—one of the picturesque constables who flourish in these kindly small cities—took an interest in the boys of the town and did what he could, quite on his own responsibility, to keep them out of trouble. For a while a Juvenile Protective Association attempted something more formal; but it did not last.

The Great War came close to Petersburg. The huge mushroom munitions city of Hopewell had grown up ten miles away where the Appomattox and the James come together. It brought with it a horde of transient laborers, fortune hunters, confidence men, gunmen, and women of the streets. For a time violence and confusion reigned in Petersburg and the surrounding counties. The police court heard one to two hundred cases a day. Before the spring of 1917, however, Hopewell was housing most of its own people and had established its own police force, and Petersburg had been able to restore a fair degree of law and order. The red light district had been officially abolished, but many of the women managed to remain in town. Virginia went dry, and the effect in this once very wet Virginia city was amazing. The jail population was reduced 80 per cent. Most of the citizens accepted the law in good humor, and obeyed it. There was nothing like the orgy of bootlegging which broke out later under the Eighteenth Amendment.

Shortly after the United States declared war Camp Lee was laid out three miles away. Forewarned by the experience of England, citizens of Petersburg took steps to safeguard their community against camp followers. A large citizens' committee was formed. Sub-committees were charged with aiding in law enforcement, regulation of jitneys, recreation, public health, and other matters of public concern. The United States Public Health Service and War Camp Community Service came to town. A venereal disease clinic was established by the federal government—on the main street, where the maximum publicity attended its operation. The down-town churches realigned their organizations so as to devote the major part of their energies to ministering to the troops. A branch of the Y. W. C. A. was organized. The Red Cross did its duty here as in thousands of other communities. The cooperation between all these agencies and the regular authorities of the Army was so effective that Petersburg suffered little from disorder and demoralization during the war. Her people got a vision of the possibilities of united community action, which was to bear fruit in the years that followed.

AFTER the armistice a social stock-taking would have showed both gains and losses. The Boy Scouts had lost their leaders; they have not recovered. The Red Cross had a compact membership which might have backed an extension of home service—since the city was notably lacking in resources for family relief—but chose instead, and probably wisely, to begin a succession of health demonstrations. First it assumed responsibility for continuing the venereal disease clinic when government support ended, hoping that a further demonstration would lead the city to take it over. Recreation for patriotic purposes pointed the way, as in so many other towns, to the continuous need for play. Community Service, Inc., was invited to make a survey: it did so, but although some of its recommendations appealed to good citizens they felt that the overhead expense which seemed to be called for was beyond Petersburg's means.

To salvage the plan for recreation, and to link up the work of existing welfare agencies, an Episcopalian rector, the secretary of the Y. M. C. A. and others took steps to form a community council. They sent invitations to the Chamber of Commerce, the Daughters of the American Revolution, the United Daughters of the Confederacy, the Rotary Club, the Ministerial Union, the churches, the Red Cross, Travelers' Aid, Salvation Army, Union Mission, Y. M. C. A. It was a diverse company, and though in Petersburg it was actually a group of neighbors, it was quite conscious of that diversity, and progress toward an effective organization promised to be slow.

AT this point a new factor appeared; before the second council meeting a city manager had taken office. This form of municipal government, one recalls, had its origin informally in the smaller Virginia city of Staunton and has taken color throughout the country from its early use in Dayton. A small council, usually selected at large, has complete legislative responsibility. It hires a city

The citizen who needs health help turns in at the inviting doorway and gets what he needs

manager who then has complete administrative authority. He is responsible to the council for the tenure of his job and for the funds which it provides on his recommendation. Every city employe is responsible to him. He is the general manager of the city's business. The manager in this case was Louis Brownlow. A newspaper man before the war, his articles on police administration had caught the attention of President Wilson, who appointed him one of the three commissioners of the District of Columbia. He held this trying position during the war years, survived the scorching feud between the District police and the militant suffragists, developed his theories as to the use of policewomen to check delinquency in the face of considerable skepticism on the part of orthodox social workers, and in September 1920 created the role of city manager in Petersburg.

Mr. Brownlow's first step was to approve the proposal to form a community council; so the organization was perfected, with the city manager as a member ex-officio.

In the next three years there was startling growth in Petersburg. Strand by strand, latent social forces were drawn into an intelligent pattern and knitted firmly together. Without attempting a chronological recital, I want to summarize these developments.

ONE of the first changes was in the police department. Petersburg was not very proud of its policemen, though they were no better and no worse than anyone expected, and what deficiencies there were could probably be traced to low morale. As soon as he could, the city manager introduced his particular hobby—a woman's bureau, with a white and a Negro policewoman. In Major John O. Walker, a quiet-spoken young business man who had dabbled in police problems in another Virginia city and had since made a good record, Mr. Brownlow found a director of public safety who fitted his own views like a finger in a glove. It was part of the theory of both men that the policeman whose job was merely to catch or discourage lawbreakers was largely wasted. Both looked for a time when well-trained policemen and policewomen would play a large part in protecting minors from unwholesome influences, in discovering family distress, and even in making simple investigations for city-employed case-workers.

The police force did not move quite as far as that. But it moved forward. The new director set out to make his force worthy of public confidence and then to see that it got it. He succeeded in building up a new spirit without any considerable changes of personnel. Major Walker spoke much in public and took his men with him to church and club platforms until folks began to form the habit of respecting them. When one of Petersburg's first citizens was found drunk, the director personally instructed that he should be arrested. The patrolman made the arrest; the city decided that the force would really operate without partiality. A motor patrol was substituted for the ordinary pacing of the beat. With fewer men and a small fleet of Fords it was possible to do much more patrolling, so that every street was covered not less than ten times in twenty-four hours. The number of complaints was materially reduced and at the same time $11,000 a year was saved to the city department.

The police judge who had been five years on the local bench fell in readily with the plan of hearing children's cases in private as the first step toward a children's court. But shortly the new Children's Code of Virginia went into effect, establishing a statutory juvenile and domestic relations court and probation system. The same judge was given jurisdiction. The white policewoman was made probation officer for girls and two probation officers were appointed for boys. When a patrolman and the policewoman went together to warn the over-trustful parents of two girls who were in bad company it was he who suggested at the end of the interview that they all join in prayer!

The juvenile court judge testifies to the value of the new system: the boys and girls now in serious trouble, he says, would have been saved from it if they had fallen in with a juvenile court and a probation officer ten years ago. It is agreed that the town has become "cleaner," with the general stiffening of law-enforcement—and especially since the police began to hold the man as well as the woman for physical examination when arrests were made for sex offenses.

IN the first winter of the new régime unemployment taxed heavily the city's unorganized facilities for relief. Charity had been regarded as a function chiefly of the churches and their curbstone cousins, the Salvation Army and Union Mission. The city manager suggested that an agency definitely responsible for family welfare would do a better job, but the community council was not at first responsive. It did, however, approve of a confidential exchange; one was accordingly opened—in charge of the city health officer! One of the first families registered proved to be getting help from five agencies. A second time the family welfare idea was more favorably received, and in the spring of 1921 the community council set up a case-work society. Following the proprieties as they knew them, its founders named it the Associated Charities, and turned it over to a local worker with a flair but no training. It seemed natural that room should be found for the new society, rent-free, in the city hall, though it had no official connection with the administration beyond the provision that the city manager should sit on its board.

A year and a half later a trained executive was brought to town, and now the secretary turns from explaining how ancient the office is—you can see where a cannon-ball went through the wall—to assure you that the latest wrinkles in case-work are being tried out and that the name has been changed to the Family Service League. It took real self-denial for the churchwomen to turn over their "families" to this outsider, whose methods aroused, at first, some suspicion. Finally the churches did agree to use the confidential exchange, to stop giving money to families on the

associated charities list (though they kept entire responsibility for their own poor) and to bring their voluntary workers into cooperation with the trained executive. They continued to give Christmas baskets, but lists were compared and checked to prevent duplication, and gradually they turned more and more often to the Associated Charities for skilled service.

Now when the secretary needs to ride, she uses the automobile which the city owns and the Red Cross maintains for its child welfare worker. When the policewoman needs help she sits in with the case conference—of which the judge of the juvenile and domestic relations court is the chairman, and at which the city manager himself has been a not infrequent visitor.

The community council next turned an inquiring eye on the community chest plan. After an investigation and six months' study, a chest was formed. Though it has been only partly successful, it has helped in a general expansion of the work of the eight participating agencies, and its educational effect may be measured by the fact that its chairman, who happened to be the head of the Union Mission, came of his own accord to the conclusion that sooner or later his own agency must give place to the Salvation Army, whose work it was largely duplicating.

The will to improve the city's facilities for play had not been lacking, and between the community council and the new government the way was quickly found to open, with paid supervisors, a number of neighborhood playgrounds. One was formed by clearing a plot which had for years been used as a dump, although the city manager discovered that it had been deeded to the city as a park. Four playgrounds for white children were put to use as soon as they were ready. The two playgrounds provided for colored children were at first little used. Negroes had always been free to enjoy the public parks: even though there was nothing much to do there, and for nearly a year boycotted the new segregated playgrounds. Gradually, however, the children wore down the resistance of their parents and whole families came eventually to enjoy them.

THOUGH wading pools (convertible by an ingenious adjustable overflow into small swimming-holes) had been opened by the new administration in several of the small parks, Petersburg youngsters and grown-ups had no really good place to swim outdoors. Nor was there any park big enough to get comfortably lost in. Today Petersburg has in Lee Park several miles of drives and footpaths, a lake, six baseball diamonds, several camp sites, and acres of pleasant woodland, not to mention nearly two miles of well-preserved trenches dug by the Confederate forces defending the city against Grant. It got the park by a process which dramatically symbolizes the whole city manager regime: initiative and direct action applied to existing resources.

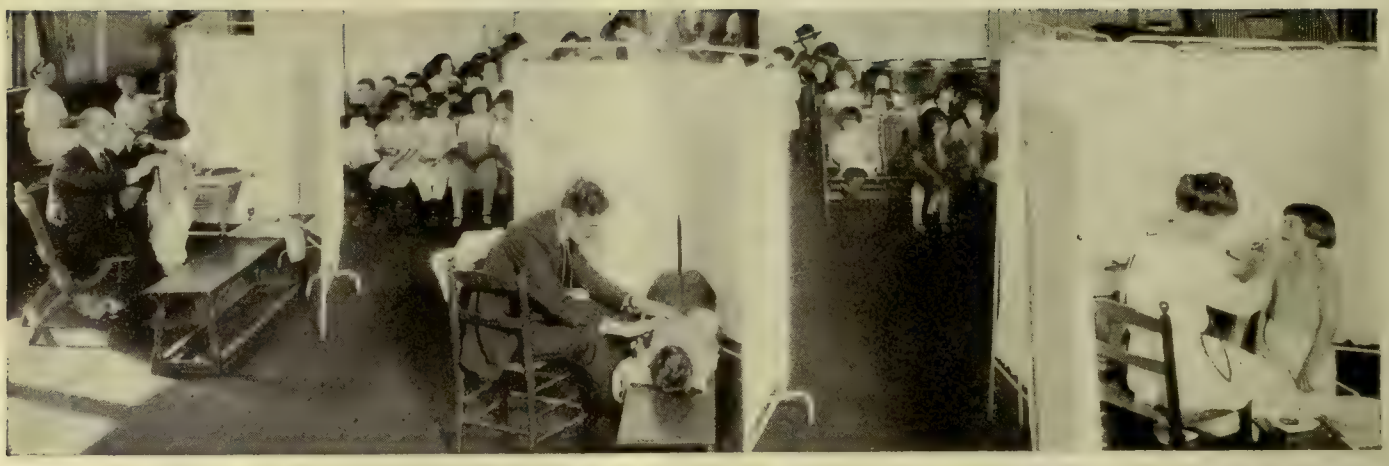
Years before, a 1,700-acre watershed including a sizeable lake had been acquired by the city for water supply. It had afterwards been abandoned and by 1920 had long been disused. There was no road to the lake and trespassing was discouraged. The first summer of the city managership saw a rough road broken through and swimming officially permitted. The next step was to develop the property for public use. Petersburg had no country club and no convenient facilities for outdoor play even on the part of the well-to-do. With the encouragement of the administration, a club was now formed to which the city sold, for $8,000, a section of this tract large enough for club purposes. Into the deed was written a proviso that the land should revert to the city if it should ever cease to be used for a golf-course, so that real-estate profiteering in this semi-public land, and misuse of the property, are both prevented. This project served two good ends: the purchase money went promptly into park development, and many polite folk whose amusements may have lacked much of the wholesomeness of golf were lured outdoors. Standing timber on another part of the property, separated from the lake by a railroad line and less desirable for park uses, was sold for $12,600. With these two sums as working capital, the city then laid out playgrounds, built roads and trails, provided swimming and bathing facilities, and opened a park of 564 acres to the public, all without a penny of new appropriation or assessment.

Folks began to form the habit of respecting the policemen

THIS was a striking maneuver. But it was based on exceptional circumstances. Not every small city has an unused lake in its hinterland. The Petersburg Health Center, however, is a cooperative adventure which might easily be duplicated. The Red Cross had taken over from the United States government a venereal disease clinic. The demonstration was successful: the city agreed to assume its support. It was now decided to move the offices of the board of health out of the city hall, to set up a new health center, and to locate the venereal disease clinic there. A charming old brick-and-white-house on a residence street, convenient to but separate from the business district, was occupied in May, 1921.

The venereal disease clinic was put in the basement, with its own inconspicuous entrance. The doctors comment on the fact that it is used more, and by a greater variety of patients, than in its old quarters on the main street. The main floor has rooms for the child welfare service to which the Red Cross turned as its second demonstration. Here are facilities for a baby clinic, examination rooms for children applying for work-permits, and a clinic for remediable defects. Here mothers come for advice and health classes meet. On the floor above is a tuberculosis clinic, supported mainly by seal sales through the King's Daughters, an organization of churchwomen. There are also the offices and laboratories of the municipal board of health.

The health officer, Dr. R. A. Martin, a genial Virginian, has held his present office for (*Continued on page* 427)



A three-ring circus before Greenwich children go to camp

Making the Country Outing Count

FOR many city children summer means an aimless stretch of shrill coppery days, when the trucks hurtle through dusty streets with even more than their usual savagery, and the grass in the parks is brittle, and only twilight brings graciousness to existence, with hurdy-gurdy, ice-cream cart, peanuts and the movies thrown in for zest. But at the best there may be a week, or even two weeks, of country under the auspices of some benign social agency—perhaps a beach, or meadows and a swimming hole and nights so dark that one can see the stars. How can this prize be made most effective—its benefits spread over the fifty other weeks?

Mere statement of the right of city children to such a pitiful measure of freedom usually brings a generous response. Year after year fresh air funds are built up out of the dimes, quarters and dollars of people who probably have scant interest in any other of the duties of the agencies that run them. And as the sending of children from the larger cities has become an established and large-scale job, there has been the realization that a camp owes considerably more to the child than fresh air. It must be sure, for example, of fresh milk, and pure water, sanitary surroundings, adequate medical care in case of need. All these requirements and more are set forth on the application blank which must be presented to the Board of Health of New York City, for example, before an agency can obtain registration, required before it may send children out of the city for more than a day.

Once the camp has been made ready for the child, it remains to make the child ready for the camp, and to make sure that this precious plum of the social year goes to the little Jack and Jane Horners who need it most, and that they can take and hold its precious advantages. Here the initiative in New York City has come through the Children's Welfare Federation, the clearing house of the children's agencies of the city. A fresh air card was devised a couple of years ago which gives details of the family conditions of the child for whom an outing is desired as well as his own physical condition. In this latter he is rated:

A (less than 5 per cent underweight; no serious illness within the past year; general health normal);

B (5—10 per cent underweight;

C (more than 10 per cent underweight; exposed or predisposed to tuberculosis—frequent colds, bronchitis, and enlarged glands—but no sign of active disease; or serious illness within six months), or

D (convalescing from serious illness).

If a child is convalescent, details are given by his physician. Last year 142 New York agencies ordered these cards and used nearly 50,000 of them. When the Tribune Fresh Air Fund had ten vacant beds, for example, in a camp with facilities for convalescent children, it was simple enough to call up an agency and ask for ten Grade C or D children to fill them; if all the Grade C and D children have been sent, Grades A and B get their turn.

A system such as this implies careful physical examination of the children going to summer camps, a procedure which the New York Board of Child Welfare had made a prerequisite in 1922. This ruling threw on the social agencies a burden which fell outside their own province and which could

Underweights first!

be arranged only with difficulty in the already overcrowded dispensaries. Therefore with the threefold aim of solving their problem, of gathering useful information on the physical conditions of large numbers of children, and of giving the summer outing a constructive place in a year-around health program, the Committee on Dispensary Development evolved a cooperative plan in 1922 and 1923 under the direction of Dr. Anna Mann Richardson to care for the needs of the agencies in one district.

The undertaking was cooperative in a very real sense. Greenwich House gave space for it in its settlement building, and with the other agencies involved, provided staff members for all but the actual medical work. The use of agencies' workers represented no added burden to them since previously they had been obliged to spend hours in taking children to dispensaries with varying chances for satisfactory examinations, and under the new system they not only gave their professional assistance in ways more valuable than that of a chaperon, but could profit by following through the records of children whose family problems they knew at first hand.

At each two-hour session more than seventy children were handled by a staff of five doctors, three nurses, four volunteers, and two supervising nurses. The children began to come half an hour before the doctors arrived. A child, entering the outer room, was weighed and measured by a volunteer, who wrote the results on a slip and gave it to the child; he passed on to a nurse, who examined his head for pediculosis, and wrote the verdict on the slip; then to another nurse, who tested sight and hearing and wrote the results on the slip. These preliminary tests made, he entered the large main examining room where a volunteer filled out a record card, with name, age, etc., and the results copied from the slips; then on to another nurse, for temperature and pulse, entered on the record, and to the physician for the medical examination. The departure from the usual plan of starting the record first was made to relieve congestion at the door and to make it possible to carry on all the procedures that took time in the same large room. The supervising nurses filled in wherever they were needed in a given moment—helping with one of the tests, filling in records, steering children to the doctors, or disciplining the group waiting on the benches. Preliminary tests averaged twelve minutes per child, not including the time in walking from one place to another, or the occasional wait when a hitch occurred. The medical examination by the physician took from ten to twenty minutes, depending upon previous personal experience and the nature of the case. Each of the five doctors, who had screened off space in the large examining room to ensure privacy, made the full examination of each child assigned to him.

If all the workers except the four volunteers had been paid, the cost would have been 56 cents a child. In this instance, however, the nurses and supervisors were all members of the cooperating agencies, so that the cash outlay amounted only to the fees paid the physicians, averaging 33 cents a child. In 1923 each examinee paid ten cents for the examination, and seemed to appreciate it more than in 1922 when it was offered free, and the Committee feels that 25 cents might well be charged in some communities. That the tests were really needed was proved by the results, which showed more than half the children examined had enlarged or diseased tonsils; nearly half had dental defects; and about the same number pediculosis; 17 per cent suffered from faulty posture and 12 per cent from cardiac difficulties; 8 per cent from defective vision or obstructed breathing; 6 per cent from defective hearing and 5 per cent from skin disease. These findings gave the basis for intelligent recommendation for summer care, and for follow-up before and afterward by the agency which sent the child.

Special ailments may need special outings

Much the same sort of a system of centralized cooperative admissions and examinations for camps has been worked out in St. Louis by the Community Council, and also by the East Harlem Health Center of New York. In the latter instance, it was found that without the central registration 300 of about 2,200 children listed during the season would have had a double dose of joy while less fortunate playmates had none. This year East Harlem projects a new feature—a cooperative "scalp shop" to solve the ever-present pediculosis. Here, within twenty-four hours of departure, each child is to appear to receive treatment, if it is needed, while his mother learns about home remedies to be applied in case of later relapse.

Candidate for the Scalp Shop?

Certain People of Unimportance

By ALICE BEAL PARSONS

HIS paunch must be as difficult to carry as a bad conscience. Above it is a general air of pudginess, enveloped by comfortable, well-tailored clothes, and a mottled, freckled face under a straw hat known to every convention in Atlantic City. He abets you in your belief that he is prosaic, bounded by the County Court House and the Country Club, where he is always on the point of getting out of the duffer class of golfers. When, for instance, you lean from the car and ask him if Ascutney is not too beautiful for anything he grins and says, but what is it worth in dollars and cents, what can you make out of a mountain anyway, now if there were a coal mine hidden under its rocks— You would never guess that he treasures in his mind exquisite phrases as another man treasures diamonds on his wife's hands, and that when he looked from your guest room window this morning he murmured shyly something about jocund day standing tiptoe on the misty mountain tops. Under the flesh his features are delicately formed and there is a pungent savor in his sly, simple-seeming humour.

He does not forget that he was put to work in a foundry at eleven. When his oldest son throws away the college education offered him on a silver platter he looks quizzically at the smooth, contemptuous face. For himself he picked up his unexpectedly wide and precious familiarity with literature after he had done his stint of law reading, undertaken in turn only when the day's work was done.

He owes his election as judge to the G. O. P. and if he had lived in the South he would have owed it to the Democrats, for he wears his politics as easily as his clothes. Yet he is an honorable judge, poorer now that he is known as the town's leading citizen than when he left his growing practise to make his first run for office. He has a queer, outmoded respect for this office, a keen sense of the historic importance of great judges, and puts the same restrained and delicate zeal into his work which a painter lavishes on a picture.

He sits half napping on the bench, sluggish, heavy, yet the lawyers are on their guard with him. They know well the drawling witticism, the quick citing of precedent, as if all the decisions from Solon to Holmes were written clearly on his brain. They know too that in his twenty years of office he has never had a decision reversed, and so his docket is overcrowded.

Like so many others of his generation he has been caught in an evil spell. When he should be in his prime he is already old. With his appetite for life keener than ever, he is too weary to sit at the table. His great ambition, the State Supreme Bench, is actually within his grasp, but he is too weary to hold out his hand. Lifting oneself by one's own bootstraps carries its penalties. So he goes somnolently about among you, looking his last at the sky and human faces and the long rows of volumes on his shelves, peering out wistfully and shyly from a barrier you cannot see.

II

SHE reminds one of some of Turgenief's spinster aunts, is as opinionated and tolerant, as salty and loyal. Her features have not been swallowed up by her face, nor worn away by the slow dripping of time. Too many old ladies grow to look pathetically alike, but she retains the individuality of certain bold, strong peasant women.

From her twenty-fifth year when her father died leaving only a few thousands to his widow and five children, until her seventieth when the firm retired her on half pay, she worked in a dry goods, subsequently a department, store. At that time only one genteel calling was open to a penniless, refined young lady of the upper middle class who had been "finished" in an eastern school, the luxury of spinsterhood being reserved for women with independent means and those willing to spend their lives teaching other peoples' children. But there was a contrary streak in her. Perhaps the very baldness of the necessity for her marriage made her refuse it. And there was a touch of the bluestocking in her, not perhaps so alien to a frontier town of the 50's which knew its Emerson, Channing and Alcott, as it would be to the Dalton of to-day. She liked to read the diaries of English notables of the 17th century and had a witty tongue which curled into sarcasm when middle age had abundantly shown her the limitations of life in Dalton for an unmarried dry-goods clerk.

She was by nature democratic, incapable of thinking herself any better than the unlettered women among whom she worked. Consciously at first, and in time quite without sensing the difference, she began to adopt their cruder forms of speech, the homely tang of their phrasing, falling in Dalton's eyes out of her caste. But she never lost a certain distinction of bearing, a trick of wearing her clothes with the negligence of a fine lady, the straight line of her forehead, nose and chin.

At eighty, though time has mellowed her criticisms, she retains her keen sympathy for everything real, her humorous contempt for shams. She does not reserve this humor for the outside world and has managed to grow old without becoming eccentric or having her thwarted instincts burrow dangerously underground. This is not to say that there is anything mild about her or that she is without her crotchets and denunciations, but she is incorrigibly loyal to life and respectful of the differences in people. To pass the time she plays a canny hand of bridge, lends an attentive ear to the lecturers at the Woman's Club, reads all the diaries, biographies and books of travel she can find in the public library and gossips not a little.

Her sorrows and pains she keeps as strictly to herself as when at twenty-five she shocked Dalton by entering the ranks of "working girls." She has never leaned for support on the friends she has kept for fifty years or so and faces the ultimate impotence of age, the violence of death, as imperturbably as she faced the poverty of life.

III

HE is at once the village buffoon and the village Shylock. To see him passing up and down the grandstand at the County Fair giving out rulers to advertise his hardware store, you would never guess that he had driven there in a Packard. In spite of his wealth, his twelve room house set in an acre of lawn, and his dandified son, he does not forget the methods by which he made his way. There is even on his small, delicate, intense face the same expression of assertive, almost defiant good-humor, with which in the days of his poverty he used to meet the jeering or facetious grins, so like these staring at him today, of the village children to whom he offered his ruler largesse, though now he is further supported by remembrance of the success of the son on whom he has spent so many thousand dollars, the consciousness, which he carries always with him, of that son's aloof, distinguished face.

His motions are quick and agile, unencumbered by any sense of personal dignity. Yet he feels himself superior to most of the men he meets. He knows them all, has had rather an intimate connection with many of them. The faint suggestion of a supercilious smile shows for a moment in his eyes when they rest on a farmer on whose property he has just foreclosed a mortgage. It deepens at sight of the man from whom he has finally succeeded in juggling away the majority of shares in a local canning factory. The white-clothed dignitary promenading royally down the center aisle delegated to him only this morning the details of a secret business coup.

The defiant, facetious pose of his head assures one that it matters nothing to him that no man of all these in the grandstand trusts him, though they deal with him of necessity because he has his hand on all the living business of the town, that he construes their wariness of him as a tribute to his greater business sagacity. He has made a fine art of doing the other fellow and is proud of his treacheries, being in fact an inverted artist who gets as much emotional satisfaction out of snaring another man in a disastrous business net as a painter derives from achieving some subtlety of line or shade that has obsessed him, or as his son secures from his manipulation of piano keys.

The son is sitting in the grandstand now, the focus of many curious glances from the townspeople who are chiefly concerned with verifying the white silk socks credited him by rumour, and as the father stops a moment at his side you are surprised to see how like each other are the two faces. Both have intense eyes set too close together and it seems only a superficial detail now that one pair are sharp and the other brooding. Both have too sensitive chins, too mobile mouths. Both reveal a spirit of proud, aloof indifference to the yokels about them, though one goes armored in the renown of his city successes, and the other hides his insolence behind the motley of a clown.

IV

HER squeezed up face with its nose hanging out like the spout from a little black teapot, looks as if it would always be sneezing out inadvertent, malicious gossip. So when she begins to tell you about the shabby domestic affairs of a man whom you had regarded before as a devoted scientist rather than a maladroit wanderer in the matrimonial woods, you are not surprised.

She believes that every mother should devote herself completely to her children, merge her life in theirs. She has liberal views, having lived much in the world, and a yellow stain on her fingers shows that she even smokes cigarettes, though she takes care not to shock Dalton by doing it in the wrong circles. She goes the length, when she is talking with a professor of sociology, of thinking of servants as human beings, just like ourselves, you know, and actually wouldn't care, if it weren't for what the neighbors would think, if her maid went in and out the front door. In fact she doesn't say a word when Sarah forgets to put on her apron when she answers the bell. Her work is just as important in its way as yours, she says she says to her children. She follows the political news in the papers and can converse on a variety of topics, instead of being confined to local gossip.

When she is alone she rehearses the clever things she said to the last people with whom she talked, wanders fussily about the house, running her finger over the baseboards to see if they have been properly dusted, and watches the clock, feeling that for the moment life has stopped. For she can endure only the imaginative portrait of herself which she paints for others, not the reality.

V

HE sits heavily in a rocking chair in the middle of the square room with its rough pine floor and walls. The glare from the oil lamp, to be supplanted when he "gets around" to having the house wired, falls on his grey, damp face, with its three days' beard and its nose starting out abruptly from hollow cheeks. For four months he has "saved" all the daylight, working from dawn until dark painting other peoples' houses, papering their walls, varnishing their floors. As he stares at the flies crawling over the dirty dishes on the red cover of the dining room table he calculates that if he can keep up this speed until cold weather stops the outside work, he will have saved five hundred dollars over and above his living expenses. If luck is with him and he can do as well for twenty years, he will have ten thousand dollars, like his father who owns his house and a mortgage on two others. His father's house, so different from this rough shack, has everything in it, hardwood floors, a bath-room, a furnace, a piano and radio outfit, but a young man has to be willing to wait for things, as he tells his wife when she wants him to buy a parlor suite.

She is nagging now at the baby who has stumbled sleepily against a chair, so he takes the child in his lap and rocks back and forth, looking down at the large pasty face, blank in sleep. As he rocks he plans what words he will teach the child to say to-morrow. At fourteen the boy should be through grade school and able to earn half-wages. Then he will take the little fellow into business with him, and perhaps together they will be able to have a shop and office on one of the side streets in town.

He is a republican, a prohibitionist and a church member. When he is not too busy he looks at the newspapers. He has read no books since he left school, but his wife, who was a teacher, sometimes brings dog-eared novels from the library.

His eyes move nervously about the room. But there is nothing on which they can come to rest. His thoughts move as nervously within the room of his mind, with its

blank walls and its smooth curves on which nothing can catch. Then he sees the bed, and a motor impulse begins to run over his gaunt, lanky frame. He must get to sleep so that he can be up at five in the morning.

VI

HE is thin, a little bowed, loose-limbed, with humorous, pleasant eyes that have looked not on death but on annihilation. He walks with long, loose, falling steps and gazes curiously into the masks worn by passing people and at the planes and angles of the buildings on either side.

The brass band booming down the street brings a grin to one corner of his mouth. He knows how patriotism and nationalism are manufactured, and why. He is undeceived as to socialism. He still believes that a happier order of society may be evolved some millenniums hence, but not in his day. He has not the sort of devotion, or fanaticism, which throws away what there is of good in the present to gain a hypothetical better in the future. He has read history. He knows how many martyrdoms availed nothing. The rosy idealism of the Nineteenth Century and the beginning Twentieth is denied him. He envies Bazároff his naive faith in science. Something of romantic posing was attached, he thinks, to that old swashbuckling nihilism. The alimentary canal and the liver do not explain everything to him, but they confiscate many emotions. In art he is self-conscious and skeptical. Gusto is replaced by irony, or a nauseated contempt.

Behind his too-knowing eye is a hint of wistfulness, possibly regret that he should not have been born before all the cards were put on the table.

VII

SHE goes in for the picturesque, the unusual, and is dashing according to rule. When Parnassus on Wheels first came out, before everyone knew it, she said how charming it would be to get a cart with a sort of tent on it, painted a wagon wheel blue, and go up and down remote country roads selling books to the dear funny farm people. After seeing Anna Christie she said she'd just love to live on a coal barge and lie alongside wharves in busy harbors, or go crawling lazily day after day up some sunny river. She even went once, between luncheon at the club and tea at a studio view of a brand new rising painter, and looked out at the turbid, rushing water, minutely covered with tugs, schooners, fire-boats, dories, ferries, steamships, all rushing about her in a whirling confusion. She stood in the gale with both tiny dark hands clapped to the sides of her snug fur cap, her brown eyes dancing, the dark gypsy look of her girlhood seeming to emerge again from her too plump cheeks. The barges had the tidiest neat white cabins, she said, that looked just like the little farm cottages one used to see on the Cape before it was spoiled by all these automobiles and vulgar people, and some really had muslin curtains in their windows and green blinds.

Of course she rides horseback, a prancing animal who has been trained to look more devilish than he is, and she wears the most adorable garden clothes and keeps turkeys on her farm in the White Mountains. Turkeys are much more picturesque garnitures of mountain doorsteps than peacocks, she says, they have a salty, homespun flavor about them, like the adorable old aboriginal couple she found one day in a cabin at the end of an overgrown wagon road.

She reads voraciously, all the second-rate books published. Her taste for caviar precludes trashy things, and she is ignorant of the best. The walls of her house are hung with engravings of Lucas Cranach. Dürer may be more recherché, she grants, but he has been vulgarized by the undiscerning, you know. Old colonial furniture is one of her hobbies, and it fits in so well with the Cranach. Vivacity is her forte and sprightly conversation gushes from her.

But for all she is a charming woman, still beautiful. Her husband is a shrunken, diminished man who makes no rejoinder when she turns on him with "now Bob you always spoil things you know" and who has long ago given up hinting about babies, and her eyes show discontent. Living off the imaginations of others has made her spiritually emaciated and physically soft. She has never struck roots in the earth.

VIII

IF you are reading a book she wants to begin it at once, before you have finished. If you are going to the theater she suggests that she would like to go too. Because a college education is the thing to have, she works nights to get one, ploughing through Burke's Speech on the Conciliation of the Colonies in her shabby room, lighted by a gas jet without a mantle, from which she looks wistfully down, at intervals, on the jostling, colorful crowd of Rivington Street. Until she was seventeen her clothes were bought from the push-carts, yet seeing her you would say she put all her earnings on her back. She has an eye for distinction. Given two dollars by her mother, who doles out the family income, she can reproduce the hat for which her boss's private secretary paid fifteen. Her face is as rosy, her eyes as bright as if she had just come from her parents' native village in Austria. When she laughs her broad mouth opens wide, showing strong white teeth spaced a little too far apart. Last year she learned to row a boat and to swim, the lagoon in Prospect Park and the pool in her settlement house serving as scenic accessories. Having put those milestones behind her she thinks of taking up horseback riding this summer. On week-ends she hitchhikes to the mountains or takes her class of girls at the settlement to the shore. Among her friends she is known as being very peppy, the sort who is always getting up dances, excursions, theater parties.

Doubtless she has some inhibitions, but they are not apparent. She would seem unbelievably naive if one did not remember that no false pride or modesty oppose her avid desire for knowledge. Instead of wondering why you left your husband she asks you, disarming the impertinence with a guileless smile, and spreads the information without delay. When one day her desk banged shut unexpectedly, crushing one of her fingers, she found she must give way to some motor impulse, and so she laughed until the pain subsided. On thirty dollars a week she supports her invalid father and mother and two younger brothers. Fourteen dollars monthly secures three rooms on Rivington Street, and so this winter she was able to buy on the installment plan a victrola for her father and a second hand piano for herself. She is even rash enough to hope that her mother will let her cut in two one of the big pillows brought with their goods from Austria, to make cushions for the cot which she intends to cover eventually with green rep, just like other peoples'.

Psychiatry and Public Health

By LEWELLYS F. BARKER, M. D.

FOR human beings to be regarded as "healthy" their reactions must correspond to their biological needs. Their powers of adaptation must be congruous with the situations in which they find themselves. Their behavior must represent adequate responses to environmental stimuli. Their functional performance and endurance must be equal to the opportunities afforded and the demands made upon them in the business of living.

The problems involved in the production and maintenance of such healthy human organisms are those with which public health (in the larger sense) must be concerned. A program of public health that includes only the collection of vital statistics, the prevention of communicable diseases, the provision of a more wholesome physical environment, and the custodial care of the insane, the feeble-minded and the delinquent classes, very important as these matters are, will no longer suffice; the program must be gradually expanded so as to comprise such supervision and rational control of all the conditions of human life as will contribute to the increase of human happiness and efficiency.

Now it is precisely the task of psychiatry to concern itself with the reactions of the human organism as a whole (Adolf Meyer). Psychiatry is pre-eminently a science of human behavior, a special discipline that teaches us how to recognize and treat disorders of the powers of adjustment, a branch of knowledge that studies the feeling, the thoughts, and the strivings of those who are inadequately responsive to their environment in the hope of helpful therapeutic intervention. Psychiatry goes even further; one of its most important functions, perhaps its highest function, is to search out the causes of human maladaptations, to discover in nature or nurture the conditions that account for them, and by the application of the knowledge it thus gains, to prevent them.

The psychiatrist does not, like most laymen, think of insanity as a single condition, a state sharply separable (as for example the lawyer thinks of it) from sanity; on the contrary, his studies reveal to him the most diverse cognitive, affective, and conative disorders that, in their many combinations account for the whole gamut of the insane, the mentally deficient, the psychoneurotic, the delinquent, and the other socially inadequate. A few legislators, a few lawyers, a few judges, a few educators, a few industrialists, many social workers and perhaps more physicians have had their minds opened to modern psychiatric conceptions, have learned something of the diversity of form of mental disorders, of the times of life when they tend to become manifest, of their principal symptoms and signs, of the courses they follow, and of the ways in which they terminate. But others of these groups and the great mass of the people appear to be almost totally devoid of any real understanding of the significance of disorders of character and intelligence either for the well-being of individuals or for the health of society as a whole.

If the public fully realized how much insanity, mental deficiency, criminality, and incapacity for social effectiveness actually exists, and how easily much of it could be prevented, one cannot but feel that apathy would be displaced by zeal and that a vigorous prophylactic campaign through education and legislation would be peremptorily demanded. How many of our people know, for instance, that in the state of Massachusetts alone in the year 1920, some 395 per 100,000 of the population were being cared for at all times in institutions because of mental illness and that some 567 per 100,000 of the population in that state suffered from mental illness in that year (J. V. May)? Or how many of them know that in the same year in the country at large, some 232,680 patients were in federal, state, county and municipal hospitals because of outspoken mental disorders (Pollock and Furbush)? Or how many of them realize that the second examination of the first million recruits drafted in 1917 showed that 12% were rejected because of nervous and mental disease?

Dr. May (from data obtained from the Department of Commerce of the Bureau of Census) states that the expenditure for the maintenance of state and federal institutions for the care and treatment of mental diseases for 1915 amounted to over 36 million dollars; in addition the expenditure for the maintenance of institutions for criminals was over 21 million dollars, that of institutions for the feeble-minded over 3 million dollars, and that of institutions for epileptics over 1 million dollars. In other words in that one year the maintenance cost of the

The Challenge of the Franks Case

UNDER Chicago date lines, a tragic psychiatric case-record has been spread on the front pages of the newspapers. It has had a million readers where the ordinary case-history of the behavior clinic—quite as tragic, perhaps, in implication—has one. The annual meeting of the American Psychiatric Association at Atlantic City early in June afforded the opportunity for much informal discussion of the case by physicians who are working throughout the country for mental health. It was touched upon by Dr. Barker, emeritus professor of medicine at Johns Hopkins, in his address which will be published in full in the American Journal of Psychiatry. Here, by permission, are published excerpts which are of special interest to laymen, and show the need for underscoring the psychiatric factor in any rounded public health program.

insane, the criminal, the feebleminded, and the epileptic in institutions amounted to more than 61 million dollars, whereas the maintenance of the tuberculosis hospitals of the United States for the same year cost only about 3½ millions.

In this connection it is difficult for me to understand the backwardness of our university schools of hygiene in establishing departments for the study and teaching of mental hygiene.

Why should there be any mental disorders? How is it that so large a proportion of our people suffer from maladies that involve the intellect, the emotions, and the will? What are the conditions that determine inability to make adequate adjustments to the circumstances of life? These and similar questions the psychiatry of our time is trying hard to answer. Hippocrates attributed "madness" to the effects of either phlegm or bile, the Romans to the enmity of the Furies, the early Christians to demoniacal possession; even many medical men formerly ascribed insanity to the influence of the moon. Later on, as the conception of insanity lost its unity, a whole host of physical and moral causes of insanity became listed. Only in our own time, with the rise of scientific medicine and of experimental biology, has any clearer insight into the conditions underlying intellectual and character abnormalities become possible. Even today we are scarcely past the threshold of an understanding of their etiology.

The progress in this direction now in the making is, however, very encouraging. Modern biology has demonstrated the influence of heredity on the one hand and of environment on the other upon the development of organisms, and has taught us to look not only upon their structure but also upon their behavior as the resultant of the interaction of both. Students of psychopathology by their objective and painstaking investigations have already gone far toward devising methods and valuing results that may sometime form the basis of a truly *interpretative psychiatry*. The world of mind—normal and abnormal—is gradually coming into ever clearer view. We should be very careful, however, not to assume a knowledge that we do not possess and not to plan practical health programs that are without either sufficient empirical or adequate scientific bases.

Fully as important as the growth of the science of psychiatry and of the possibilities for new applications is the putting into use, for the health of our people, of the knowledge we already possess. Though state and private hospitals for the insane have been doing excellent work in the treatment of patients suffering from the severer forms of mental disorder, though mental maladies are being better and earlier recognized than ever before by medical practitioners, though medical schools of the higher type are beginning to give their departments of psychiatry the personnel, equipment, and support that they need in order that medical students may be properly taught, and though the national and state organizations for mental hygiene started by Clifford W. Beers have during the past few years begun to stimulate popular interest in mental welfare, it must be admitted that practical efforts directed toward so-called "mental health" have lagged far behind those directed toward so-called "physical health" greatly to the detriment of the people.

In a country like ours, especially, in which there is perhaps the greatest admixture of races that the world has yet seen, it surely behooves us to see to it that the mentally superior stocks shall not be supplanted by stocks that are mentally inferior. As race-hygienists with biological training and understanding have made clear to us, the decay of a people composed of a mixture of superior and inferior hereditary stocks can be combatted either by diminishing the fertility of those who are below average capacity or by increasing the fertility of those who are above average capacity. Of the two methods, the latter is probably of far greater importance than the former, but the task of devising methods by which the capable can be induced to become adequately fertile is not an easy one. Certainly all projected legislation that deals with immigration and with taxation should be scrutinized for its possible eugenic or dysgenic influence.

I WOULD emphasize the importance of eugenics for public health because the majority of contemporary efforts have been directed toward euthenics (improvement of the environment) rather than toward eugenics. But euthenic programs are also exceedingly important and, since they are believed to be less vague and more tangible than eugenic proposals, popular approval and support of them can be more readily secured. The vast amount of work that is being done in prenatal hygiene, and in the hygiene of the infantile, of the pre-school, and of the school periods, is of the greatest value for the safe-guarding of mental health. Something has been done toward the supervision of mental health of the students in our universities as urged by Dr. Stewart Paton; that more should be done is well illustrated by the recent astounding confession of two university students, sons of wealthy parents, in Chicago, who kidnapped and murdered a millionaire's son avowedly to gratify their desire for a "thrill"!

That the courts have in that case to deal with a very serious psychiatric problem will be recognized at once by any one acquainted with the annals of psychopathology. Education in our schools, has hitherto, paid attention almost wholly to the cognitive faculties and has altogether too much neglected the affective and the conative functions. But education to control of the emotions and of the will is fully as important as education of the intellect; mental hygienists are performing a notable public service in bringing this fact to general attention. Children and adolescents must learn how to bear some things that are disagreeable; they should recognize that human life has its duties as well as its priviliges—that it involves something more than "having a good time." And besides a purposeful upbringing in families and schools, provision can and should be made for better vocational guidance, so that the chosen work of each person may be of a kind to which his inborn qualities are suited. Moreover, care must be taken to aid young people in the timely solution of inner conflicts (A. A. Brill), especially if those of schizoid temperament* are to be protected from mental disturbances that split the personality.

AN enormous field of fruitful work lies open in mental hygiene. Only through the hearty cooperation of psychiatrists with public health officials, with the medical profession generally, with many voluntary health agencies and with educators, legislators, social workers and industrialists can this work attain to the success it deserves in helping to ameliorate conditions in a world that is still defaced by all too much suffering and misery.

* Persons of "schizoid temperament" do not easily enter into sympathetic relations with others; they have a tendency to seclusion, to day-dreaming, and to wishful thinking; they shrink from facing frankly the realities of life.—L. F. B.

Neighbors

AT a time when General Dawes' work on reparations may be said to have inscribed his name second on the Republican ticket, it is opportune to note the less widely heralded part borne by an American social worker in the effort to unravel the most urgent social-economic problem confronting the world today.

Social surveyor, educator, expert of the general staff during the war, banker—before all these bicycle-racer, through all of these statistician, above all these prophet with the method of least squares tucked away under his mantle as an improvement on the divining rod—such is the equipment and experience which Leonard P. Ayres brought to the European tangle, as one of the three expert technical advisors to the American citizens committee invited to inquire into Germany's capacity to pay. The other two technical advisors were university men.

Ayres got into military and commercial statistics by way of statistics of education. He started out as a teacher in Porto Rico but shortly became superintendent of schools on the island and chief of the statistical department. After his experience there he went to the Russell Sage Foundation where he directed the departments of education and statistics and was a pioneer in the rapid spread of the movement for medical examination of school children. He did a little work on the side, all the way from market forecasting to gay forays in studying the methods by which manufacturers estimate the trade demands for sizes in shoes and collars. Nothing that concerned human variations and the flow of measurable units was foreign to his genius.

When the war came he took down his apparatus in one field and set it up in a new and emergent one, becoming statistician of the general staff. The wartime call to Washington and his subsequent call to the Cleveland Trust Company grew out of friendships made with Secretary Baker and with the late president of the bank, Fred. H. Goff, who was the creator of the Cleveland Foundation. Ayres while still with the Sage Foundation directed the Cleveland Foundation's survey of education in the Ohio city. As vice president of the Cleveland Trust Company in charge of statistical and research work, he has interested himself chiefly in such things as the course of prices, the prospects for building construction, the outlook for the automobile industry and the general quest for economic and industrial barometers; but as an officer of the Cleveland Foundation he has kept in touch with his old interests in social work. He had been shrewd enough to cultivate patiently for years a field which he knew possessed astonishing fertility, a field which with the development of the technical side of business was sure to ripen.

A year ago, Boston university followed up its earlier Ph. D. by conferring upon him the rather novel degree of Doctor of Commercial Science.

If there is one story which sticks closer to Ayres than another, it is his experience as a champion cyclist in the days when the bicycle was what radio is now. Probably the chief reason the story is so often recalled is the fact that you'd never guess it of Ayres. This harmless looking man of modest build once pedalled 256 miles over country roads in a driving rain for a gold medal, and he held the one-mile record on a six-loop track. The tale goes on to relate that his college enthusiasm for the bicycle threatened his studies, but it could hardly have threatened them overlong, because he emerged with the Phi Beta Kappa, so customary among statisticians.

But if the army examiners might have had to snitch a trifle in the matter of weight, Ayres bears with appropriate dignity the rank of colonel. He continues to hold it in the army reserve and is called down to Washington for the annual sessions of the war college.

His war-time program was as neatly ruled as one of his graphs. Saturdays, his bureau furnished a secret statistical report of forty or fifty pages to the secretary of war and the chief of staff. Mondays, the war council considered the statistics of men, munitions and supplies. Wednesdays, the maritime council perused his statistics of shipments of men and supplies. Fridays, the senate military affairs committee received similar material.

Later when Col. Ayres was

Col. Leonard P. Ayres, social surveyor, educator, business statistician

called to Chaumont to put on the work at G. H. Q., he prepared for Gen. Pershing every morning a tabulation showing the number of fighting men, their location, equipment, food and degree of training.

Somebody recollected this spring after Col. Ayres returned from Europe that he had been the only member of the Dawes committee who had belonged to the American commission to negotiate peace back in 1919. Reputations had been junked by the score in the six-year interval, but his had held.

When the Clevelander stepped off the steamer in late April, the first of the experts to return, he pointed to several shortcomings in the committee's plan, at the same time that he affirmed his belief that the plan was sound on the whole and ought to be adopted. His were the first criticisms, and in hidebound circles there were gasps and queries of "Does he know more than the committee?"

Americans, he said, ought to support the plan but at the same time to insist upon several changes; the German bank of issue should be on a gold basis; some method of deciding when Germany is in default ought to be provided; and sooner or later some decision of the total of Germany's debt must be arrived at. He even revealed that there had been differences between members of the committee and their advisors, and he accepted the customary consolation of the engineer, the assurance that the plans will have to be revised to make them work.

One of Col. Ayres' duties was checking over the amounts of German money held abroad, and he found that of an original $2,000,000,000 worth of foreign mark credits in German banks, by far the largest amount was held by Americans. The list was, he thought, a fair index of the degree of economic illiteracy in the different countries. In his investigations he found the credits entered in mountains of ledgers that had been hauled down to riverside warehouses where the rent was cheap. Their excavation was impossible and the search would have been fruitless had not the Germans painstakingly kept up running summaries of their transactions.

Technical Adviser Ayres' duties in Europe last winter differed very radically from those Col. Ayres performed in Washington and Chaumont during the war. Then he was measuring a moving attack; this time he was gauging a prostrate nation. J. W. L.

Photograph by Underwood

Grace Abbott, chief of the Children's Bureau and president of the 51st National Conference of Social Work

THE same section of the country which produced William Jennings Bryan, William Allen White, Roscoe Pound and the "farm bloc" contributed Grace Abbott to the nation. Chief of the U. S. Children's Bureau, and president of the 51st National Conference of Social Work now in session at Toronto, in her own fashion Miss Abbott is characteristic of that Middle West which as never before is now dominant in the United States.

The Middle West is the old frontier and because it has never been industrialized it has never quite lost the old frontier spirit. It was first settled by migrants from the Eastern states and the political and social views which the pioneers carried with them are still potent in determining the character of their children and of their grandchildren.

Miss Abbott is a true daughter of this Middle West. A young woman, in the flush of early maturity, she is still able to remember the passion with which her people viewed the question of slavery. Much of the conscience of New England was transplanted to her Nebraska and it was a vivid influence in her own upbringing. To that was added the higher education and the prosperity which the last thirty years have brought to the great Mississippi Valley. In fact it might be said that the difference between the Middle West of populism and Bryan and that of Grace Abbott and William Allen White was effected by the increasing wealth and the spread of education recorded during recent decades.

But while it is necessary to remember the scene in which any drama is laid it would be a mistake to let the arresting significance of the region in which she was bred divert attention from an interesting personality. Coming out of Nebraska as a university student Miss Abbott landed at

Hull House and almost immediately was absorbed by social work. She led a picturesque campaign to put a stop to the traditional exploitation of immigrants while she was still a student at the University of Chicago. Abuses which had grown up during a half century, petty forms of stealing the little accumulations of arriving aliens and the graver wrongs inflicted upon ignorant and bewildered men and women, were challenged and to a large extent stopped through her efforts. It would be difficult to find a better piece of constructive work in Americanization of the finer sort than that accomplished by the Immigrants Protective League of Chicago under her leadership.

When Julia C. Lathrop became the chief of the Children's Bureau and the enforcement of the first national child labor law fell to her, it was natural that Miss Abbott should have been summoned to act as her lieutenant. During the time this law was operative Miss Abbott administered it and when finally it was nullified by the Supreme Court she had ready a mass of material highly useful in persuading public opinion of the desirability of another law. High scholarship and an admirable talent for executive responsibility were displayed in her lesser office and consequently when Miss Lathrop decided to retire, her associate was the obviously fit candidate for the position of chief. Her service has now been distinguished by the passage of the Child Labor Amendment through Congress, a result in no small way of her own powers of persuasion.

During her term of office and even prior to it Miss Abbott has been the American representative on committees created by the League of Nations for the purpose of devising standards for the protection of women and children. In this field of creative statesmanship she has been an eminent leader. So it was very easy for the National Conference for Social Work (which had long looked askance at women executives and only elected the founder of Hull House to the presidency after 37 years of meditation if not prayer) to choose Miss Abbott as its next leader at the semi-centennial conference last year in Washington. She is one of four women to hold the post during the half century of the Conference's history—and three of them, Miss Addams (1910), Miss Lathrop (1919), and Miss Abbott (1924) have been of the Hull House group. Mrs. John M. Glenn of New York was president in 1915.

In listing the work Miss Abbott has done and the recognition accorded her, the tendency is to omit mention of the modest personality, the ringing oratory, the gay wit, the enormous zest in life and the varied interests which make up the charm of this energetic and clear-headed woman. And yet these are the things her friends know best and treasure most.

W. L. C.

Photograph by Lewis W. Hine

Arthur Gleason, whose name is given to the memorial scholarships at Brookwood Labor College

IN 1921, as a staff member of the Bureau of Industrial Research, Arthur Gleason prepared a small volume, "Workers' Education—American and Foreign Experiments," which was the first comprehensive study of the workers' educational movement in America. It was also as a member of the Bureau that the bituminous coal fields of Central Pennsylvania became his province for study, more especially from the point of view of the coal diggers themselves. The main object was to collaborate with the miners and their executives in the technique and application of scientific research to the problems of their industry as a public service. These activities brought him into close relation with John Brophy, president of District No. 2, United Mine Workers of America. A close friendship sprang up between these two men which was productive of a series of pamphlets,—"Compulsory Information in Coal—A Fact-Finding Agency" and "How to Run Coal," which were published by the Nationalization Research Committee of the United Mine Workers of America, of which Mr. Brophy was chairman.

Announcement is now made that District Number 2 has appointed a director who will be employed full time in the promotion of workers' education. This is a notable advance. Moreover, as a tribute to the work and memory of their colleague who died last winter, the District Executive Board by resolution adopted at Clearfield, on June 10, named the two scholarships which it has established at Brookwood Labor College the Arthur Gleason Memorial Scholarships. This action of the miners will bring comfort and deep satisfaction to many of Mr. Gleason's friends who are in a position to know how ardently and unselfishly he gave himself to the cause of democracy as it was expressed in the labor movement. Their one regret will be that he is not here to receive this expression of appreciation.

EDITORIALS

THE Pueblo Indians have decisively won the second round of the controversy, now famous, which has raged around their lost lands. The bill sponsored by the Pueblos, the General Federation of Women's Clubs, and various Indian societies, was passed unanimously by the Senate on May 13, and by the House of Representatives on June 5; the President has since approved it. By this legislation—which, interestingly enough, bears the name of Senator Bursum—machinery is set up by which the claims of squatters and settlers on Indian lands will be gone over; the more recent squatters will be ejected by government suits brought for that purpose; the Indians will be given an independent right to bring their own suits to eject other squatters if they so desire; and the United States recognizes and will pass the Indian claim to compensation where it appears that the government did not adequately protect the Pueblos' rights in times past. As a result the Indians will probably recover some of their lost lands, and will be paid for most of the rest.

This represents real progress. The first round ended in the spring of 1923 with a stalemate. In that year the first Bursum bill—for which, by the way, Senator Bursum denies responsibility on the ground that he introduced it merely at the request of the then Secretary of Interior Fall—had been beaten; a substitute measure (known by the name of Senator Lenroot as chairman of the Public Lands Committee) which was held to be equally vicious, died as the session ended; but the relief legislation introduced on behalf of the pueblos never even reached daylight. The second round began as inauspiciously as an altruistic fight can—with a general row among the friends of the Indians, in the course of which some people who should have known better put their personal quarrels above the welfare of the Indians they sought to serve, and refused even to enter a conference aimed at working out a general policy. Both factions came before the Senate Committee on Public Lands this year with their various proposals; the Indian Bureau submitted the old Lenroot bill and stood pat. There followed a lawyers' conference under the guns of the Senate Committee, negotiated under difficulties by the attorney representing eighteen of the twenty Pueblos. Out of this conference came the third Bursum Bill—now passed—which sets up the machinery above described. The Pueblos have fairly in prospect now the economic basis upon which alone they can maintain in some degree of purity the civilization which has made their life famous.

This is not to say that the job is finished. Land disputes involving fifteen thousand people and several hundred square miles of territory are not ended by a mere act of Congress. The machinery for solution is provided; it remains to work that machinery industriously and intelligently. The Indian protagonists cannot honestly leave the matter until they have made sure that the Pueblo Lands Board, created by the new Act, files its reports, secures recovery of land, and awards appropriate compensation. After that they can write "finis" on the matter of the Pueblo Indian lands; and can endeavor to profit by past mistakes in handling future campaigns.

NO sooner was the Pueblo land question on the road to settlement, no sooner was the famous "dance order" pronounced a mistake, so far as the Pueblos were concerned, than the attack on the Indian's universe was made in a new place. Commissioner Burke has recently issued an order to the pueblo of Taos ordering the surrender to the school authorities of two boys transferred from the day school to the Indian *kiva* for the purposes of religious instruction. Compulsory education among the Pueblos is a recent affair. In many of the tribal villages, until a few years ago, only a certain proportion of the children have attended school, and there has never been any serious attempt to interfere with the immemorial Pueblo custom of training two or three boys every year intensively in the moral discipline, unwritten law, tradition and religion of the tribe. The training, carried on by the elders and priests in the *kiva* or Pueblo church, is, as the scientists testify, both rigorous and noble. Social students testify that it makes good Indians, versed in the nourishing law and love of earth, strong in spiritual virtues which the white man's material-progressive trend is likely to disdain or crush. This year is, from a layman's standpoint, comparable to a retreat from the affairs of the world, including tribal affairs of a mundane sort, in which the Indian boy through prayer and study accepts his destiny.

The withdrawal from school the Indian Bureau has officially condemned, but the Council of Taos, backed by the Council of all the Pueblos, has in respectful terms definitely refused to obey the order. The Pueblo leaders say that they do not wish to shorten the schooling of their boys. They merely wish in a few cases to interrupt it for a year's period, which may be made up for at a later date—and they claim their rights to religious liberty under the treaty of Guadelupe Hidalgo. Whether or not the Pueblos have a legal case, their deep moral tribulation is evident, and it is a point which the Commissioner and the Secretary of the Interior might well yield, as a matter of administrative wisdom. This business of making an Indian into a tenth rate white man against his will is a sorry one for a government with the dignity and power of the United States to carry on in the twentieth century. Jews and Catholics are allowed their religious holidays and retreats; why should we

deny the Indians their birthright, even if it claims a year from the three R's? A year to an Indian, be it remembered, is as a day to the rest of us.

THE passage of the San Carlos Irrigation Project Bill, and its signature by President Coolidge, is an act of long delayed justice to the Pima Indian tribe and, incidentally, the result of missionary statesmanship. More than 50 years ago Dr. Charles Cook began his work in Arizona among the Pimas. At that time he could have been arrested for having no visible means of support. By his devotion, patience and perseverance he gradually built up a great parish. During the past fourteen years, his successor, the Reverend Dirk Lay, has added the social emphasis to the deep spiritual note which Dr. Cook put into his ministry. Dr. Lay has trained the Indians to be better farmers. Under his leadership they have developed a high degree of agricultural skill and have taken many state prizes in cotton and corn growing contests.

But during the past five years these Indians have had crop failures due to shortage of water. Farming is possible only by irrigation, and the white settlers along the upper part of the Gila River have been diverting this water to their own uses so that there has been little left for the Indians. The Pima farms have been reduced to barren and desert land. This has brought not only discouragement but the threat of actual starvation to the Indians, who, being wards of the government, could not protect their rights through the courts.

The San Carlos Irrigation Project, providing for an expenditure of not exceeding $5,500,000 to build the San Carlos Dam and make possible the irrigation of some 40,000 acres of Indian land and 40,000 acres of land outside the Reservation, was the only practicable solution. It was recommended by government engineers and by the national organizations interested in Indian welfare. But its passage by Congress was by no means assured; in fact there was every chance that it would be buried in committee.

Thereupon Dr. Lay left his church and went to Washington. For four months he camped on the trail of senators and representatives, buttonholing them in the lobbies, persuading their constituents to write letters to them and using every other legitimate means to make Congress see the human need and the social justice that lay behind the bill. Until the last two weeks of the session there was still doubt as to whether it would ever see the light of day. But his persistence won out. The bill has passed. He has proved the wise as well as consecrated friend of his Pima parishioners.

INTELLECTUAL cooperation among nations goes zigzagging along in much the same way as any other attempts at internationalism. But it was rather a shock to read, in the announcement of the coming meeting of the International Mathematical Congress in Toronto from August 11 to 16, that "Germany will not be represented, that country having been barred by a resolution of the other members." The news item adds that mathematicians from almost all the other countries of Europe will be present and that the conference will be held under the auspices of the University of Toronto and the Royal Canadian Institute. One turns hastily to find what work the Committee on Intellectual Cooperation of the League of Nations is doing and finds them pushing steadily ahead. At present the committee is urging the organizing of national committees in the various countries through which the Geneva committee could work. Over seventeen countries have responded and it is understood that the United States will have such a national committee. Dr. Robert Millikan is the American member of the Committee on Intellectual Cooperation and several other American educators are members of subcommittees. An appeal for funds for the purchase of books and instruments, the publication of scientific works, the endowment of travelling and other scholarships has been sent out by Professor Henri Bergson, chairman of the committee, "to all those who feel concerned at the grave crisis through which the intellectual life of the whole world is now passing."

WHEN the New York State Charities Aid Association undertook to study exhaustively the history of 910 children whom it had placed out and who have now grown to maturity, so that some estimate of the success or failure of their development is possible, it attempted to answer disinterestedly and scientifically a number of questions which have more often been left to guesswork and sentiment. The heartening results are briefly presented on p. 382.

Out of a cluster of minor investigations—too numerous to be summarized in Miss Ross's article—one has an interesting bearing on the question of institutional care which Miss Deardorff discussed at length in Who Pays the Piper? (Survey Graphic, April 1924). A comparison was made between two small groups of children, one of 111 who had spent five years or more in an orphanage before being placed in a family, and another of 97, similar in age and family background, who had gone from their own homes into foster homes without an institutional interval. In their ability to profit by formal education and to make social adjustments, the children who had remained in their own homes until they were placed out—wretched as the majority of those homes were—showed a marked superiority. While it must be remembered that orphanages of the period covered by this study had seldom profited by the freer types of organization and more individualized educational programs which characterize the best institutions today, this scrap of evidence must be added to many others which point to the superiority of homes for children over children's homes.

READERS from Canada, Mexico, the islands of the sea and foreign parts generally, also from the voteless District of Columbia, and from the states of Alabama, Kentucky, Louisiana, Maryland, Mississippi and Virginia

may skip these paragraphs. Readers from the other 42 states are reminded that they may share, if they wish, in the effort already under way to secure ratification of the child labor amendment to the United States Constitution during the year 1925. If 36 out of the 42 legislatures which will sit at some time during that year approve the amendment it will then become part of the constitution. If it becomes part of the constitution Congress will then have the power to extend to children in the backward states the protection against exploitation which they already have in the forward states. It may not do as much as that; the possibility that it will do more is a very remote one.

This present summer is the time when aggressive friends of the amendment hope to prepare the way for the campaign and give it momentum. Already the New York State Commission to Examine Laws Relating to Child Welfare has taken steps to arrange a conference of interested organizations in that state. The Consumers' League is working with the League of Women Voters in New Jersey to reach and interest voters there. In Massachusetts the amendment has already come before the legislature, which voted to place on the ballots at the election next fall this question: Is it desirable that the General Court of Massachusetts ratify the following amendment to the United States Constitution? This is not a binding referendum, but an official straw vote. It gives those who support the amendment in Massachusetts an opportunity to put themselves on record, and the result should have no small publicity value when the open season for legislation begins.

WHILE 530 senators and representatives are off splashing each other in the old political swimming-hole, the rest of us, looking over their vacant desks, have a chance to see just what was done and what failed to get finished up at the first session of the Sixty-eighth Congress. There is a good deal of legislative litter there. Some of it will be cleared up when Congress reassembles in December; more will be swept aside, next March, into the limbo which waits for campaign promises, congressional oratory, and forlorn legislative hopes.

In fields to which The Survey gives especial attention, decisive action was taken on two matters of the first importance. The child labor amendment was approved by both houses and is now in the hands of the states for action (see The Survey, March 15, 1924, p. 673; June 15, p. 342). A new quota law regulating immigration, superseding the 3 per cent law of 1921 and 1922, was passed, was signed under protest by the president, and goes fully into effect on July 1 of this year (see The Survey, June 15, 1924, p. 339). Just before the session ended a joint resolution was passed which admits permanently four specified groups of aliens who had been admitted temporarily in excess of quota during the current year. The group to which most attention was paid consisted of the wives and children of aliens who were themselves admissible because of their profession or because they were returning from a temporary visit abroad. These wives and children came in under favorable decisions of the lower courts, which were subsequently overruled by the Supreme Court, and but for this resolution would have been deported. At the request of Commissioner Husband (see The Survey, Jan. 15, 1924, p. 381) the sum of $1,200,000 was voted for patrols on the Mexican and Canadian borders to prevent the illegal entry of aliens, and $326,000 was appropriated to make changes at Ellis Island.

AMONG the other scattered papers we find records of action—or inaction—on these assorted bills:

THE FEDERAL SERVICE—Reorganization of federal bureaus again approved by joint congressional committee; has not come to vote in either house. Lehlbach bill to dissolve Personnel Classification Board (see The Survey, Jan. 15, 1924, p. 377; March 15, p. 677) passed by House, reported favorably by Senate committee, has not come to vote in Senate. Bill to increase compensation of postal employes (Survey, April 15, 1924, p. 78) passed by both houses, vetoed by president.

WORKMEN'S COMPENSATION—Fitzgerald bill to establish workmen's compensation for private employes in District of Columbia reported favorably by House committee, has not come to vote in either house (Survey, April 15, 1924, p. 81).

LYNCHING—Dyer bill to make lynching a federal offense reported favorably by House committee, has not come to vote in either house (Survey, Oct. 15, 1923, p. 99; Nov. 15, p. 232).

BIRTH CONTROL—Cummins-Vaile bill to remove contraceptive information from the category of obscene matter in the mails had joint hearing before House and Senate committee, was not acted upon by either, has not come to vote in either house (Survey, March 15, 1924, p. 679).

INDIANS—Acts to protect the land rights of the Pueblos (Survey, Aug. 1, 1923, p. 467) and to restore Pima farms through irrigation (p. 421, this issue) passed and signed by president.

PARKS—Act creating permanent park commission for District of Columbia and authorizing appropriation passed and signed by president (Survey, May 15, 1924, p. 215). Two bills offered by Senator Walsh of Montana which, friends of the parks believe, threaten the integrity of Yellowstone Park were held in committee without report. Interior Department appropriation bill, passed and signed, carried provision for purchase of Bright Angel Trail in the Grand Canyon by the United States (Survey, April 15, 1924, p. 76).

In foreign affairs this was a do-nothing Congress. The world court program of President Harding and President Coolidge got no further than a favorable vote in the Senate Committee on Foreign Relations—not on the court as it exists, but on a substitute plan offered by Senator Pepper. The proposed appropriation of $10,000,000 for the relief of German women and children was approved by the House, but the Senate Committee on Foreign Relations voted against it. Senator La Follette's motion to discharge the committee, which would have permitted a vote on the appropriation in the Senate, was defeated.

HEALTH, like many of the other desirable goods of life, comes in the long run to a question of neighborhoods, of families, of individuals. The Children's Welfare Federation of New York City, that remarkable clearing house of efforts to safeguard the children of the metropolis, centers in its committee rooms the plans and policies of scores of varied organizations. Realizing, however, that it

is in the field, and at the point of the family and the individual child that these good offices become concrete and complete, the federation has recently announced that it will go out into the field itself, by organizing a series of neighborhood health conferences in each of the city's fourteen districts, at which workers and any other persons interested in health may meet to discuss their common problems and undertakings. It is planned to hold at least four conferences a year in each district—and more, if they are needed,—and for the start at least there will be no formal speeches but discussion of an announced topic. The first of the conferences, for example, will consider the problem of providing more efficient maternity service through joint effort, and of formulating the relation of baby health stations to children's clinics. The project offers a means of carrying over into the field of actual work the kind of coordination and cooperation which has already proved itself in the executive aspects of health work.

IN these days of huge war debts and high taxes, with their appeal to the pork-barrel instincts of the lower order of politicians, the almost forgotten slogan of efficiency and economy in governmental expenditure comes like a fresh breeze from the sea. Every taxpayer takes a deep breath and heaves a sigh of relief with each downward revision of the tax schedule. But economy and efficiency are not merely a matter of book balances in the office of the public treasury. There are times when thrift in expenditure may, from the point of view of social economy, be essential extravagance—may throw the balance of human values into the red.

President Coolidge's veto of the bill passed by Congress to increase the wages of postal employees is a case in point. In disapproving the bill the President declared that "government extravagance must stop. The people are paying all that it is possible for them to pay." To taxpayers that statement has an exhilarating sound. But a communication which we have received from the brother of a rural mail carrier suggests that in the case of the postmen it may be a penny-wise statement. The President makes the point that the bill passed by Congress ignores the real need for a differential in favor of postmen in large cities and industrial centers. Rural mail carriers, he suggests, are already amply compensated. Has not their allowance been increased since 1907 from $709.52 to $1849.52? Accepting the implication that the whole of these eighteen hundred dollars plus goes to the rural mail carrier, no tax payer could be justly criticized for rejoicing over a veto protecting him from such governmental extravagance as would increase the rural carriers' wages beyond this apparently generous amount.

But there is another side of the picture which comes out in the communication referred to.

> My brother [it runs] is a rural mail carrier. His route is 30 miles long by actual measurement but he is obliged to cover nearly 40 a day in the service of Uncle Sam. Some of the roads are in deplorable condition — seas of mud in bad weather. He receives a total salary of $1800 a year. Out of this he must pay the running expense and upkeep of his car. This item alone is around $1000 a year leaving a balance of $800 a year as compensation for his services. The rural mail carriers were asking for an allowance of four cents a mile toward running expense and upkeep of their cars. It was a modest request and thoroughly reasonable. Congress passed it.. The President vetoed it.
>
> In human terms I know what this veto means to my brother and ten of thousands in similar positions. Their homes will have to go without necessities as well as comforts. The children will not get their chance at even a high school education. For fathers and mothers who had great dreams for their children's future it will mean hopes deferred and aspirations strangled.

Obviously true efficiency and economy in public expenditure are not entirely a matter of record on the books kept by the clerks in the Treasurer's office. Where thrift in dollars and cents is secured by depriving public servants of the essentials of a civilized life it takes the salt out of the slogan.

IN England the appointment of official policewomen came as a result of the magnified and pressing social problems of the war. They served in training camps, munition factories and the large railway stations. Their work was well received, and they have now made for themselves a definite place in the normal processes of law enforcement.

Commandant Mary Allen of this British Women's Auxiliary Service, who has been in the country lecturing and conferring with leading policewomen, has a striking story to tell of an unusual piece of work in the occupied area of Germany. The condition of women there was so abnormal and distressing that to an alarming extent the distinction between the "respectable" girl and others had been broken down. There were the complicated problems usually associated with the presence of an army; there was unemployment and disorganization resulting from the occupation of the Ruhr and passive resistance. It was felt that policewomen might relieve the situation.

Early in 1923 Commandant Allen was invited by the British War Office to go to Cologne and see what could be done. After investigation she recommended the appointment to Cologne of British women police in uniform and with full powers, and suggested that in collaboration with German social workers, she should select a few German women who, by working with the British policewomen, would be trained for similar service of their own. The report was accepted. Since July, 1923, six members of the Women's Auxiliary Service have been working in conjunction with the military police in Cologne. Three German women trained during this time have now been taken over by the German civil police. The effort is to make as few arrests as possible and to get the woman out of whatever difficulty she is in. When detention is necessary the girl is sent to a "home" instead of to the police station as formerly. A German physician is in attendance; a careful medical examination is given the detained woman and necessary treatment follows.

Throughout the experiment close and friendly cooperation between the German and English authorities has been maintained, and the conditions affecting young women in the British occupied area have been much improved. An effort has been made to extend the work to the French region, but without success; the work in the British zone can therefore be only effective.

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Treasurer.

The Servants of Relief for Incurable Cancer
Rosary Hill Home, Hawthorne, N. Y.

HOW A SHOP COMMITTEE CLEANED CLEANED UP A COMPANY TOWN

(*Continued from page* 403)

sewage disposal plant on the ground nearby. The smell was objectionable he said, "but that ain't the the worst of it, there's mosquitoes flying around there already as big as bats, and it's no wonder we have malaria in this town."

The appeal of the Board of Operatives to the State Department of Health brought down hosts of state investigators upon the town. Patients were examined, maps drawn of affected areas and reports submitted. The end is not yet for investigations have revealed that malarial conditions exist in several counties, and means are being sought to rid the state of this entirely preventable disease. But industrial democracy in a small village started the ball rolling, and the workers stand ready to give it another push if the movement should stall in the mazes of political democracy of the state.

I ONCE heard an amateur reformer declare with great vehemence that "what we need is to put teeth in the Golden Rule." I am convinced, however, that what the world needs above everything else is to put *eyes* in the Golden rule. Men and women adopt humane and brotherly attitudes when once they become acquainted with the real conditions which surround the lives of others. Employe representation offers a channel through which it is possible to renew direct contact between the human beings whom we call Labor and the human beings whom we call Capital, —to put *eyes* in the Golden Rule.

A workers' committee was recently informed that increased pressure was to be brought to bear upon it to raise the rents in a small village which has been placed under "industrial democracy." "That's all right," they said, "we do not blame the stockholders in a way for wanting 6 per cent on their investments in the houses, but let them come up here first and go around the property with us and see for themselves what it means to live in a company house—it would be better yet if they were to live in a company house for a while. We don't believe there would be much more talk about raising rents."

If such a personal contact test were to obtain for all holders of industrial stock, I wonder how much longer it could be said that "the infant mortality rate is highest in industrial towns" or that "added to the privations (of the poor) in cold, poorly furnished rooms, is the grim condition of illness which almost invariably increases in proportion to their lack of money." If absentee stockholders could see the unnecessary number of babies who sicken and die in industrial communities, if stockholders could become eye witnesses of the cruel tragedy of some preventable industrial accident—the silent procession to the home of the unsuspecting widow, if through more widespread, more effective types of industrial democracy, we might put eyes in the Golden Rule so that all might more truly understand, I am sure that the heart of the stockholder would respond in a more effective brotherhood for those who toil. Representation for the workers in industrial management is a healthy principle. It will tend, if effectively administered, to open the eyes of the owners of industry and to result in a general elevation of the levels of the public health.

DOES FUNDAMENTALISM OBSTRUCT SOCIAL PROGRESS?

I. THE AFFIRMATIVE

(*Continued from page* 390)

He believes in a living God, who has things to say to this generation that former ones were not prepared for. He is willing to put aside the good for the better.

The modernist faces forward, the fundamentalist, backward.

Such is Fundamentalism. Its formative principles are the literal, uncritical belief in the inerrancy of the ancient literature contained in the Bible and unquestioning acceptance of the traditional doctrines and creeds supposed to be founded upon it.

What then shall we say of the relation of Fundamentalism to social progress?

CAN there be social progress where there is no religious progress?

Is the temper of mind that is in bondage to tradition adequate to deal with the new problems that are continually confronting an advancing civilization?

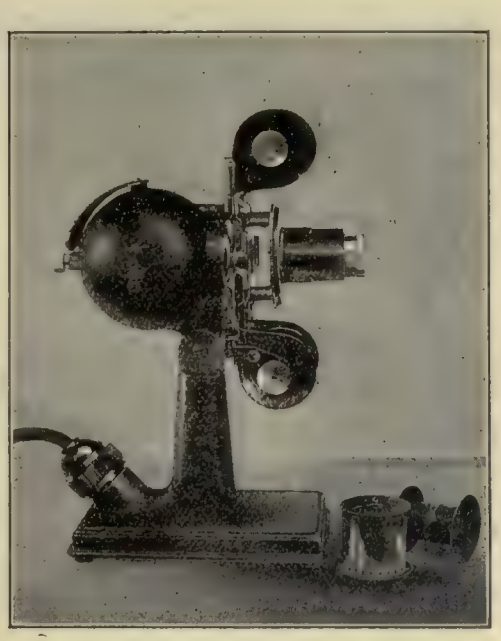
Is a religion that opposes science capable of holding its own with a religion that is in cordial alliance with science, that glories in all the revelations of God that the progressive study of His universe keeps adding to human knowledge?

Is it to the fundamentalist or the modernist that an agonized world will look for help in the betterment of its lot? Which type of religion is better calculated to appeal more attractively to the youth of mankind, to those who have survived the holocaust of the late war and their younger brothers just growing up? A famous Frenchman has recently said, "If human civilization is still to be saved, it can only be through the energetic awakening and alliance of the young people of the world, who sweep from the path of progress the monstrous idols of the past, the poisonous prejudices, the tyrannies, the lies. It is the young who carry in themselves the faith in the future and who want the sufferings of the old world to be destroyed and a new world, happier and better, to arise."

AND so we have on the one hand the Fundamentalists with their desperate emphasis on "points" of doctrine, tithers of theological mint, anise, and cummin, laboriously straining out gnats and swallowing camels, with their low view of human nature and, if they are premillenarians, (which no modernist can be) their gloomy belief that the coming days are to grow darker and darker, that the hope of social progress is a mark of unbelief, that the world must go from bad to worse till Jesus comes riding a white horse, His garments drenched with the blood of his foes, to set up His supernatural kingdom in Jerusalem.

On the other hand stand the Modernists, fellow-workers with God, indispensable cooperators with Him in the glorious task of bringing about the gradual triumph of His cause, first the blade, then the ear, then the full corn in the ear.

Theirs is undaunted faith in the progressive regeneration of society, the doing away with war, poverty, degradation, servile subservience to authority, exploitation of man by



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man and all the various ills that have cursed humanity as the result of ignorance and misunderstanding of what true religion really is.

Social progress, the emancipation of man, the Kingdom of God cannot wait another two thousand years to see whether the Fundamentalist type of religion can do any better in the future than it has in the past.

Modernism, which may be described in a word as the religion *of* Jesus as distinguished from the religion *about* Jesus, is yet to be tried.

The fate of the world hangs upon the result.

II. THE NEGATIVE

(*Continued from page* 392)

propaganda under the guise of "character-building" in monopolistic public schools. Under these circumstances, it has come about—paradoxical though it may seem—that one of the chief defenders of American liberty is the Roman Catholic Church. Catholics and "Fundamentalists," despite their immense differences, are at least agreed, in America, in their insistence upon the right of voluntary association; and such insistence is the very foundation of civil and religious liberty. To *persuade* Catholic parents to send their children to non-Catholic schools is no doubt in many cases wise; to *force* them to do so, no matter how high the motive of the compulsion, is tyranny. The end, we hold, does not justify the means, and violation of sacred rights will in the long run, through the retributive justic of God, bring ruin.

THE last objection to historic Christianity is that it is doctrinal rather than practical. There is so much misery in the world, it is said—so many crowded tenements, so many starving children—that there is no time to engage in theological or historical discussions about the death and resurrection of Christ. This objection, we are constrained to believe, betokens a singular narrowness of mind. It seems to be assumed that the Church has to choose between examining the basis of her faith and relieving the physical distresses of men. As a matter of fact she ought to do both. Neglect of either one will certainly bring disaster. And today the danger lies altogether in the neglect, not of the physical, but of the intellectual and spiritual task. The truth is that the present age is characterized by an unparalleled intellectual and spiritual decline.

The growth of ignorance—certainly in America and probably elsewhere as well—is appalling; poetry is silent; and even the appreciation of fine and noble things seems almost to be lost. Certainly a generation that follows Mr. H. G. Wells in his contemptuous neglect of all the higher ranges of the human mind, or deserts Milton for Van Loon, can hardly convince any thinking man that it is an infallible judge of what is beautiful or good.

We do not therefore seek to evade this last objection, but we meet it squarely in the face. We are opposed with all our might to the passionate anti-intellectualism of the Modernist Church; we refuse to separate religion sharply from science; and we believe that our religion is founded not upon aspirations but upon facts. Of course if the intellectual defense of our faith causes us to neglect our duty to the poor, we have made ourselves guilty of a great sin. And in that case may God pity us and set us back into the pathway of duty and love! But relief of physical distress, important as it is, is not all that the Church has to do. And

even that task, we believe, cannot be accomplished if we neglect the intellectual basis of our faith. False ideas are responsible even for the physical evils in the world; the machinery of the world's business will not perform its task if we neglect the soul of man; the best of engines will not run if it is not producing a spark.

THUS we maintain that far from being inimical to social progress, "Fundamentalism" (in the broad, popular sense of the word) is the only means of checking the spiritual decadence of our age. Some men are satisfied with the thought of the time when the physical conditions of life will so be improved by the advance of science that there shall be no poverty and no disease, and when vain aspirations will so be conquered by reason that death will lose its terrors and men will be able to part from their loved ones without a pang. But would such a rule of reason represent an advance over the present state of mankind? For our part, we think not. The deadening of spiritual aspirations and the abolition of individual liberty may bring about a diminution of pain, but they will also bring about the destruction of all that makes life worth while. We do not for one moment discourage the relief of distress and the improvement of the physical condition of the race; indeed these things have obtained their real impetus from the "Fundamentalism" of the past. But if these things prove to be all, then mankind will have sunk to the level of the beasts.

The process of decadence has been going on apace, and it is high time to seek a way of rescue if mankind is to be saved from the abyss. Such a way of rescue is provided by the Christian religion, with its supernatural origin and supernatural power. It is a great mistake to represent us who are adherents of historic Christianity as though we were clinging desperately to the past merely because it is old, and as though we had no message of hope. On the contrary, our eyes are turned eagerly to the future. We are seeking no mere continuation of spiritual conditions that now exist but an outburst of new power; we are looking for a mighty revival of the Christian religion which like the Reformation of the sixteenth century will bring light and liberty to mankind. When such a revival comes, it will destroy no fine or unselfish or noble thing; it will hasten and not hinder the relief of the physical distresses of men and the improvement of conditions in this world. But it will do far more than all that. It will also descend into the depths—those depths into which utilitarianism can never enter—and will again bring mankind into the glorious liberty of communion with the living God.

PETERSBURG, PLUS

(*Continued from page* 409)

more than 25 years. While his working funds increased only about 25 per cent, service contacts of the board of health in new ways increased 1,000 per cent, he reports, in the first year of the health center. It is all but impossible today to tell where the city health service stops and voluntary efforts begin; the citizen who needs help turns in at the inviting doorway and gets what he needs, often without knowing the source. The united effort of public and private agencies has borne fruit: (*Continued on page* 430)

How Foster Children Turn Out

A Study and Critical Analysis of 910 Children Who Were Placed in Foster Homes by the States Charities Aid Association and Who Are Now Eighteen Years of Age or Over

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Investigation and Report made under the direction of

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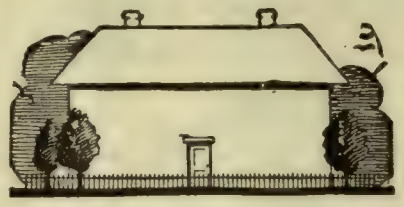

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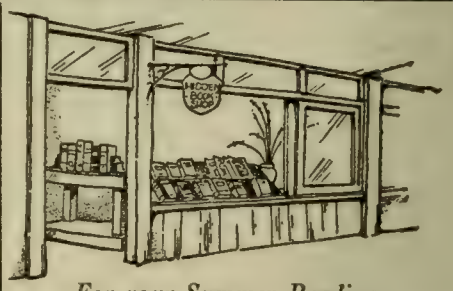
"Jean Christophe" in its entirety, the "Forsythe Saga" or "Buddenbrooks" are my conceptions of vacation reading—Parkman for the Adirondacks, Tomlinson's "Sea and the Jungle" for ship-board, Roosevelt's "Winning of the West" for the ranch trip. There are thousands of "old stand-bys" just clamoring to be taken along, so why, oh why! waste precious vacation time on trash.

ROUMANA MCMANIS.



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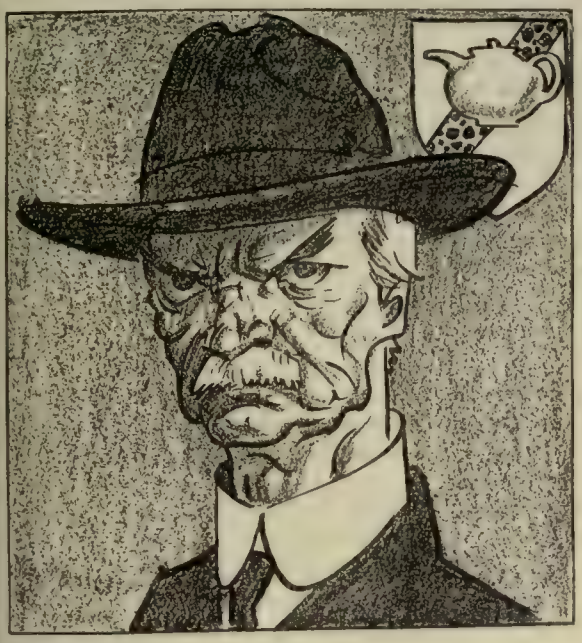

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PETERSBURG, PLUS

(*Continued from page 427*)

in three years the general death rate decreased from 19.12 to 15.39, the white death rate from 14.07 to 12.10; the Negro death rate from 25.60 to 19.85; the infant mortality rate from 189 to 93.75 per 1,000 births; the Negro infant mortality rate from 248 to 143.58. One factor in the improvement among Negro babies is the vigorous work which has been done to train Negro midwives and to prevent untrained women from practising. An early unsuccessful attempt to maintain a tuberculosis sanitarium has somewhat hampered the fight against this disease, and industrial conditions are unfavorable. But Dr. Martin told me proudly that for three years there had not been a single death from tuberculosis except among cases previously detected and known to the clinic, and the mortality record last year was the lowest in the city's history—not half that of ten or fifteen years ago.

This is a story of social integration; not a piece of general municipal history. It is unnecessary to call attention here to the paving of long-unpaved streets, to the extension of the sewage system and the abolition of more than a thousand privies, to the standardization of city purchasing and accounting. Such achievements are common in city-manager cities and not unknown elsewhere.

It would be foolish, moreover, to intimate that Petersburg has solved its social problems. It has just begun to tackle them intelligently. Charity in the churches and case-work of the modern sort alike fall short of dealing with the underlying handicaps of long hours and low wages. There is more tuberculosis than there ought to be, more than the average in the state, more than there might be if employment were steadier, wages larger, food more plentiful. And there is Battersea—the backwash of an industrial failure. Here are white families once supported by the cotton mills which are now abandoned. The workers too have given up the fight, and form a forlorn and pauperized group, the despair of all Petersburg's social agencies.

PETERSBURG is a long, long way from the millenium. But it is going somewhere. The Red Cross plans a nutrition clinic as its third demonstration; there is talk of a psychiatric clinic, building on the admirable foundation already laid by Dr. William Francis Drewry, until recently superintendent of the Central State Hospital just outside the city. There is a conscious looking-ahead to the next step—and the next—which is an impressive evidence of city-mindedness.

Petersburg has developed socially at an astonishing rate because it had unity and leadership. To claim the progress of these two years as the personal achievement of Louis Brownlow, who has now become city manager of Knoxville, Tennessee, would not be quite fair, though his individual leadership was without doubt one of the greatest single factors. To claim it as a necessary corollary of city manager government would be still more inaccurate. It is probably true that this system, more than the older forms of administration, not only releases the individual capacity of the executive for public leadership, but provides a channel through which the community can get what it wants from its own government. But it cannot create either leadership or an appetite for progress. Petersburg was moving ahead. It had enough initiative to experiment with city manager government, and enough imagination to call to office a man who recognized certain values which city officials—including city managers—often overlook. It was on its way toward greater community responsibility and increasing team-work. It found that the city manager stimulated and considerably accelerated these tendencies. Practically all the key positions in its rejuvenated city government were held by men long in office. There were not many new brooms: old ones were set to work together and in new ways.

The experience of Petersburg seems to demonstrate that the city managership gives a man who had a broad social outlook an exceptional opportunity to rally the best strength of the community behind an intelligent program of action. What Petersburg itself thinks of it may be judged from two facts: at the election of April, 1924, the entire council which had selected and supported Mr. Brownlow was re-elected for a second four-year term; and the city managership has been filled by the appointment of Dr. Drewry—an eminent psychiatrist, one of the founders of the Virginia State Conference of Social Work, a prime mover in health and social progress throughout the state, obviously a man who can and will lead the city into further growth and achievement along the lines it has already marked out for itself. City manager government is no panacea: it produces no effects automatically. But as a focus for community integration—given the right community and the right men—it has challenging possibilities.

CHILDREN WHO HAD A SECOND CHANCE

(*Continued from page* 385)

irresponsible or shiftless individuals of inferior capacity or inferior character, or those who are incapacitated. A much smaller group, 26, were considered "on probation," not in the legal meaning of that term, but in the sense that they had committed some offense against the accepted standards of law or morality and their future was uncertain. Twenty are in institutions; in prisons, reformatories, state hospitals, and institutions for the feeebleminded. The remaining 47 have managed to keep out of the hands of the law, but they have showed a bad attitude, used dubious methods of earning a living, have adopted low standards of morality, or have been actively and openly anti-social.

WHY have some of these children survived the most damaging conditions to develop into competent adults, while others, with apparently as good or better a start, have failed? In an attempt to suggest some tentative answers, a correlation was worked out between the successes and the failures, and their family backgrounds, their foster homes, their age at placement, their ability to take formal education (estimated from school records). All the findings were corrected by statistical formulae to throw out the distinctions which might be due merely to chance.

Surprisingly enough, no demonstrable difference could be found in the proportions of the capable and incapable subjects in relation to the kind of foster homes.

CORRELATION OF KIND OF FOSTER HOMES AND CAPABILITY OF SUBJECTS WHO HAD ONE TYPE OF HOME ONLY

	Total	Type of Home		
		Superior	Good	Mediocre
Capable	486	55	386	45
Incapable	118	13	97	8
Total known	604	68	483	53
Unknown	78	7	65	6
Total Group	682	75	548	59

In the more complex environment, more had been demanded of the children, but more also had been given to them. In the more meager reaches of life, judged by their own standards, they proved themselves capable to just about the same degree, "of managing themselves and their affairs with ordinary prudence."

Even more amazing is a similar discovery as to the relation between family background and the success of the subject in later life.

CORRELATION OF FAMILY BACKGROUND AND CAPABILITY OF SUBJECTS

	Total	Kind of Background			
		Bad	Mixed	Good	Unknown
Capable	461	278	48	34	101
Incapable	156	113	12	7	24
Total known	617	391	60	41	125
Unknown	76	44	5	3	24
	693	435	65	44	149

"In so far as the general broad question of capability or incapability is concerned," the survey stated, "our study shows that children coming from good background are not capable in a significantly larger proportion than those coming from bad or mixed back- (*Continued on page* 433)

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CHILDREN WHO HAD A SECOND CHANCE

(*Continued from page* 431)

ground." The children with a good background, however, showed greater ability to profit by formal education than did those with a mixed heritage; and those with mixed background were superior in this respect to those whose family record was bad.

"Kind of care," on the other hand, did make a real difference. "Kind of care" was not necessarily related to "kind of home;" it implied a sympathetic and intelligent relationship, rather than material advantages, and apparently it bore fruit in the better development of the children who profited by it. It is a difficult factor to measure, but it is clear that when excellent care was given more of the children developed into capable persons.

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	Placed under 5	*Placed over* 5
Capable	86.0	72.6
Incapable:		
Harmless	8.1	12.8
Harmful	2.6	7.6
On probation	1.8	4.0
In institutions	1.5	3.0

This is connected also with the fact that the adopted children made a better showing. A family who took in a young child was more likely to adopt him, to give him every advantage that could have been managed for a child of their own, and to establish the permanent and understanding relationship which made for his best development. The children who were placed before they reached the usual school age showed also a superior ability to take formal education.

SEVERAL findings stand out clearly. In so far as can be learned these children have gone as far in school as a similar unselected group; there is nothing to indicate that their background or training has caused them to be inferior in health. More than three-fourths of those whose careers can be traced have made good in their own ways.

In their development the important factor was not a good background, which only a handful could claim, but an understanding relationship in the foster home. The children who were known to have notoriously immoral parents showed no higher degree of immorality than the others; even the children of mentally deficient parents showed an amazing closeneess to the records of the others in their ability to make social adjustments, though their ability to take formal education was clearly less.

"There were potentialities within these people which revealed themselves only under certain conditions," the framers of the survey conclude. "We would certainly not say that anything could be made of any child—that a favorable environment could produce any kind of development desired, but rather that our study leads us to believe that there are tremendous latent powers within an individual awaiting development, and that under favorable conditions these powers may be developed and directed toward accomplishment. . . .

"We are under the impression that the primary condition of successful development lies in the kind of relationship which grows up between the child and his foster parents. Undoubtedly the child's adjustment to his foster family governs to a significant degree his adjustment to society, and his adjustment to his foster family has less to do with their standards of comfort and their place in the community than with their human qualities and their understanding."

Did it pay? Here were a thousand children, only a score of whom had what one could fairly call a good background and origin. They were put in the care of plain, simple, understanding folk. They made good. Is it pouring water into a sieve? These thousand children answer *no*.

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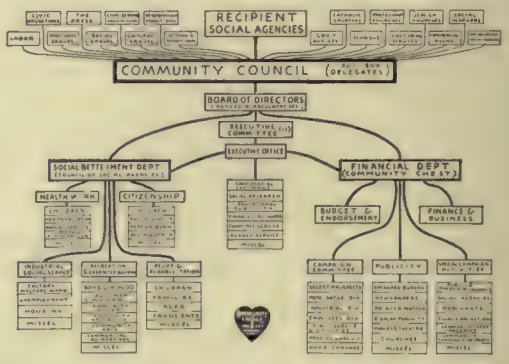

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THE SURVEY

MIDMONTHLY

JULY 15, 1924

Social Workers at Toronto

What the Conference Brought to Canada
by J. A. Dale

What Canada Brought to the Conference
by Homer Folks

The Non-Partisan Third Party

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THE SURVEY

Midmonthly Number

Vol. LII, No. 8 July 15, 1924

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The Gist of It

CIVILIZATION has become increasingly aware of the crowd. It has never been able, however, quite to make up its mind whether the crowd is good or bad. The optimist has murmured happily *Vox populi vox Dei.* The pessimist has recoiled from the "hydra-headed monster." The contemporary psychologist, more objectively, is trying to trace the herd instinct through its uncounted ramifications in the life of each of us.

THIS number of The Survey deals perforce with several crowd phenomena which have been, so to speak, crowding the daily press. One is, of course, the political conventions. Hendrik Willem Van Loon, who has been reporting the Democratic and Republican conventions for The Nation, pays his respects whimsically to both in the cartoon on the following page.

WITH the florid effervescence of American politics, as such, The Survey is not concerned. But the interpretation of two widely different kinds of political experimentation on the part of labor and farm groups whose major concern is with economic and social issues falls clearly within the scope of its industrial service. Robert W. Bruère, the editor for industry, has made a study of the A. F. of L. non-partisan program and attended the Cleveland Conference for Progressive Political Action, and deals with both in this issue (pp. 445, 453).

SOCIAL WORKERS in conference assembled might justly resent being compared to politicians ditto. But the herd instinct is always with us, and the disinterested observer might find a comparative study not without interest. However, The Survey makes no such invidious experiment. Professor J. A. Dale, who reviews the conference broadly from the Canadian point of view (p. 439) is an Englishman by birth, educated at Birmingham and Oxford, who came to McGill University in Montreal in 1908 to teach education. In 1920 he was called to head the social service department of the University of Toronto, from which pivotal position he has had increasing influence on social work development in Canada.

HOMER FOLKS, needless to remind Survey readers, was president last year of the National Conference of Social Work at its golden anniversary session, and is secretary of the New York State Charities Aid Association (p. 440).

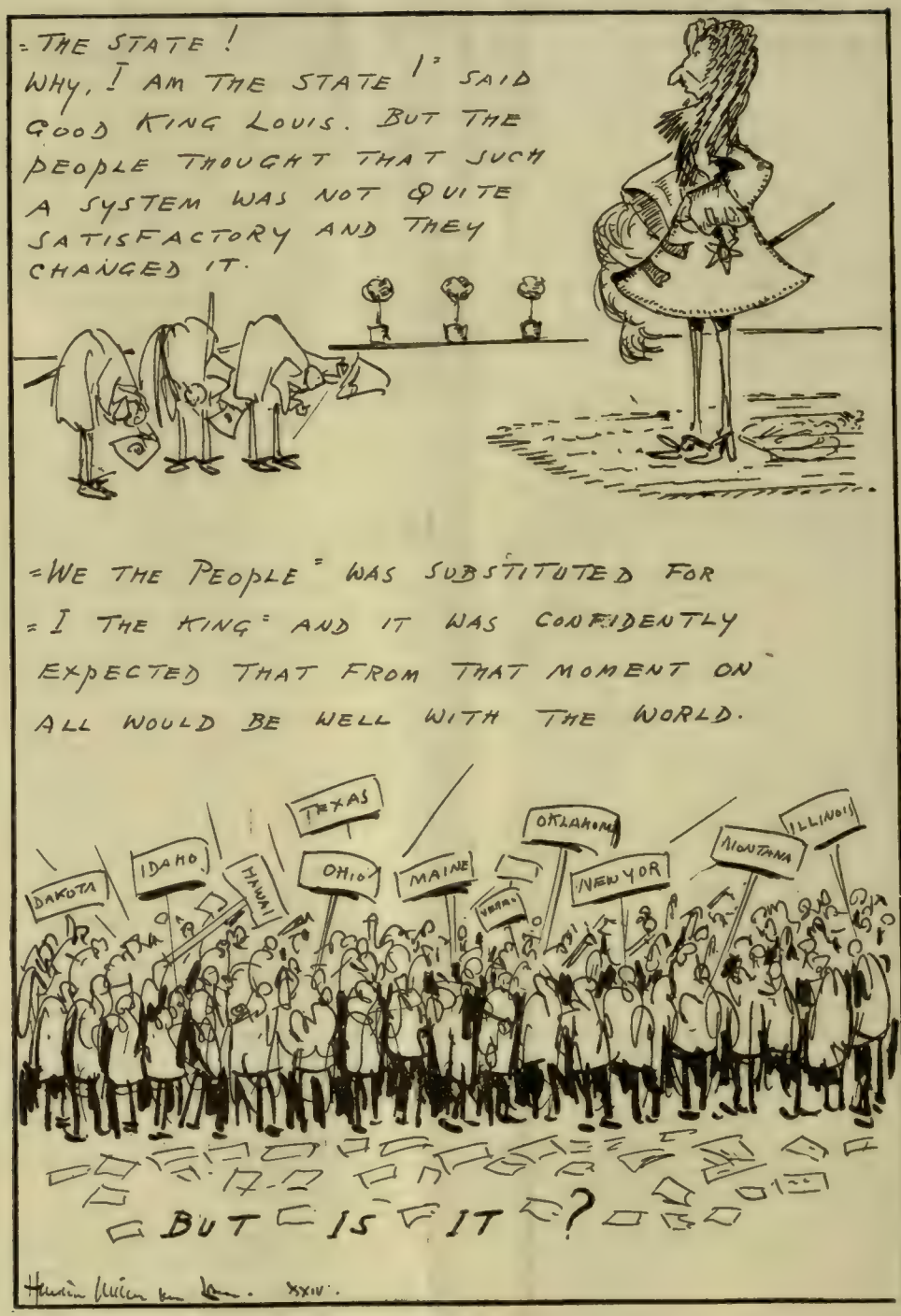
"WITH a mind almost atrophied by lack of use, unable to entertain itself and grown so wearily uninterested in the ready-made distractions offered from without that nothing but the grossest stimulants of an ever-increasing violence and crudity can move it, the democracy of the future will sicken of a mortal boredom." So wrote Aldous Huxley in Vanity Fair in a brilliant essay on Pleasures. "The horrors of modern 'pleasure'" he remarked, "arise from the fact that every kind of organized distraction tends to become progressively more and more imbecile." Dancing is one of these distractions. Is the public dance-hall immoral or stupid, or both? Maria Ward Lambin, for several years public dance hall supervisor in San Francisco, more recently engaged in a study of New York dance halls for a committee of women in that city, offers some answers to those questions (p. 457).

IT IS the crowd-mind that fixes the standard for all public amusements. Miss Youmans, director of the juvenile occupations department of the Chicago Juvenile Protective Association, comments afresh on the old problem of children in the theater, and in other commercial enterprises where childhood itself is exploited, on p. 462.

JEAN KENNEDY (p. 454) is a sudent of John Fitch's at the New York School of Social Work. John B. Andrews, of course, is secretary of the American Association for Labor Legislation (p. 455).

BOTH Miss Schlichting and Miss Taylor, who throw light on the significance of old age pensions (p. 464) are fellows of the Women's Educational and Industrial Union of Boston.

FOUR farm books are reviewed by Clarke F. Ansley (p. 466). Mr. Ansley's several brilliant analyses of farm problems, for example, Great Schools in Small Communities in Survey Graphic for September, 1923, will be called to mind.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BUT IS IT?

THE SURVEY

MIDMONTHLY

July 15
1924

Volume LII
No. 8

What the Conference Gave Canada

By J. A. Dale

IT would be easy to write an account of what the conference brought to Canada, on general principles. What an organization, or a law, or a "movement" sets out with the earnest intentions of its authors to achieve is an easy substitute for a history of its perhaps very partial success. Not only is the wish father to the thought, but the thought dictates the record. That is a method of accounting not unfamiliar in social as in other spheres. Whatever inspiration there may be in such a record is due partly at least to a rosy subjective tinge. In order to counteract this mythical element, I scanned hundreds of newspaper clippings, and took advantage of hundreds of conversations with people who had no suspicion they were supplying material for publication; and, asking no questions, I heard no—well, you know what the children say, in the wisdom of their untaught psychology.

Most obviously, the conference brought the largest gathering of Canadian social workers that ever met together, and gave them perhaps a rather startled sense of their growing numbers. I do not know what the final registration of Canadian delegates was, but it was over 660; and in spite of our efforts many neglected to register. Besides, the gathering began on Sunday the 22nd, and many who attended the pre-conference groups found it impossible to stay on. Obviously again, it brought the keenly appreciated opportunity of showing hospitality to so many of our friends and fellow-workers from the United States. Newspapers, lay citizens of Toronto, and Canadian social workers were deeply impressed not only by the numbers but by the quality of our visitors. This feeling was reflected in the press notices, which by their number and intelligent kindliness created considerable public interest. The reports of a succession of meetings devoted to such a variety of subjects under the one general heading revealed the strength and unity of social purpose behind them all. I must not forget to mention the radio broadcast of the opening meeting, which caught the ears of a far wider audience. There could not have been a happier subject for broadcasting than the noble keynote speech (if I may use a phrase appropriated by conventions preoccupied with more trivial things) of the president; and Sir George Foster's reasoned and passionate plea for international understanding as at once the expression and the instrument of the forward impulse of the world.

A THOUGHTFUL writer in an evening paper said, "To feel the spirit of this varied multitude of social workers from all parts of the continent . . . is to realize the fulfilment of many high dreams of poet and seer. It is to know as perhaps nothing else could reveal to us, at least in some measure, the temper and ideals of the America of tomorrow." Another, in lighter vein, "Even our recent guests the Rotarians, who are deadly enemies of dullness, were not more lively and animated . . . The spiritual dynamic behind their efforts appears to have a buoyant effect, and service is a source of joy. Altogether they are very agreeable visitors, and Toronto is honored by their presence." Both writers spoke widely accepted truth; Toronto and Canada were, and felt, honored. The latter writer admits a certain relief that there could be so many social workers so likable and so human: possibly he had feared of the advent of so many earnest people (as old Sir Thomas Malory said of the host of invading kings) that "the number of them was hideous to behold"! And the former was right too. Our visitors soon made us conscious of high ideals, not vaguely but firmly held, by men and women resolved and able to take or make the chance of putting them into practice.

The long series of appointments and conversations, which made it impossible to attend more than a few meetings, gave a clear view of the gift of the conference to the individual social worker. They were helped both in the immediate performance, and in the larger perspective, of their work. Many took advantage of the presence of experienced workers in their own field to consult about their plans and diffi-

culties, and so renewed their own strength. More found in casual conversations and in the mere presence of large numbers of fellow-workers a sense of solidarity which will help them in places where they find too few to understand points of view still unfamiliar. They found themselves in the presence of competent craftsmen as well as of pioneering spirits. They heard at many meetings detailed confirmation of their view that the part of the private agency is not only to supplement state organization, but to reconnoiter for its advance, even without its knowledge or against its will: that the private agency works for its own extinction or transfiguration, in the more widespread welfare of a better society.

EXPERIENCE and conviction of the value of a conference has strengthened the movement for a Canadian conference, the case for and against which was argued by two Canadians, both faithful supporters of the National Conference, in the last midmonthly Survey. At one of the Canadian sessions, a proposal was accepted expressing general approval of the idea, and appointing a committee to report on the possibilities. But let none of our friends think this involves any thought of secession from the National Conference, and setting up an annual meeting in the hope of keeping Canadian delegates in Canada. Almost as well say that Dr. René Sand's International Conference, to take place in Paris, is intended to supersede the National Conference. Even if the committee reports favorably at Denver, and submits a plan that seems feasible, it will only involve keeping at home relatively few Canadians (87 was the record attendance, I believe, at Washington), at whatever interval of years the Canadian Conference meets; while it will enable far more Canadians to reap more frequently some at least of the advantages they feel they have gained from taking part in the National Conference this year. Many Canadians confidently expect that wider and fuller experience of the value of such conferences will largely increase the attendance at the National. And they all fervently join in the hope that, though there are very many cities scattered over the United States which feel they need just "what the conference brought to Toronto," it will not be too long before the conference meets again on Canadian soil. There are none who could welcome it more heartily.

The conference brought to Canada the revelation of the vast amount of brain and energy that is going towards the solution of social problems—the cumulative effect of instance after instance of courage, ability and grasp. It showed again and again the combination of competence in some specific work, with a wider, more fundamental outlook. It made us feel a clarifying stream of social thought rising out of the confused ferment of the world—the rare union of faithfulness in small things with disciplined imagination in great, which is the source and the material of statesmanship.

What Canada Gave the Conference

By Homer Folks

FIRSTLY, a royal welcome. There was no mistaking the genuineness of the hospitality of the people of Toronto, and of the Canadian delegates to the conference, toward the delegates from the United States. The entertainment was well planned, but it was rather in the personal contact with the Canadian people and delegates that one sensed their deep desire to know the social workers from "the States," to enjoy their companionship, and to learn from their experience.

Secondly, a very interesting meeting place. Toronto is a city of substantial dimensions, of a great university with large and attractive grounds, of parks and public institutions more adequate and attractive than one ordinarily finds. It is an interesting city with obviously an effective civic spirit.

Thirdly, an unprecedented attendance of Canadian delegates. It was a large conference, with a total registration of 3,089, of whom Canadians numbered 690 or 22 per cent. One met numerous delegates from the various provinces, from the far west, the far north, and the far east, as well as from Ontario. The Canadian attendance at sessions of the National Conference of Social Work meeting in the United States certainly never approached one-tenth of the Canadian registration at Toronto. The effect of the conference upon public interest and understanding of social work on the part of the people of Canada, and of its public officials, should be far-reaching.

If one asks, however, what particular contribution was made to the thought of the conference, or what particular subject matter was added to its deliberations, the answer is not easy. The fact is that the National Conference of Social Work has become pretty thoroughly impersonal and delocalized. One can remember when at each session we had to listen to long accounts of how public institutions and charitable societies of that particular city and state were carried on—as to "How We Do It."

The present program of detailed and searching scrutiny of the underlying facts in the varied fields of social work, leaves little space for an analysis of the variations of social work as between different cities and states. When one considers such subjects (selected at random from the various sections) as How Foster Children Turn Out, Crime as the Aftermath of War, Medical Examinations as a Factor in Social Work, The Developing of Greater Understanding and Sympathy between Parents and Children, The Ethical Problems of the Employer, The Appraisal of Ultimate Aims (of neighborhood work), The Significance of Psychoanalysis for Social Life, Trust Funds for Social Service, The Correlation of Public and Private Social Work, and The Juvenile in the Immigration Problem, there is little chance for geographical considerations.

There were, of course, a substantially larger number of Canadians on the program than ordinarily, but they were not there to discuss the peculiar social problems of Canada, but the broad public questions of social welfare, or its more detailed implications, which are common to both Canada and the United States.

One other impression was gained in conversation with individual Canadians. Canada suffered very much more heavily in the loss of her human resources in the Great War than did the United States, in proportion to its resources.

Its problems of rehabilitation of the disabled, of readjusting its economic life, of having the work of the country carried on by a much smaller number of men, are far more acute and far-reaching. The outstanding social problem of Canada is still that of recovery from the war. It is preoccupied with this problem, still urgent and impressive in volume to an extent which we can hardly understand, and which probably still precludes that degree of devotion to normal or usual social problems which to us in the States is settled habit.

For one, I am very glad we went to Canada in 1924. It has emphasized our common interests, rather than our differences; and I sincerely hope that in the development of this great organ of discussion, and of mutual acquaintance, the National Conference, we shall more and more draw into its circles the social workers of American countries other than the United States.

Talk at Toronto

Some Impressions of the National Conference of Social Work

By Geddes Smith

TEN thousand Rotarians, more or less, had been convening in Toronto the week before the fifty-first national conference of social work. Small wonder that the advance guard of social workers found the city blanketed with the Rotarian cog-wheel. In due time most of these decorations gave place to others: the maple leaf of Canada stood for social work on the city hall; some of the shops put up that pale blue seal of the conference which depicts a female charity, without visible means of support, nonchalantly sprinkling benefits onto kneeling beneficiaries. But the happiest decorative device was displayed by a little old hotel downtown. There the proprietor had thriftly kept his blue-and-gold cogwheels, merely erasing the words Rotary International and substituting "Social Service Workers of the World." A stroke of genius, that, to split the difference between Rotary and the I. W. W. and call it social work! And the passerby began automatically to chant to himself: "Social service workers of the world, unite! You have nothing to lose. . . ."

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THEORETICALLY they did unite at Toronto, those at least from the United States and Canada. Mathematically they were, beyond question, united: more than 600 Canadians in a total conference registration of just over 3,000. Spiritually—perhaps. There were addresses of welcome and mutual felicitations. There was a Canadian song-leader and some interchange of national songs. There were Canadians and Americans, tandem-fashion, on many programs. But the kind of internationalism the conference really achieved might be best illustrated by the singing at the opening session. When the speechmaking was over the president, Grace Abbott, invited the audience to sing God Save the King and My Country 'Tis of Thee simultaneously —different words to the same tune. It didn't work. When the Canadians sang their words first and the Americans followed the results were much happier. The week's speechmaking was an antiphonal expression of American and Canadian premises and conclusions (but mostly premises) much more often than a genuine mingling of minds in which delegates from two nations, forgetting factual differences, thrashed out together their common ideas. And much too often the American speakers quite forgot their Canadian hearers, and talked of "this country" just as if they were as usual on the soil of the United States. Even the national holiday, Dominion Day, which fell just before the end of the conference, was left unrecognized by the American visitors, though the graceful courtesy of the Canadian committee in distributing tiny Canadian flags on that day deserved at least a corresponding gesture of appreciation.

So obvious, indeed, was the distinctly American behavior pattern of the great majority of delegates that the desire of many Canadians for an equally national grouping of their own became more and more understandable.

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ON THE broader platform of international and inter-continental peace, friendship and reasonableness, the conference was firmly united. It expressed itself at the first session, when the Right Honorable Sir George E. Foster, a veteran of public service in Canada, brought the hopeful idealism of eighty-two years to bear on the subject The Urge Forward. Sir George found encouragement in the increased sense of obligation for world betterment on the part of right-thinking men and women, in the application of business methods to the organization of their efforts, and in the growth of interplay and cooperation between nations. His references to the League of Nations and the World Court were applauded so warmly as to leave no doubt that his audience—American and Canadian alike—believed in them heartily.

In fugal fashion, the conference returned to this subject for its closing meeting, when Jane Addams, Royal Meeker, late of the International Labor Office, and René Sand, secretary-general of the League of Red Cross Societies, spoke of International Cooperation for Social Welfare. Unfortunately the arbitrariness of train schedules robbed most of the delegates of their opportunity to hear this discussion, but the conference had already taken action on the one specific international project before it. The invitation brought a year ago by Dr. Sand to join in an international conference of social work was formally accepted, and the new president was authorized to appoint an American committee to cooperate with representatives of other countries in making the plans. The tentative plans are presented in more detail in the Common Welfare pages of this issue.

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THIS was the kind of conference one would expect the fifty-first to be. The golden anniversary session in Washington broke consciously with traditional procedure, but clung affectionately to the conference legend. This was run (though perhaps half-heartedly) on the old divisional basis, but it concerned itself very little with the past. The tension of the overcrowded meetings at Washington was gone. The broad lawns and restful architecture of the University of Toronto, the cool dusk and informality of the outdoor ses-

sions, and perhaps, too, the freedom from bustle or display which is more Canadian than American, united to make the occasion more comfortable, if less brilliant, than its predecessor.

The experimental program of the Washington conference did affect this year's meetings in one particular: the evening sessions had less of a divisional flavor and more general appeal than those of some earlier years. They were concerned, for the most part, with matters of genuine news interest—farmers' problems, prohibition enforcement, immigration legislation, Negro migration—and these subjects were freely and flexibly handled.

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GRACE ABBOTT, director of the United States Children's Bureau, regal in blue and rose, made the presidential address. She spoke with deep sincerity and a fine command of extemporaneous delivery. Almost the only reference to conference history that was heard during the week came in her opening words. After a cordial reference to Alexander Johnson, who was president of the 1897 conference which met in Toronto, she compared the organization of 1897 with that of the present, and observed pungently that while we had undoubtedly made progress in changing the names of things, it sometimes seemed as if that were all we could do. The conference of 1897, it is true, had no dealing with mental hygiene, with health or race relations or immigration or industrial problems. But social workers were already saying—as they are still saying—"The county jail must go."

Turning to her own subject, Miss Abbott laid down her premises firmly: we cannot view complacently a situation in which a few children have opportunity for full development and the majority have not. To provide for the safety and welfare of *all* children, we must have public action. That arouses objections, just as free public education and state protection of health did years ago. It seems socialistic, paternalistic. "Over in the United States," she said, "the foundations of the Republic crumble every few hours." The answer now, as it had been on each occasion when the state assumed new responsibility, was this: "Can you show any other way to get this thing done?" The state had local jealousy to overcome when it undertook to care for children, but the inadequate tax resources of poor towns and counties left it no alternative. Now the federal government faced similar jealousy on the part of the states, but some children would suffer unless the federal resources were brought to their aid. Could we escape the responsibility of thinking for ourselves in the face of facts as they are, by shrinking under the cloak of our ancestors? The care of children was not a political problem, but a matter of social fact and of social administration. There was firm ground here for progress—but only if administration were free from political interference. She plead for the wholehearted acceptance of civil-service principles, and begged Canada and the newer American communities not to make the mistakes which the eastern states had already made and were struggling to correct: "The material on which we experiment is too precious for any unnecessary failure."

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THE EVENING on farm problems produced what was perhaps the most brilliant address of the week: that of Aaron Sapiro on Some Aspects of Farmers' Cooperation. It had the drive and fervor of a campaign speech: it touched lightly on the difficulties and enthusiastically on the achievements of the cooperative experiments now in progress. Mr. Sapiro was able to report that by agreements recently worked out 60 per cent of the whole Canadian wheat crop would be sold cooperatively this year—the greatest wheat pool in the world. Cooperative marketing was presented, in ringing terms, as the sole means by which the farmer could buy for himself and his community the material elements of the good life. A middle-of-the-road address by the Rev. Edwin V. O'Hara on the Farm Home and a thoughtful restatement by E. C. Lindeman of the need for an indigenous cultural and social order in the open country completed a nicely balanced evening.

Another high point in the evening sessions was reached by Mrs. Mabel Walker Willebrandt, who as assistant attorney-general of the United States is the highest ranking woman in the federal service. Mrs. Willebrandt held the Sunday night audience fascinated as she told of some of the "big cases" in which the department of justice had successfully broken up interstate bootlegging conspiracies. Constitutional prohibition in the United States, she believed, had not yet had a fair trial: local communities had let fall their end of enforcement, the federal government had not coordinated to the most effective degree the efforts for which it was and must remain responsible, and there was entirely too much politics in it.

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THOSE who remembered the pitiful little group of Negro delegates segregated in the gallery at New Orleans four years ago took particular satisfaction in the large part which Negroes played at Toronto. Whether there was a peculiar hospitality in the air of a city which for years entrusted important municipal responsibilities to a Negro, not because he represented a large body of voters but because his individual fitness was recognized, or whether the conference has been gradually working its way toward a realization of the seriousness of the present phase of race relations, it is true that Negro problems and Negro speakers played an unusually prominent part this year.

It began with a paper, read in the division on neighborhood and community life, by William Pickens, field secretary of the National Association for the Advancement of Colored People, of which the burden was this: "The white American and the black American can have more civilization through cooperation than either one could have alone, whatever their respective talents may be." Out of this there developed so spirited a discussion on race relations and the problem of leadership that more than one hundred listeners agreed to lunch together on the following day to continue it. It was carried on through the health and industrial and children's sections, and reached its climax in an evening session devoted entirely to Negro Migration and Its Effect on Family and Community Life. Isaac Fisher of Fisk University spoke fervently of the opportunity which the migration offered for "bi-racial statesmanship" in the South, an opportunity which might have its beginning in a cooperative study of the causes and effects of migration. George A. Haynes of the Federal Council of Churches packed an address full of detailed and graphic facts as to the effects of the migration on northern cities and northern Negroes.

The National Conference, heartily and freely, gave Negro leaders a chance to speak about their racial problems. But this is only the first step in that cultural interplay for which

Mr. Pickens spoke so earnestly. As a Negro physician, Dr. C. V. Ronan, put it in a health division meeting:

> Even on this program colored people are listed to talk about themselves only. Personally, I would much rather have talked upon sex hygiene, illegitimacy, or crowd psychology. Whatever the motive of the powers that be, the tendency is to promote ethnic egomania in the colored group.

The conference is still, for the most part, an aggregation of unassimilated parochial groups talking about themselves. What is true of the Negro is true only a little less emphatically of the community chest executives, the public officials, the children's workers. As a melting-pot of ideas, the conference has hardly begun to simmer.

TORONTO heard much more discussion than Washington. And perhaps its finest flower sprang from the carefully tilled soil of the industrial division. The last session of the week was given over entirely to the presentation and consideration of a report, prepared by an informal sub-committee of the division, on Sources of Power toward Industrial Freedom. Here for more than an hour there was frank and spontaneous talk on two questions: whether economic adjustments in the United States were to be defined in terms of the class struggle, and what relation social workers bore and should bear to that struggle. Here a group of Canadians, forgetting national lines, threw into the pool of experience some of its most stimulating elements. Here veteran social workers labored together to find common ground for a program which might make all social work coherent and dynamic. It was a heartening proof that thinking in groups was still possible in a conference which has become more and more like a university summer school.

SPACE is lacking here to box the compass of ten divisions and 62 meetings. It took no great perspicacity, however, to discover some points at which interest centered. For the family group, the growing layer was reached in the effort to discover just what happens when the caseworker undertakes to influence the life of her client, and why. What psychological interactions lie beneath the patter of technique? This effort reached its climax in two sessions devoted, respectively, to Social Treatment through the Interview and to Methods Used by Social Caseworkers in the Development of Personality. A church-full of caseworkers, among them an unusual number of visitors and district supervisors in addition to the ubiquitous executives, hung on the edge of their pews as the speakers patiently worked their way through case-histories, analyzing method and result step by step. Lucy Wright, of the department of social ethics at Harvard University, thinking of social case work as a "subhead under the art of living under the laws of life common to all of us," reached the conclusion that "treatment of personality actually occurs only in proportion as worker and client accomplish that give and take in points of view upon which human understandings depend."

The children's division opened its program with A Revaluation of Methods of Child Care—and that title might almost have been extended to cover the week. Especially in discussion, there were steps toward the clear recognition of a new phase of the old question of institutional vs. home care for dependent children. We have been coming to an agreement that normal children need an approximation to the normal home, and have perhaps too easily reached the conclusion that the abnormal and handicapped child shall fall heir to the institutions which remain—and which will always remain. But is not the handicapped child equally in need of an opportunity to make normal adjustments? How give him that opportunity?

Here, as in the division on delinquents and correction, and under the head of mental hygiene as well, there was fresh study of the crucial days of early childhood. So far has the genetic study of adult behavior difficulties been pushed that one speaker felt impelled to ask if we were going to talk about "prenatal delinquency." Miriam Van Waters of the Los Angeles Juvenile Court traced the delinquent attitude back to the first feeling of defensive isolation which is the child's response to either physical or moral coercion. Mrs. Helen T. Woolley of Detroit told how behavior variations became evident in children under six. Dr. Frankwood Williams talked of the fallacy of "character training" based solely on the intellect and the will, and hinted at the emotional biases which underlay and controlled all our conscious ethics. Yet he said in all honesty that no one knew, as yet, how to create or develop socially desirable behavior; recognizing that all our precepts were nothing more than life-rafts to which we and our children cling with an uncertain hold, we must still build and launch those rafts because we have no surer knowledge.

Where does psychiatry fit into organized case work? There was an interesting flavor in the meeting that discussed this question. The caseworker is not yet wholly sure of his ground in dealing with the psychiatrist—in many instances such questions as the relation of the psychologist and the psychiatrist are still hazy—but on the other hand he is beginning to recover from the burst of uncritical enthusiasm which at first greeted the new technique. He is looking the psychiatrists over, and studying their limitations. Dr. C. M. Hincks of Toronto, who presided at the mental hygiene meetings, drew a sympathetic laugh when he remarked that most psychiatrists had gone into their specialty because they themselves wanted to be adjusted, and at a later meeting when he introduced Dr. Otto Rank of Vienna as the distinguished analyst who had come to psychoanalyze half a dozen of our own most prominent psychiatrists.

A CRITICAL attitude characterized the division on delinquents and correction, too. Its sessions opened with a smashing attack on The Administration of Criminal Justice by George W. Kirchwey, an attack which paved the way for Dr. Kirchwey's own hope of a radically different social procedure in the future, and closed with a discussion of The Place of the Institution in the Treatment of Adult Delinquency and An Institutional Program by two staunch believers in something better than corrective institutions, Herbert C. Parsons of Massachusetts and Ellen C. Potter of Pennsylvania.

The community organization and immigration divisions were perhaps more preoccupied with fact and technique than with philosophy. C. M. Bookman's presentation of the federation movement at an evening session had a fresh air of authority, now that the financial federation has become the typical method of financing social work in cities of middle and large size. The division meetings as a whole seemed to

those attending them less important than the informal contacts which came about because more than sixty federation executives—representing roughly one out of every three such organizations in the United States and Canada—were housed together in one of the university dormitories. A significant experiment in cross-fertilization was made in the meeting, by invitation, of a group of community chest executives with a group of family caseworkers to discuss the prevailing questions which lay between them. The immigration laws of the United States and Canada came in for thorough explanation, and Edith Abbott, dean of the Graduate School of Social Service Administration of the University of Chicago, tried out the opinion of the whole conference with an evening address based squarely on the older humanitarian conception of the relation of the United States to the pioneers of the world, and found that her audience still clung to the idealism which is so conspicuously absent from our present laws.

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THE WEAKNESS of the time-honored divisional organization of the conference was nowhere more convincingly illustrated than in the division on neighborhood and community life. Here a far-ranging program had been prepared: the race problem, the beginnings of scientific study of group life, community planning from the physical side, the relationship between the social worker and politics, the rural community, were dealt with. All of these were undeniably pertinent to the division. But the unfortunate fact is that nearly all were equally pertinent to the policy and program of almost any other group of social workers. It is an anomaly that the study of such far-reaching problems should be brought to a focus on so small a group of people.

At one of these neighborhood meetings a typical program weakness was evident. C. A. Perry of the Russell Sage Foundation presented plans and explanations of an ideal town-planning unit; then Harriet E. Vittum of Northwestern University Settlement, Chicago, talked vividly and from rich personal experience on Politics from the Social Point of View. Now as it happened there was some discussion of Miss Vittum's thesis (See The Survey, Jan. 15, 1924), but the meeting came to a close long before the subject was well broached, and there was no discussion at all of Mr. Perry's paper, though it offered many inviting leads. These two subjects were wholly unrelated, except that each touched the problem of the neighborhood worker. Either might fruitfully have been considered at length by this group and by much larger groups of the conference. But because of the over-generous custom of cramming two or more addresses into every section meeting these two significant papers were allowed to kill each other off and neither was explored to anything like a satisfying extent.

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WHY is a national conference, anyway? Why, in the first place, is there such desperate competition for the alleged honor of entertaining the conference? There was much preoccupation with the question of next year's conference city: chamber of commerce literature burgeoned on every seat in the preliminary meetings; the very first announcement on the first evening was that a motion picture of Scenic Utah would be shown; Iowa roses and California poppies blossomed from hundreds of button-holes; and the comptroller of Toronto, in his official address of welcome, could not forbear a faint regret that the Fiftieth Anniversary had not been celebrated in his own city!

Why, moreover, do social workers repeat to each other continually the easy generalization, "Why, of course, I don't really come for the speeches, but for the folks I meet," and still persist year after year in the dreary ritual of five or six hours of formal meetings a day plus an indefinite number of "kindred groups"? Must we rationalize our sociable instincts quite so ponderously? Is it only in social work that enough it *not* as good as a feast?

And then why the dubious divisions? Why must there be—as there were this year—direct duplications in program between the divisions and the kindred groups? Why must a speaker with a story that would interest more than one section have to migrate in person from one to the other and repeat the story? Why should the broad subject of community organization, to take a single example, be considered the proprietary preserve of two small unrelated groups of community chest and settlement workers, when it is of importance to every division?

Why are many of the delegates you meet on the second day, and many more on the sixth, thoroughly bored with the conference? Why is it that young and alert executives—like the one who talked to me on the way home—are beginning to doubt whether attendance at the conference is really worth what it costs? Why is the membership so apathetic that out of 3,000 delegates only 288 are interested enough to ballot for officers and an executive committee?

And why, given this unrest and these strong indications of diminishing returns in the yearly performance, does the conference cling to the habit of always postponing action from this year to next? A provocative report on divisional reorganization, proposing a new grouping on the basis of function and technique rather than topics, was brought in this year by a committee appointed a year ago. But the executive committee, believing that the two committees on divisional reorganization and on kindred groups should be combined, discouraged even tentative discussion of Mr. de Schweinitz's report.

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SOME small experiments were decided upon this year. There is to be a new temporary division on Professional Standards and Education—an anomaly beside the existing divisions. The polls for the election of officers are to be open all day. The evening sessions are to be planned by a program committee appointed by the president and quite independent of the divisions. One experiment of great interest is promised by the division on the organization of social forces: a session, or perhaps a day, is to be devoted to the study of a single community, and the child, family, health, industrial and other varieties of social workers are to be invited to join the community organization people in the discussion so that a realistic and well rounded view of the selected community can be worked out.

Next year the conference goes to Denver. Out there, so Governor Shafroth used to tell his eastern audiences, men breathe in liberty with the airs of the mountains. Perhaps some hardy group of social workers, turning aside from their task of remaking the world, may make free with this ancient institution the national conference.

Old trees need pruning, lest the branches get in the way of the fruit.

The Non-Partisan Third Party

By Robert W. Bruère

THE national election will determine whether the non-partisan policy through which organized labor and groups of organized farmers have during recent years attempted to influence state and national legislation is to give birth to a third party dedicated to the interests of the primary producers—a party which would be the American counterpart of the British Labour Party. The American Federation of Labor has vigorously opposed the creation of an independent labor party; those organized farmers who have been dissatisfied with the records of the two major parties have for the most part shared the A. F. of L.'s distrust of the third party idea. Both have bent their efforts to elect to Congress and the state legislatures men, whether Republicans or Democrats, pledged to their programs of legislative reform. They hailed the insurgent farmer-labor bloc in the last Congress as proof of the triumphant good sense of their non-partisan policy.

But the very strength of the bloc, composed of recalcitrant minorities in the old parties, threatens to make this non-partisan policy untenable. The chairman of the insurgent group in the House was Congressman Nelson of Wisconsin; Senator La Follette dominated the corresponding group in the Senate. The attitude of the Republican nominating convention toward the Wisconsin delegation has been widely interpreted as notice that continued insubordination will mean eviction from the party. Among Democratic members of the insurgent bloc there is a feeling, strengthened by the conservatism of the platform adopted by the Democratic convention, that Democratic success in the presidential campaign would make them liable to similar discipline. The non-partisan bloc has grown so powerful, it has evolved a program so fundamentally at variance with the platforms of the two parties, that during the last session of Congress it functioned as a *de facto* third party. In announcing his candidacy through the Conference for Progressive Political Action on July 4th in Cleveland, Senator La Follette said: "If the hour is at hand for the birth of a new political party, the American people next November will register their will and their united purpose by a vote of such magnitude that a new political party will be inevitable."

Drawing by Hendrik Willem Van Loon

THE LABORING MAN: *Do I want one of those things?*

It seems a contradiction in terms to speak of the group that will support Senator La Follette in the campaign as a Non-Partisan Third Party, but no other designation so aptly indicates the state of mind of the men and women who ratified his candidacy at the Cleveland conference. The most influential delegates were those sent by the Brotherhood of Locomotive Engineers and the Brotherhood of Locomotive Firemen and Enginemen, organizations not affiliated with the A. F. of L.; the International Association of Machinists, an A. F. of L. union; the Amalgamated Clothing Workers, who are outside of the A. F. of L.; the Socialist Party which polled almost a million votes in the last presidential election; the Non-Partisan League as represented by Senator Frazier of North Dakota; the Farmer-Labor Party of Minnesota as represented by Senator Shipstead; the Women's Trade Union League; and especially the La Follette Republicans of Wisconsin who were present in force. Practically all of the so-called radical and progressive groups were represented, with the exception of the Communists, who were denounced on every appropriate occasion and not even accorded the privilege of a voice from the side lines. With numerically negligible exceptions, none of the delegates was authorized to commit his organization to a new party; they were there on a non-partisan basis, not to nominate a ticket of their own but to endorse candidates "friendly" to labor and the farmers. They did not nominate Senator La Follette; they simply endorsed him and his platform after he had done them the courtesy of announcing his independent candidacy from their rostrum. Like Senator La Follette, they await the verdict of the people on the question as to whether or not a third party has been born. Meanwhile they remain a non-partisan group functioning in the campaign as a *de facto* third party.

The endorsement of Senator La Follette and his platform constituted ninety-nine per cent of the work of the conference in so far as it

transpired on the conference floor. But to many of the delegates, the more significant achievement was the reconciliation of the leaders of hitherto divergent or antagonistic groups, the self-abnegation of these leaders, their obviously sincere and earnest desire to subordinate their differences in behalf of what they jointly conceived to be the highest interest of the wage-workers, the farmers and the entire community. Farmers and factory workers, socialists and old-line trade unionists, succeeded in coming to so complete an understanding in committee that all reports came before the conference as unanimous reports and were by the conference unanimously adopted. There was a strong initial difference of opinion on the proposal, said to have emanated from the Socialist group, that a third party should be launched immediately, that Senator La Follette should be constrained to accept its nomination, and that a full third party ticket should be presented to the voters. But the Senator was emphatic in his demand that the question of a third party should be put over until after the election, that his supporters who are running for office under the old party emblems should not be asked to shift their nominal party allegiance in the midst of the campaign, and that he alone should hazard his political fortunes by running as a self-nominated independent. The advocates of an immediate third party yielded on the pledge of all participants in the conference that they would make the question their main order of business at a meeting to be held early in 1925. What this meant in self-sacrifice is possibly best illustrated by the fact that the Socialist Party in national convention assembled subsequently endorsed this course, and, with the approval of the patriarchal Eugene V. Debs, decided for the first time in decades to refrain from nominating a presidential candidate and to support the Senator from Wisconsin.

Their decision was undoubtedly determined by their belief that Senator La Follette's platform, which is far more nearly akin to their own than to that of either of the old parties, will become the platform of the insurgent bloc in Congress whose numerical increase they anticipate. Unlike many latter day cynics, they take platforms seriously. They take in full good faith Senator La Follette's declaration that for him a platform is a binding contract. The significance of that platform to the future of American life, like the present substance of the third party movement, will be revealed at the polls next November. The reasons for its efficacy in reconciling the diverse groups represented in the Cleveland conference are obvious. There are probably no two demands upon which all shades of trade unionists are more ardently united than those for the abolition of injunctions in labor disputes and for the affirmative recognition of labor's right to organize and bargain collectively through representatives of its own choosing—demands, it is interesting to recall, the neglect of which by the old parties in Great Britain had much to do with the creation of the Labour Party. On the first of these, both the Republican and Democratic platforms are silent; on the second, the Republican platform is silent, while the Democratic platform merely says: "Labor is not a commodity. It is human. We favor collective bargaining and laws regulating hours of labor and conditions under which labor is performed." On both, Senator La Follette is not only explicit, but speaks in organized labor's own language. "We favor," he says, "abolition of the use of injunctions in labor disputes and declare for complete protection of the right of farmers and industrial workers to organize, bargain collectively through representatives of their own choosing, and conduct without hindrance cooperative enterprises."

The railroad unions, with whom the machinists through the shop crafts are closely associated, are on record in favor of the public ownership of the railroads, and throughout the last Congress waged a determined fight for the immediate abolition of the Railroad Labor Board established by the Esch-Cummins Transportation act. Both the Republican and Democratic platforms support the present law, both recognize that its labor provisions are not entirely satisfactory and promise their revision, but neither makes any reference to public ownership nor to the Howell-Barkley bill introduced into the last Congress by the railroad unions. Here again, Senator La Follette is explicit. "We pledge," he says, "speedy enactment of the Howell-Barkley Bill for the adjustment of controversies between railroads and their employees. . . . We declare for public ownership of railroads with definite safeguards against bureaucratic control, as the only final solution of the railroad problem."

A major interest of the Socialists, and one that typifies their conception of sound public policy, is the public ownership, development and administration of the rising electrical power system, based both on water power and the conversion of coal into electricity. The Republican platform stands on the present Federal Water Power act which "established national water-power policy and the way has thereby been opened for the greatest water-power development in history under conditions which preserve initiative of our people, yet protect the public interests." The Democratic platform demands "prompt action by Congress for the operation of Muscle Shoals plants to maximum capacity in the production, distribution and sale of commercial fertilizers to the farmers of the country . . . We favor," it says further,

> liberal appropriations for prompt coordinated surveys by the United States to determine the possibilities of general navigation improvements and water power development on navigable streams and their tributaries . . . and suspension of granting of Federal water power licenses by the Federal Water Power Commission until Congress has received reports from the Water Power Commission with regard to applications for such licenses.

In his platform, Senator La Follette, adopting the traditional Socialist position, declares for "public ownership of the nation's water power and the creation and development of a national super-water-power system, including Muscle Shoals, to supply at actual cost light and power for the people and nitrate for the farmers."

These are illustrations of the distinctive point-of-view as well as of the economic measures upon which all groups in the Cleveland conference were unanimous. How far they represent the temper and desires of the great rank and file of the wage-workers and farmers, not even the delegates to the conference were willing to prophecy. An officer in one of the largest banks in Cleveland, not a delegate, called attention to the interesting fact that the strongest supporters of Senator La Follette's platform were the relatively prosperous dairy farmers of Wisconsin and Minnesota, and the most highly paid wage workers in the country, the Brotherhood of Locomotive Engineers. Their dominance in the Cleveland conference is probably the best index to its ultimate significance.

The Common Welfare

TO many members of the National Conference of Social Work, the strike of Canadian postal workers which greeted them in Toronto meant only the inconvenience of a dislocated mail service. One prominent member of the conference declared that it was unthinkable that the civil service employes of a government should strike against their government. Others urged that the occasion offered a splendid opportunity for social workers to demonstrate their interest in community welfare by participating in the struggle and offering pointed advice. But in view of the facts that they were on foreign soil, that our own government servants in the Post Office Department —aside from the postmasters themselves—are employed at a shameful salary, and that the administration during the last Congress materially boosted the salaries of postmasters while refusing to make any change in the compensation of those who do most of the work, there was a consensus of opinion that it was hardly appropriate for citizens of the United States to tell the Canadian Government how to run its business.

American industrial social workers who attended the strike meetings pronounced it one of the most extraordinary strikes they had witnessed. It was remarkable first for the surprising unity of the 1,600 Toronto employes, as well as those in three other cities, who remained out for eleven days despite the collapse of the strike at other points and despite great pressure from the government. Then it was the first strike in which most of the men had ever engaged. They were led only by officers who were postal employes like themselves, but they behaved like veterans, with unusual restraint and intelligence. And although it was a strike "against the government," press and public were largely with the strikers, so that successful strike-breaking was impossible.

THE immediate cause of the strike was the announcement of a wage readjustment by the Civil Service Commission under which the minimum scale for carriers and clerks is $85 a month. That is half the minimum Canadian cost of living for a small family, and about half the minimum postal salary scale in the United States. The strike was authorized by referendum vote of the employes in the four postal unions all over Canada, but owing both to confusion in calling it and to division among the men, only 6,000 of the 10,000 employes went out. Of these some 2,500 went back under the threats of government officials. The men held out only in Toronto, Montreal, Windsor and Moncton, N. B. But this was sufficient to affect the whole postal system seriously. The government made vigorous efforts to break the strike and to disrupt the employes' unions by refusing to deal with strikers or to re-employ their leaders.

By their persistency and unity the men won the right to return to the service in a body without discrimination against strike leaders. The latter had even urged the men to accept their sacrifice in order to "help save the government's face," but the men stormily refused.

A SETTLEMENT was accepted at a mass meeting of the strikers in Toronto on Sunday afternoon, June 29. Owen R. Lovejoy describes the meeting vividly:

It developed that Saturday night and Sunday morning a committee of the striking officials had met with the Postmaster General and an agreement had been reached which provided—First: that all strikers should return to work unconditionally. This was called the "unconditional surrender." Second: that all strikers would be taken back who chose to go to the post office and sign up. This included the leaders whose permanent discharge had been proclaimed. Third: that within sixty days the Government would actively undertake to adjust the salary and other grievances which led to the conflict. At this point one doubting striker asked whether the agreement of the honorable Postmaster General had been put in black and white. An official from the platform replied, "No, but you have the word of a Canadian public servant," and the statement was cheered to the echo. This same spirit of good sportsmanship was further indicated when in spite of thousands of strictures on the Canadian Government, speaker after speaker gave voice to the belief that the word of a Canadian government official was as good as a bond.

It was frankly recognized that a hostile press might interpret the decision of the workers as a complete defeat, but their confidence in the integrity of the Government, and its desire, now that the issue had been clearly set forth, to do justice to its civil servants, was indicated in the declaration of one speaker that "We are no longer slaves of the Government, but citizens of the Dominion."

The type of men and women represented in the mass meeting was impressive. Clear-eyed, clean, orderly, kindly to one another, quick to catch the humor that sparkled now and then, the assembly seemed to a visitor to typify the groups that have been meeting throughout England within the past few months to put the Labor Government in power.

The speeches were interspersed with music. One postal worker with an excellent voice sang the old favorite "Jerusalem" and the entire audience joined each time in the chorus. And the sporting blood of the Canadians shone forth when, after telling the Government what they thought of it throughout the meeting, they rose and closed the session by singing "God Save the King!" Then all marched out in orderly procession, four abreast, 1,500 strong, headed by the bagpipes, down to the post office to sign in with perfect confidence that the Government—their Government—would play the game on the level.

The Canadian premier, Mackenzie King, had just been granted an honorary degree by Yale University in recognition of his principles of conciliation—which, in his own

administration, he seems not to have applied. The strike was generally spoken of in the Canadian press as having "failed." The spirit displayed by the men in the four cities which held out indicate that in ultimate effect it was won.

MUCH has happened in international affairs since Dr. René Sand first brought to the National Conference of Social Work the invitation to participate in an international conference to be held preferably in Paris. For one thing, it is now possible for German social workers to come to Paris without fear of embarrassment. The omens being favorable, the conference voted at its Toronto session to accept the invitation, and authorized the appointment of an American committee to share in the work of preliminary arrangements.

The relatively mature social agencies of London offer to American social workers, perhaps, more opportunity for fruitful study than do continental agencies. But it seemed clear that the depreciated currencies of central and eastern Europe would go so much further in Paris than in London that for the sake of continental delegates the conference should meet at Paris. Moreover the League of Red Cross Societies, with headquarters there, has undertaken to provide the necessary administrative and secretarial services.

The conference will meet in July or later, the date to be fixed with reference to the meetings of the International Settlements Conference and the International Prison Congress in London. The conference may hold its sessions in the buildings of the Sorbonne—but not in the evening; Paris is expected to prove irresistible after sundown even to the social worker. Sections will be organized to deal with community organization for social work, social case-work, economic aspects of social work, social service and public health, training schools for social work, and international social service and migration. Like our own National Conference, this body will not formulate resolutions on matters of policy. And though representatives of governments which have social welfare ministries will be welcome, all the delegates will meet strictly as private citizens.

It is proposed that a group of American delegates shall visit London in a body on their way to Paris, so that they at least can enjoy the advantages of both cities. For eastern social workers, the choice between Paris and Denver in 1925 will be an intriguing one.

TO the lurid and alarming stories of increased drug addiction in the United States, a recent study of the United States Public Health Service brings at once a sobering dose of cold facts and a constructive focus for action. Estimates of the number of addicts in this country have run as high as 1,000,000, but the framers of this report, basing their opinion upon the various narcotic surveys, on army findings, the records of hospitals, clinics and private physicians, and the available supply of drugs, believe that 150,000 is the maximum figure tenable at this time, and that 110,000 probably is more nearly correct. Moreover the number of addicts has declined steadily since 1900, when there may have been 264,000. A greater number are to be found in the prisons, but this is due to the enforcement of recent laws. The decrease has been largely among the so-called "normal" addicts, many of whom entered upon the habit unsuspectingly. With the present trend, the few addicts remaining in the not-too-distant future will be persons who take opium because of incurable disease and addicts of the psychopathic delinquent type who spend much of their lives in prison.

In this striking decline in the use of narcotic drugs probably the most important factor has been the increase in our knowledge of their dangers, followed by both professional and lay education, and expressed in legislation. When narcotics were first given by the hypodermic needle, about the time of the Civil War, it was said that this method obviated the danger of addiction; cocaine was used extensively in nasal sprays when its anesthetic properties were discovered in 1884, before its habit-forming power was realized; heroin, put on the market in 1898, was advertised as an opiate which would not cause addiction, and it was ten years before the medical profession fully appreciated its dangers. It was estimated that 50 per cent of the addicts found in a Tennessee survey, made before the Harrison law became effective, owed their addiction to physicians; recent figures show that only from 2 to 5 per cent claim that origin. Restrictive laws—all of them passed since 1897—have made it increasingly difficult for addicts to be formed through the habit of self-mediation and the federal pure food and drug act, enacted in 1906, did away with "opium cures" which in themselves were habit forming, and with nostrums whereby many people, especially in country districts, entered upon the habit unwittingly. In 1909 the importation of smoking opium was prohibited, and a form of indulgence which had appealed to curiosity seekers was made difficult or impossible. At all times during the past six decades, the survey showed, the amount of addiction tended to parallel the amount of narcotic drugs available. The moral seems clear—as does the conclusion that legislation, upheld by a vigorous, educated public opinion, is lessening the "drug evil" in the United States.

IF the bulk of the responsibility for the financing and administration of organized community recreation should be thrown on local governmental agencies—which is the conviction to which many workers in this field have come—it is proper that the road to public provision for play be made as smooth as possible. Three states, New York, Illinois and Iowa, have during the past year accepted amendments to their recreation laws which enable the people readily to bring about a referendum vote on the establishment of recreation systems. Thus the voters are given an opportunity to supply themselves with needed playground facilities and competent leadership, even when the council or selectmen may be indifferent to the situation. Under these enabling acts there have been within the last few months a series of referendums in Illinois and Iowa. Seven of them have resulted in the establishment of municipal recreation systems.

HEALTH

Does Faith Healing Heal?

DURING the past year physicians have watched, and newspapers have blazoned the miracle of insulin snatching almost from death itself patients in a state of diabetic coma. The miracles which saved hundreds of thousands from probable death by smallpox and thousands from certain death by rabies have so grown into common consciousness that they are taken for granted. Gradually, one by one, the most stubborn enemies of human life are being subjected by a miraculous flash of knowledge, kindled from the patient toil of exact scientists, each illuminating some one dark, unknown crevice. But people impatient of this laborious exploration and conquest have always demanded some ready-made rule to guide them over every part of the road—some magic formula to confound any and every enemy of health.

In its cruder forms this omnipotent aid is the patent medicine—allegedly able to cure anything. Or it may be a system of exercise, or of thought, or of eating, or electrical vibrations, that is warranted to exorcise any of the demons. Such schemes are hydra-headed; decapitated at one point by painstaking scientific investigation, they continue to flourish like the green bay tree. The New York Tuberculosis Association reports that for the past ten years new cures for tuberculosis have been put on the market in this country at the average rate of one a week. By trusting to them and ignoring that simple regime of restful healthful living by means of which tuberculosis in its early phases can be made perhaps the most easily cured of serious diseases, thousands have died who might have recovered.

But doubtless, aside from these thousands whose confidence has been betrayed, there have been a few who believed, honestly and with a basis in the fact of better health, that somebody or other's marvellous syrup or electric belt has saved them from certain death. It is this residuum of apparent cure that makes possible the survival of the race of nostrums, answering as it does that persistent hope of mankind for undoubted miracles which will transcend scientific proof. And it is therefore with the greatest of interest that anyone seriously interested in the continuing campaign for health of mind and body must read the report of the committee which has analyzed after six months the result of a widely discussed faith healing campaign in Vancouver, British Columbia.

Following evangelistic meetings conducted in May, 1923, by the Reverend C. S. Price, in which faith healing was a leading feature, the General Ministerial Association of Vancouver appointed a committee of ministers, doctors, university professors, and one lawyer to inquire into the authenticity of the alleged cures and present the conclusions which they drew from the facts. The eleven ministers of the committee represented the various religious denominations of the city and the various views held by members of the association on the question; the eight physicians were members of Christian churches, and specialists in the diseases most likely to be subjects of investigation; three university professors brought a special knowledge of biology, psychology, and related fields. The committee spent four months gathering material on the persons anointed for healing, through newspaper appeals, and circular letters of enquiry to physicians and ministers, and three months in checking and analyzing the facts.

Despite the refusal of the evangelist to cooperate in the study by furnishing the names and addresses of those whom he had anointed for healing, (a study which as the committee pointed out could only help his ministry in so far as its results were real) the names of 350 persons were obtained. All of these cases were investigated; the list of their ailments sounds like the sections of a medical encyclopedia. They range from cancer to bronchitis, pyorrhea to epilepsy, elephantiasis to neurasthenia, idiocy to ingrown toe-nail—to name only eight of more than sixty specified diseases and deformities. Of the whole group of patients, five had been so distinctly benefited that at the end of six months they could be regarded honestly as cures; 38 showed specific or general improvement; 212 showed no change, though at the time of anointing they had been declared cured; 17 cases were distinctly worse; 39 had died; and five of the persons anointed, and four members of the families of anointed persons had become insane.

ALL the cases treated for healing, the committee points out, may be divided roughly into two classes—those suffering from organic, and those suffering from functional disease. In the first group are included diseases accompanied by demonstrable structural change in some organs or parts of the body, such as tuberculosis of lung or joint, cancer, or paralysis due to nerve destruction. In the second group come those cases where the normal, or practically normal, organs show no evidence of structural change, but the patient, nevertheless, suffers many or all the discomforts or manifests the symptoms ordinarily due to organic disease of these organs. In this group they placed the so-called nervous diseases; most of those cases reporting a great variety of diseases all present at once; many of the cases of self-diagnosed cancer, heart disease, neuritis, rheumatism and stomach trouble; certain forms of paralysis, blindness and deafness; and some of the deformities.

Beyond all shadow of a doubt the five cases in which cure was accomplished must be regarded as in the latter group. They included: a young woman who during her teens had developed a deformity of the leg, followed by an apparent spinal curvature—which in the opinion of several specialists consulted before the revival, was of a purely functional nature, the result of auto-suggestion; a young man who obtained almost complete relief from stammering; a woman who had suffered from pains which she herself

diagnosed as neuritis, and which disappeared at once after the anointing and did not return; a confirmed invalid who had complained that she was afflicted with neuralgia, rheumatism, consumption, Bright's disease, gall stone, abdominal troubles, tumors, and neuritis (she had consulted many specialists previously, who had never been able to substantiate these complaints, and had diagnosed her case as hysteria); a man who declared that he suffered from "internal goiter," though he never had consulted a physician. The sensation of a lump inside his throat (recognized by physicians as Globus Hystericus) disappeared immediately after the anointing. The cases in which improvement was noted were of much the same general character.

Leaving aside functional disorders, however, the committee felt obliged to declare itself "unable to find that the usual course of any distinctly organic condition was in any way benefited other than might fairly be expected from a more hopeful or generally improved mental attitude of the patient. In many cases, however, the neglect of ordinary well proven methods of treatment has led to the most deplorable results." Such is the case of a little girl of nine, suffering from disease of the hip-joint and a spinal curvature. Her plaster cast was removed; she ran across the platform to the great edification of the audience; and her case was cited through the prairie papers as a marvellous cure. Comparison of an X-ray picture taken at this time, and one taken four months later, showed, however, that she had become much worse since the removal of the cast. Similarly a child of six, who had been kept in a plaster cast for more than a year because of tuberculosis of the spine, was allowed to run about without the support. Though the healing of the bone continued afterward, a hump developed, which, in the opinion of the committee, could have been avoided by the continuance of the medical treatment until a complete cure had been effected.

STILL more tragic are the cases in which death or insanity has followed the alleged cure. While it is manifestly impossible to determine to what extent the excitement, over-fatigue and disappointment of the anointing experience may have aggravated a condition which must have ended fatally in any case, there is matter for regretful reflection in the case of a young woman suffering from diabetes, who died of the disease after discontinuing medical treatment when she was pronounced cured; of a young girl whose depression at finding herself not cured of tuberculosis was such, in the opinion of her family physician, as to hasten her death; of a woman who discontinued radium treatment for cancer, trusting, until three days before her death, to the verdict of cured; and others cited by the committee.

Most tragic of all is the story of a girl of thirteen, who had been crippled by an automobile accident, and had not walked for five years. She was carried to the Arena in steel braces from chin to toe, and anointed. That healing did not follow was attributed to the father's lack of faith. The father attended many of the meetings and finally professed conversion, and the child was anointed again at the last service for children. Again there were no results. He continued to attend services, frequently "going under the power," but the condition of the child remained unchanged. He, however, brooded over the failure until he became violently insane.

In conclusion the committee pointed out the belief of its members that there is a well recognized science of mental healing, which makes use of certain laws which govern the operations of the mind in its relation to the body, and that the physical benefits obtained through the ministrations of the evangelist are entirely explainable under these laws. Similar results, they point out, are produced daily in the psychopathic wards of hospitals under safeguards which cannot possibly exist in the conditions of a revival meeting, without medical knowledge and skill. These same principles obtain to a certain extent in the treatment even of organic disease, a fact recognized and utilized by modern practitioners everywhere. On the other hand, the committee maintains that

> The recognition and the application of law does not make the act of healing any the less divine in its character. In fact the act of healing becomes thereby the more divine since it becomes the more intelligent. If God operates anywhere in the healing of disease, it surely must be in the ministrations of men and women who have taken the pains to understand the human body and the human mind, and who, in their practice, make use of the results of centuries of study and experiment. Consequently, to substitute for the careful diagnosis and intelligent treatment of disease, an emotional excitement strongly reinforced by hypnotism and mass suggestion, is so dangerous a procedure that no one who intelligently and sincerely desires the welfare of his fellow men, either in the physical or in the spiritual sense, would think for a moment of resorting to it. The injuries would, by the very nature of the case, be bound to outweigh the benefits.
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> . . . The committee would point out that the shock of a serious disappointment is highly injurious to a sick person, quite apart from any impairment of religious faith which may accompany it. They would also point out that when such instances are multiplied indefinitely, the sum total of injury is sufficiently great to cause alarm to all except the most thoughtless.

In a minority report two members of the committee took exception to the view of the majority that organic diseases cannot be cured without the use of physical means in accordance with certain laws known to medical science, and urged that "there are laws without number which make for health of which medical science is as yet ignorant, any one of which God may use in answering prayer and restoring health."

MARY ROSS

Four Proofs of Progress

IN several recent events in New York City there seems to be enough truth and hope and promise to warrant our spreading the tidings abroad and suggesting that other communities take account of stock and better the record if they can. In four particular ways proof (of considerable reliability) has appeared to show how far and fast progress against tuberculosis is being made.

Not less than 70 per cent of the many thousands of patients attending the 31 tuberculosis clinics in New York City during 1922 (43,356) were found to be non-tuberculous. Certainly a fact of varied significance, indicating first, that successful public health nursing service has secured the attendance of many members of families in which an active case had been discovered; and second, that of the "contacts" few were found to have been sufficiently exposed, or of a low enough resistance, to show active disease, due largely, perhaps, to ever earlier detection and supervision of the active cases and the separation of the sick from children in the homes. The extent to which fear of ig-

Goiter on the Map

SINCE the discussion of goiter in a recent article of The Survey (Apron Strings of Mother Ocean: June 1, 1924) the results of the research of Professor J. F. McClendon of the University of Minnesota and Joseph C. Hathaway, published in the Journal of the American Medical Association, have brought added proof of the relation between simple goiter and the iodin available in food and in water. In samples of water analyzed the parts of iodin per hundred billion varied between one and 18,470. The area of low iodin content (1 to 23 parts per hundred billion, black on the left-hand map) corresponds with notable exactness to the area (right-hand map) in which the draft board examiners found goiter prevalent. The great sweep of non-goitrous country from Texas up through the central part of the United States marks an ancient sea, cut off from the Pacific Ocean when the Rocky Mountains were heaved up during the Permian period, leaving extensive salt beds. Probably the absence of goiter along the New England coast is due to the iodin in the soil, stored in plant foods, while the recession of goiter which has taken place in New York State in recent times may be due to the greater facilities for transporting sea food to inland regions. Iodin is present in important amounts in many common foodstuffs, probably chiefly milk, butter, leafy vegetables and fruits. A food from the non-goitrous region may contain twice as much iodin as the same article of diet obtained from one of the goiter areas.

norance has replaced fear of knowledge of disease is, moreover, clearly shown. A generation ago people feared inevitable death if a diagnosis of consumption was made; today when suspicious signs of a tuberculous infection appear there is reason for confidence, whether the doctor finds health or an early curable stage of the disease.

Corroborating this in a way, and certainly a matter of great interest in its own right, is the fact that of the last 5,000 children under fourteen years of age admitted to the medical service at Bellevue Hospital, children coming from the poorest homes and quarters of the city, children of all race stocks, children with a great variety of diseases and disabilities, not less than 40 per cent were found by the most delicate specific reactions and by careful medical examination to be free not only from tuberculous disease, but even from infection with tuberculosis, which was once thought to be all but universal in such a group.

This gives us a vision of the day when such a fortunate condition will prevail not only among all children but among their elders. We can now look forward to the possibility of freedom from tuberculous disease as the result not of relative immunity or resistance following infection in small amounts in childhood and later, but of the absence of sources of infection in our homes. It is certainly more agreeable to look to a childhood free from tuberculosis, as Dr. Charles Hendee Smith's observations at Bellevue Hospital suggest, than to think of every one as having to be invaded and infected by the tubercle bacillus in order to develop a successful resistance when more severely exposed.

A third item of progress is the almost complete disappearance of bovine tuberculosis as a cause of sickness and death in New York City. Here is a part of the tuberculosis problem almost wholly lopped off, a portion which used to cause as much as 10 per cent of all the tuberculosis deaths. The compulsory pasteurization of milk at temperatures and for sufficient time to destroy the tubercle bacillus has, for the children of our city, reduced to a negligible residue the deaths from this particular kind of tuberculous disease. This has all happened within the past ten years, for until 1914 pasteurized milk was but a fraction of the city's daily supply.

Lastly we have the fresh news from the New York Tuberculosis Association and Brooklyn Tuberculosis Committee. According to a study they have recently made there are 99 sanitary areas in the Borough of Brooklyn where during the entire seven-year period from 1915 to 1921 not a single death from pulmonary tuberculosis occurred among the 16,978 residents. Truly, these are oases of health, centers of liberty from man's most notable adversary.

Taken together these four items of news appear significant not only to the physician of the sick and the technician in the field of health, but to those who guard and serve the families and homes of the city, the nurses and social workers in the field. Keep at it resistlessly; continue to teach, to warn, to examine, to segregate if necessary, to protect at every age, and we shall see still more clearly the approaching extinction of tuberculosis in ever-widening areas.

HAVEN EMERSON, M. D.

A RECENT ANNUAL REPORT of the health officer of the University of Illinois announces that 33 per cent of the women of the three upper classes have an enlargement of the thyroid gland. From the zone including Chicago and territory in Illinois within a radius of fifty miles of that city

(Cook, Lane, Kane, DuPage, Kendall, Will, Grundy, Kankakee and McHenry counties) 45 per cent of the women students were goitrous. Only 6 per cent of the 3,709 men students of the same classes were affected in this way.

PUBLIC health nursing organizations which are planning new publicity material may have the advantage of a new publicity package arranged by the N. O. P. H. N. for its members. The package, which is loaned for a period of ten days, contains examples of the best literature prepared by public health nursing agencies throughout the country, with a clinical criticism of each specimen. Early applications for loans are requested, as there are only twelve packages in circulation.

A DECLINING infant death-rate is so nearly universal that it takes a striking illustration of the general tendency to attract attention, such, for example, as the recent announcement by Dr. T. Wood Clark that the July infant mortality of Utica, N. Y. has fallen from the 266 per 1,000 live births recorded in 1912 when a baby welfare committee was organized, to 19 per 1,000 in 1923. But lest the tendency be taken as a matter of course, and not as the result of constant endeavor in many sanitary fields, it is well occasionally to examine an apparent counter-tide. Dayton, Ohio, showed an infant mortality of 67.5 in 1922; in 1923 it rose to 80. A survey conducted by the Division of Health points out a number of factors which probably have been responsible: unemployment, with a lower income in the face of continuing high prices; overcrowding, which has resulted in increasingly poorer housing conditions; and an increase of about 40 per cent in the Negro population in three years, complicating housing still further. One of the most dangerous factors in the housing situation is the forced use of flueless gas stoves which make proper ventilation difficult or impossible, and are thought to account for a sharp increase of pneumonia among babies. The Division of Building Inspection and the Division of Health have undertaken a joint campaign to eliminate these stoves, while mothers of babies are urged to patronize the Baby Clinics.

FROM DAYTON, TOO, comes another analysis which points to a serious problem of health workers throughout the country. Whereas the death-rate of babies between one month and one year in age has declined 70 per cent in ten years, that of infants of less than a month shows a decrease of only 10 per cent. The question of early infant mortality can be solved only by adequate care of the mother during pregnancy, and of mother and child at confinement and afterward. Dayton would like to extend its health program to provide expert nursing service at confinement and for several hours afterward, and subsequent daily visits of the nurse, supplemented by nurses' assistants or housekeepers who would go to the homes of the indigent free of charge, and of the semi-indigent at a nominal charge, to care for the mother and the other children and the household during the lying-in-period. Some such plan might save the lives of from 30 to 50 babies a year, the division estimates, but the city is unable to find the $6,000 to $10,000 necessary to finance it.

NEWARK, NEW JERSEY, studying its records, learned that more babies died in their first month than in the total of the other eleven months of the first year. A large number of these early deaths were to be attributed to cerebral hemorrhage, often unrecognized, and to the improper care of premature infants. The Department of Health arranged with the Midwives' Association to have births reported within twenty-four hours, so that a nurse in the field, notified by telephone, might reach the home to give needed attention as soon as possible. During the first three months 213 of a possible 266 births were reported during the first day. By this method and by the provision of breast milk for premature and weakly babies, purchased from healthy nursing mothers who had more than their own children required, the department has been able to save the lives of a considerable number of babies who otherwise probably could not have survived. An especial effort has been made to supervise the babies of unmarried mothers and to arrange to have the mother keep and nurse her child. Though the death-rate of illegitimate babies is usually two or three times that of their community, Newark recorded a rate of only 79.7 for this group in 1923, as compared to its 68.0 for the city.

WHILE it is less than three years since the first of the "habit clinics" for pre-school children was opened by the Community Health Association of Boston, their plan and achievement has attracted widespread interest and formed a model for many similar undertakings in other parts of the country. In a bulletin just issued by the Federal Children's Bureau (Bureau Publication No. 135, to be obtained from the Government Printing Office) Dr. D. A. Thom, director of the clinics and of the Massachusetts division of mental hygiene, describes Habit Clinics for the Child of Pre-School Age: Their Organization and Practical Value in considerably greater detail than has been possible in his articles published in The Survey and elsewhere or in his popular habit leaflets now available through the National Committee for Mental Hygiene. This bulletin discusses procedure in the clinic, its relations to the child and his family, and the major problems involved in such work, such as feeding, enuresis, temper tantrums, pugnacity and shyness, and the like. An appendix gives tentative outlines for the social service history, the psychiatrist's examination, the psychologist's report, the psychometric test.

NEW JERSEY has put an extensive campaign against the venereal diseases on its map. In Plainfield the clinic, held at the Muhlenberg Hospital, has been supported by the local department of health, and all follow-up work has been carried on by the social worker employed by the health department. The Division of Vital Statistics, cooperating in the campaign, sends a letter to the parents of the graduates from the Plainfield High School, enclosing pamphlets prepared by the State Department of Health on The Right to Marry and The Parents' Part. The former pamphlet has been given to all applicants for marriage licenses, but, as the division points out in the letter to the parents, it seems more logical and more constructive to put its point of view before young people before they take the definite step to obtain a marriage license. Believing that this education is primarily the task of the parent, the division therefore supplies them with the literature to be used at their discretion. The thumb-nail map shows public facilities for venereal disease treatment through a public clinic specializing in venereal diseases or a physician competent and willing to treat cases referred to him by local health or social agencies.

From Public Health News, N. J. Dept. of Health

The A. F. of L. in the Campaign

WITH a declaration addressed to the American people entitled American Labor in the Campaign, the American Federation of Labor has, in the words of the Federation Weekly News Service, "fired its first big gun of its 1924 political battle." The militant language is significant because it shows that in the minds of the federation's executives, as in the minds of the officers of the Salvation Army, the virile temper of warfare is not incompatible with unselfish and disinterested humanitarianism. For "the American labor movement asks no favors from the government"; the A. F. of L.'s Non-partisan Committee "is organizing the machinery for a vigorous campaign throughout the country in behalf of humanitarian principles." It fires its guns only against enemies of all mankind.

The federation "asks nothing from the government which men and women can do for themselves." Inferentially the happiest society would be one in which law and order emanated from a voluntary accord of the citizens without the intervention of the sovereign state's arbitrary force. It is the nature of the state that it rests upon and functions through politics and politicians whose methods, according to the A. F. of L., are "devious, indirect and frequently deceptive." As retainers of the sovereign state the natural characteristic of politicians is the exercise of arbitrary power through "laws that prohibit and restrain" ... "Nevertheless, government exists for a purpose. Laws are necessary for the maintenance of civilization." Like the other unhappy consequences of Adam's banishment from Eden, politics and sovereignty are inescapable evils which must be dealt with as practical realities. But they are evils to which the A. F. of L. refuses to be a direct party. It is opposed on moral principle to independent political action by labor. Since there must be politics, the federation prefers to leave them in the hands of less scrupulous men and reserves its energies for the humanitarian task of neutralizing their inevitable toxicity. "We need less 'Thou shalt not' in our laws ... American labor demands above everything else, the opportunity for self-help." In other words, that government is best which lets folks most alone.

In view of this declaration of principle, there is an apparent inconsistency in many of the federation's Twelve Non-partisan Demands upon candidates for political office. To the sympathetic understanding, of course, it soon becomes clear that the contradiction is superficial only. Many of the Twelve Demands are themselves Thou-shalt-nots; but they are directed, in most instances, at existing Thou-shalt-nots, and are designed not to establish new restraints and prohibitions but, like the double negative, to neutralize those that now exist. "No special privilege is sought in any of the requirements set forth by labor. On the contrary, it is sought either to abolish some existing privilege, or to meet some condition brought into being by the constant development of new relationships and new methods in the world of industry, commerce and politics."

The first of the Twelve Demands is for a policy of strict exclusion of immigrants for many years to come. In saying Thou-shalt-not-enter to the countless Europeans, Africans and Asiatics who yearn to make America their home, the federation is contending for the freedom of those already here "to develop an American race." America, says the executive committee of the A. F. of L.'s National Non-partisan Political Campaign Committee, cannot remain the dwelling place of many races and many nationalisms and at the same time perpetuate those ideals and institutions for which America stands:

> It is necessary that America be protected against a constant influx of immigrants in order that America may have time and opportunity to develop an American people in all of whom Americanism, with its own psychology, its own standards, its own ethical values, its own characteristics, and its own sense of unity with American soil shall be inherent.

The second specific demand is for the enactment of the child labor amendment. The National Association of Manufacturers deprecates the amendment "as a revolutionary grant of power to the Congress and as repugnant to our traditional conception of local responsibility and self-government." But the A. F. of L. would say "Thou-shalt-not" to the employers of child labor, the child workers and their parents because it believes that this prohibition is in the interest not only of adult wage standards but of the common good.

Other specific demands call for the abolition of the power of the courts to issue injunctions in labor disputes under circumstances where no injunctions would lie if no labor disputes were in existence; to restrict the power of the United States Supreme Court through an amendment to the Constitution, providing that if "the United States Supreme Court decides that an act of Congress is unconstitutional or by interpretation asserts a public policy at variance with the statutory declaration of Congress, then if Congress by a two-thirds majority repasses the law, it shall become the law of the land." The federation demands that the Volstead Act shall be amended so as to restrain the prohibition enforcement service from interfering with "the manufacture and sale of 2.75 per cent wholesome beer." By way of "affirmatively and negatively" protecting labor's right to organize, the federation proposes an amendment "prohibiting the enactment of any law or the making of any judicial determination which would deny the right of the workers of the United States and its territories and dependencies to organize, the federation proposes an amendment "prohibiting collectively with employers; to collectively withhold their labor and patronage and induce others to do so." The federation demands the abolition of the Railroad Labor Board and the Sherman Anti-Trust Law. Affirmatively it would support every constructive measure offered by agriculture in the interest of the farmers; and in the interest of world peace would approve our entrance into the present League of Nations and the World Court.

Most socially minded men and women will either heartily approve or deeply sympathize with these Demands of the American Federation of Labor. But they will inevitably question the ingenuousness of the A. F. of L.'s declaration that in making them "the American labor movement asks no favors from the government." Every one of these demands will be opposed by some other group in the community, such as the National Association of Manufacturers, on the ground that they are Thou-shalt-nots; that they impair the sterling virtue of self-help; that they are contrary to the best interests of America and humanity. Would it not be better frankly to take the position that in the present state of society and industry it is to the interest of the community and of social progress that the demands of labor for fuller freedom should here, as in England and on the Continent, be given legal sanction? Moreover, many who sympathize with labor's demands will feel that labor is evading its full share of responsibility in resorting to politics through the back door of the lobby instead of through the direct and self-helpful method of independent political action.

Until labor formulates its own political program and assumes responsibility toward the community for its execution, what guarantee has the community that it is seeking not special privileges but the common good? Is not the domination of the major political parties, and so of government, by organized business due to the success of business in persuading the citizenship that the best interests of the community are served by according special privileges to competive business enterprise? Until organized labor succeeds in persuading the public that its program and its leadership will serve the public interest more abundantly, the chances are that many of its big guns will continue to miss fire, as in the case of the Clayton Act. R. W. B.

Bayonne's Industrial Triangle

A STRIKE of non-union workers to induce the management to permit the organization of a shop committee is something new. It is common enough to hear of shop committees super-imposed by management, and received by the workers with marked suspicion. The employes of the Vacuum Oil Refinery at Bayonne, New Jersey, recently reversed the process, and struck to obtain one. Six months ago they asked for an employe representation plan, and were refused. This spring they tried again, and upon receipt of another peremptory refusal walked out; within forty-eight hours the company agreed to their main demands.

For some time the Vacuum men had resented the company's attitude toward them. In contrast to their friends working in the nearby plants of the Standard Oil and Tide Water Oil Companies, which have had employe representation plans since 1918 and 1921 respectively, they have had no machinery for the adjustment of grievances, and their chosen representatives have received no recognition. Hence it comes about that Bayonne, which remembers all too vividly the tragic strikes of 1914 and 1916, which resulted from the intolerable conditions then existing in the plants of the Standard Oil Company, sees, within ten years, another strike, this one for the avowed purpose of obtaining, for another group of workers, a duplication of conditions now obtaining in the older company's plant.

Things have been happening in Bayonne since 1914. In the Standard Oil Company plants a shop committee has been in operation for six years. While its status falls far short of that of an organization existing for true collective bargaining, it has, without doubt, contributed materially to the improvement of working conditions and of plant morale. It is a plan designed to provide opportunity for the airing and joint consideration of grievances. Wage demands are customarily presented in the form of petitions, which are received by the superintendent of the plant, acting as chairman of the joint conference, and are referred to the president and board of directors, whence comes, in the due course of time, an answer.

In spite of the plan's limitations, the self-confidence and independence which joint dealing releases are bearing fruit, and in unexpected quarters. In April the men renewed an old demand for a 10 per cent increase in wages, and were joined by the employes of the Tide Water plant, and by the as yet unrepresented Vacuum workers. The demands were refused, whereupon the men of all three companies held a mass meeting. Impressed with the recent utterances of John D. Rockefeller, Jr., on the subject of fair wages and partnership in industry, they unanimously adopted a resolution asking him to investigate the situation and to arbitrate their differences with the company. Unfortunately, at the time of the joint meeting of the management and men of the Standard plants, to which he had been invited, Mr. Rockefeller was indisposed, and the arbitration scheme fell through.

Under the Standard and Tide Water plans, which are very similar, no provision is made for separate meetings of employe representatives alone, and there is a general feeling among the men that the companies frown upon such procedure, even when carried on outside the plants. It has been charged that such groups constitute a violation of the spirit of the agreement, a kind of conspiracy which interferes with the established policy of having "all the cards on the table" at joint councils. The Standard representatives have not made very much progress with separate meetings, but the Tide Water men have a well organized Employes' Association, quite independent of the company, which serves to keep the rank and file, as well as the representatives, awake to their common interests and to the strength of union.

In the recent wage dispute, a movement toward organization even wider in scope was evident. Mass meetings of the employes of all three companies were held several times, and plans for the organization of the representatives of all the plants became evident, although they have not yet been carried out. The men are not unaware of the strength of such an organization, built upon an industrial union of all the local oil workers, rather than upon crafts, and not limited to a single plant. Evidently, the company officials are just as awake to its possibilities, for at the recent annual joint dinner of the Standard plants, at which the 10 per cent increase was definitely refused, Mr. Bedford, president of the board of directors, is reported to have pointed out that organization with men in other plants represented a principle entirely incompatible with that upon which the shop committee rested, and that the two could not exist side by side. It was intimated that if the outside movement went on, the employe representation plan might be withdrawn.

These three developments—the voluntary organization of an employes' association independently of the representation plan at the Tide Water plant; the movement toward joint action among the employes of the three oil companies in

Bayonne; and the organization of a representation plan at the Vacuum plant as the result of a strike—constitute together as interesting an industrial situation as could be found in more than one day's journey.

JEAN KENNEDY

"The Supreme Duty" Undone

IN 1920 the Republican Party made a definite pledge to the voters, thus: "The supreme duty of the nation is the conservation of human resources through an enlightened measure of social and industrial justice. Although the federal jurisdiction over social problems is limited, they affect the welfare and interest of the nation as a whole. We pledge the Republican Party to the solution of these problems through national and state legislation in accordance with the best progressive thought of the country." The party was victorious at the polls. It became responsible for the government. Its pledge was binding upon the majority in both houses of Congress and upon the President. How has the pledge been fulfilled?

Care of Cripples

In his first message at the opening of the present Congress, President Coolidge recognized that much local educational work needs national encouragement. The federal-cooperative method, however, he intimated, must not be expanded. Partly as a result of this "cold water" application the legislation urgently needed to authorize and continue congressional appropriations for rehabilitation of industrial cripples beyond the end of the first four-year period ending June 30, 1924, was delayed. A bill was finally passed by the House authorizing appropriations for another four years but this was promptly cut to two years by the Senate. In conference the difference was split and a three-year authorization emerged. This was approved by the President, but too late for the passage of appropriations authorized thereby! Accordingly, the Federal Board for Vocational Education promptly announced that "no money is now available for allotment to the states or for federal administration of the rehabilitation work." And, the board added, "It is important that we consider the irreparable harm which will be done to the thousands of men and women in training if the work is permitted to be stopped or to be seriously interrupted." They stressed another very important consideration when they mentioned the effect of this confusion upon "the personnel of state and federal staffs of highly trained and experienced men and women who have been organized during the four years to conduct the work of administration."

From state officials came immediate testimony as to the seriousness of this national failure to provide the expected appropriations. "Thousands of industrial cripples," said the industrial commissioner in a mid-western state, "are now being helped and rehabilitated by the states with federal aid and it would be cruel and inhuman to abandon this work."

Cost of Coal

In his initial message seven months ago, President Coolidge said "the cost of coal has become unbearably high," placing a great burden on our industrial and domestic life. He used the following terse language in stressing the great importance of the report of the United States Coal Commission:

"It comprises all the facts. It represents the mature deliberations and conclusions of the best talent and experience that ever made a national survey of the production and distribution of fuel." The Federal Government, by ascertaining and publishing facts, said the President, "can exercise great influence."

However, despite urgent inquiries and a wide public demand for the facts assembled at a cost to the public of about three-quarters of a million dollars, the report of the commission, which went out of existence in September last, was held in congressional committee with the declaration that "no report on earth is worth $17,000"—the estimated cost of publication. Finally, two days before Congress adjourned publication of an abbreviated report was authorized.

Senator David I. Walsh of Massachusetts, speaking of this record of inefficiency and inaction, said this special commission report to Congress received not only no legislative action, but was not even dignified by printing until this abbreviation was authorized two days before Congress adjourned.

Furthermore, while the publication of the coal commission's report was being held up coal mine disasters in which hundreds of miners' lives were needlessly lost were increasing to an appalling extent. As a representative of the American Association for Labor Legislation pointed out in a public hearing before the House Committee on Mines, the commission had gathered a great deal of valuable information on safety in mines which is not elsewhere available, and delay in the publication of the commission's findings was hampering efforts to bring about the adoption of urgently needed safety measures.

Accident Compensation

Mindful of the Republican campaign textbook announcement that the Republican Party "is distinctly friendly and unquestionably progressive in its attitude and in its support of protective standards ... wherever there is federal jurisdiction and wherever federal action is possible and appropriate," a carefully drawn bill was introduced at the opening of the Harding administration, in April 1921, to provide an accident compensation law for private employments within the District of Columbia. The District has no accident reporting law, no provision for accident prevention, no compensation for the injured. Here is a disgraceful condition right in the shadow of the White House which Congress alone can remedy. Federal jurisdiction is not for one moment in dispute. The bill was twice favorably reported by congressional committee after unusually full public hearings. But Mr. Coolidge and this Congress have made not the slightest additional effort to translate the bill into law.

Not until June 6 did the President sign the amendment to the United States Employes' Compensation law making it possible to resume payment of awards hung up month after month while the victims of occupational diseases contracted in the course of federal employment were deprived of their lawful compensation through the arbitrary and dictatorial obstruction of Comptroller McCarl. This delay occurred notwithstanding the fact that President Harding and the Department of Justice had a year earlier held that the commission had full authority to make these awards.

Congress did pass a measure to bring the salaries of postal employes more nearly into line with the high cost of living

but it was vetoed by the President, too late for the overwhelming support of both Houses to re-pass the bill before adjournment. Even the child labor enabling act which did finally pass at the close of this Congress was delayed through months of 1923 and five months longer in 1924, although previous Congresses had actually passed national restrictive laws. The states in their ratifications have thus been considerably delayed in the long course of registering popular approval. Between the campaign promises of the party in power and fulfillment there's fallen an unkind breach. The supreme duty waits practically intact for the next Congress and the next administration.

JOHN B. ANDREWS

AS SOCIAL WORK develops into something more than the community's salvage and repair service, as social workers in the fields of public health, housing, social insurance and regional planning acquire the skill and prestige that enables them to take the initiative in shaping public and industrial policies toward social ends, they will find it increasingly necessary to keep themselves in touch with the program of the basic industries. In our Giant Power number we raised the question as to what the world during the past century might have been if from the beginning of the Industrial Revolution there had been a working alliance between the early captains of industry and the forerunners of the social service professions. What would have been the effect upon the individual and home life of the great masses of the people if the service of the home and the security of the multitudinous individual lives had been given primary or equal consideration with the financial success of the entrepreneurs in the governance of steam driven industry? The same question might be raised in limited application to the development of our American railroads whose history has been burdened by haphazard and speculative promotion. It should be raised again and again today in connection with the development of the electrical industry which is rapidly revolutionizing the foundations of our economic and social life. It is amazing that this great industry should be permitted to develop along lines closely parallel to those followed by the railroads without arousing the lively interest and concern of social workers everywhere.

FOR TODAY, as a hundred years ago, this new revolutionizing giant is growing powerful by discriminating against the small consumer and the home. A little over a year ago, the Electrical World, a leading trade paper, published an editorial commenting upon the remarkable cheapening of electrical service. "With a central-station output of approximately fifty billion kilowatt-hours and a gross income of one billion dollars," the editorial said, "the average rate for the energy sold in 1922 was thus two cents a kilowatt-hour. For domestic energy the rate was considerably higher than that, indicating that the rate to large power consumers is becoming precariously low." Since that time there has been no marked tendency to correct the disparity between rates charged to the large industrial consumers and the domestic rates. Yet the industry is in a period of remarkable prosperity. The rise in the value of leading electric utility securities is described by the Wall Street Journal of June 24 as sensational. During the past six months a half-dozen or more of these stocks have doubled in value. Since 1921, one stock has risen from $4 to $6 a share to $88, another which sold under $1 in 1921 is selling at $58 today, a third has jumped from $2 to $3 up to $62.

THESE INCREASES the Wall Street Journal attributes in part to the growth of the country, in part to the stimulation of the "speculative imagination" by the strong tendency toward consolidations in "superpower systems." If these consolidations run to type they will inevitably tend toward an increase of security issues until the "speculative imagination" overburdens the industry to an extent that will endanger the possibility of cheap electricity and will deprive the small consumer of the natural and normal advantages to which he is properly entitled. In other words it will leave him with respect to domestic conveniences and his general standard of living in relatively the same position as that in which he was placed by the blind and slum-breeding steam revolution. If that social tragedy actually occurs the responsibility for it will in large measure be due to the lethargy and negligence of the social service professions.

THE CONSUMERS' LEAGUE and Columbia University will jointly launch a pioneering enterprise next autumn which should make a strong appeal to men and women who are looking to social service as a profession. The university announces that Lydia E. Sayer, the executive secretary of the Consumers' League of New York, will give a course specifically designed for those interested in becoming factory inspectors. The effectiveness of labor laws inheres in the quality of their enforcement. Not only the safety and health of thousands of factory workers, but also the successful conduct of many industries depends upon the knowledge, tact and skill of the inspectors charged with the enforcement of the law. And yet the importance of the inspectors' work and their need for special training have received little recognition. Theirs is one of the few specialties in the whole range of public and private social service that colleges and schools of social work have almost entirely neglected. They have had to depend for their equipment upon their own resources supplemented by two or three weeks of field work under a practicing inspector. Civil Service examinations, now in force in many states, give no adequate guarantee of fitness. While no country talks more about its social and welfare legislation than our own, there is no great industrial nation that has done so little to select and train its law-enforcing agents. A by-product of this neglect is that factory inspectors are generally overworked and underpaid and debarred from the opportunities for advancement to which the importance of their work should entitle them.

TO HAVE ONE of our great universities dignify the factory inspectors' profession by adding a special training course to its curriculum ought to win for them a juster recognition and heighten their prestige. The course will include such subjects as fire protection, accident prevention, factory sanitation, occupational disease, special regulations for the protection of women and minors, the inspection of mercantile establishments, regulation of home work and the whole range of practical problems with which factory inspectors should be prepared to deal. Classroom instruction will be supplemented by field trips to factories, stores, and museums. Miss Sayer, who will conduct the course, specialized in economics and labor problems at Vassar. She took her master's degree in sociology and social economy at Columbia. After serving as general secretary of the Charity Organization Society, first in Atlantic City, New Jersey, and then in Harrisburg, Pennsylvania, she spent ten years as factory inspector and special investigator in the New Jersey Department of Labor under Colonel Bryant, who was widely honored for the distinguished quality of his administration. She has made their rounds with factory inspectors in France, Czecho-Slovakia and England. Under her highly qualified leadership, the pioneering enterprise which the Consumers' League and Columbia University are launching gives promise of new standards of labor law enforcement.

COMMUNITIES

This Business of Dancing

I. Broadway and Parts Adjacent

DANCE? Dance? Oh, let you and I have this dance, do!"

This is not the bashful murmur of the adolescent boy, but the urgent plea of a girl wage-earner. You can hear it any night in more than one of the New York's closed dance halls—halls where women guests are prohibited—or at least, unwelcome—but where the ill-favored male, far from the open floor where the brave compete for the fair, can take his pick of the professional dancing partners supplied for him by the management.

An investigator offered herself as a candidate for such a job at one of these halls. She reports:

I was hired as an instructress in spite of the fact that I said I was a poor dancer and had not danced for a long time. I was asked to report every evening from 8 to 1 and Sunday afternoon from 3 to 6, being told I simply had to be a dancing partner. The instructresses are obliged to stay until the last dance, and are not allowed more than two absences a week. If one of these absences is on a Saturday or Sunday then the entire earnings for the week are reduced two cents per dance for the entire week, otherwise she gets five cents per dance.

Here the girls ask the young men to dance, thus the boldest often have the greatest number of tickets at the end of the evening. The minute the dance is over it sounds much like a market place as each one tries to sell herself for the next dance.

To earn $20 a week in these places a girl had to dance in hot, ill-ventilated rooms, no less than 70 or 80 times in an evening. And the dancing partners of these women were often obliged to spend a good part of their weekly salary to dance for several hours. The admission fee, averaging $1, included only a few dances, varying in length from forty to sixty seconds. Extras were expensive and there was every inducement to buy from the refreshment stand.

Here [the report comments] the commercial aspect of what was once the spontaneous recreation of men and women is developed to the extreme. But even in the best of New York's commercial dance halls there is little play spirit or fresh, genuine recreation. The dance is divorced from the daily life of the people. It has lost any festival meaning and makes no demand on imagination, or inventiveness, affords little outlet for self- or group-expression.

The investigator who makes this report was one of several employed on a study of the social and recreational conditions in the dance halls of New York, under the direction of Maria Ward Lambin, for the Women's City Club and the City Recreation Committee. This study revealed the astonishing extent to which this branch of the modern amusement business has grown in the metropolis.

New York has 786 licensed dance halls, including restaurants, rented halls and ballrooms. In Manhattan there are 238. Careful estimates of attendances in the Manhattan halls indicate that 14 per cent of the male population between 17 and 40 and 10 per cent of the women of the same age go to them once a week and spend over $3,000,000 in them every year. These figures are conservative, for they do not include restaurants where the price of food and service includes the privilege of dancing. Almost invariably, since dancing alone cannot be relied upon to hold the interest of the crowd, the managers of the halls make use of vaudeville acts similar to those of the cabarets, and of other special features such as carnival favors, fancy dress parties, and prize contests, out of which the recent marathon craze developed.

Next to the restaurants the rented halls are most numerous. Many of these are let part of the time to bona fide social organizations, on other nights to groups of boys or young men who run purely commercial affairs. The social affairs form a fascinating study by themselves, for they are genuinely social, bringing together homogeneous groups and revealing the rich variety of such group life in New York. On a Saturday night a rapid succession of visits to these club dances would discover a benefit dance by a Hebrew relief society on the lower East Side, where the poorest paid factory operatives in their best clothes, with grandfather and the baby in tow, will be found by the hundreds. There is much gesticulating and much conversation in Yiddish. Farther uptown will be a costume ball by a group of young East Siders, none more than 25 years old, where the most raucous jazz is played and boisterousness, horse-play and general rowdiness characterize the dance. In the fifties we come upon a respectable lodge party where everyone is in formal evening clothes and the most decorous conduct is the rule. A few blocks away the grand annual ball of one of the political parties entertains a thousand people of various nationalities. Farther on one finds a Bohemian benefit dance to raise money for one of the numerous Bohemian charities. Upstairs in the next hall is the annual ball of the Pullman porters; downstairs that of a society of negro cigar makers from the West Indies whose orchestra plays a haunting tango rhythm which it prefers to American jazz. And still farther north one comes to the annual ball of a big Catholic Society which has prepared an elaborate and excellent amateur vaudeville entertainment for the occasion. Every one knows every one else and a stranger cannot get a dance unless he is properly vouched for. There are Spanish, Italian, Ukrainian dances—and many more. Once in a while we see native folk-dance steps, but as a rule the dancing is the same as that found in the Broadway dance palaces, which seem to set the pace for all.

THE Broadway dance palace has indeed set a fashion for the entire country. The typical palace is a huge, brilliantly lighted, lavishly decorated hall, occupying a desirable site in the downtown sections of the larger cities. It pays an enormous rent and accommodates from 500 to 3,000 patrons. Those who dance in these halls are, in general, lower in social rank than the patrons of good cabarets and

restaurants, but on Saturdays and Sundays one often finds a rather high type of business man and business woman there. Youngsters, out for a lark, are thrilled at the danger they are courting. The sightseer, alone or in parties, is usually present. The prostitute, too, can sometimes be found. In some places she works under the protection of the management. The typical patron, however, is a factory or clerical worker, with little opportunity for social contact, who craves a little diversion from the tragic narrowness of the daily routine. The girls are comparatively well-dressed but over-ornamented. One of the young college men who assisted in the New York study says of this type of patron:

A majority of the girls are superficially hardened through unfortunate sophistication and adopt a tough exterior as a means of defense. . . . They will usually dance with anyone who asks them. Usually they come in groups of two or three, occasionally with men they know, but usually not. They seem to leave the same way, for the most part, though many of them accept an escort home. They are by all odds the most pathetic and in a way, the most hopeful group, from the point of view of social therapy. Driven to the halls (or cheap shows) in their desperate attempt to squeeze a little pleasure out of life, they also seem dominated by another motive, entirely normal, but to them, at least, unconscious, the desire for men friends, which implies marriage.

A vase from Pitanesi

Groups differ widely in their standards of conduct and dancing, from the most conventional kind of behavior to flagrant indecency. From the lower East Side halls up to the fashionable hotels, it was commonly noted that few couples dance for aesthetic pleasure. The dancing was usually ungraceful and characterized by close contact and exaggerated bodily movements.

ON the basis of this study of dance halls, the Advisory Dance Hall Committee, through Mrs. Henry Moskowitz, its chairman, made the following general recommendations, suggesting an outline for a year's work:

1. Basement rooms without easy means of egress to the street and third story rooms except in fireproof buildings with wide stairs, should be prohibited.

2. A definition of good ventilation should be adopted by the License Department. Window space is not a sufficient gage as patrons often object to having windows open. The Superintendent of Buildings should be given such authority over ventilation and sanitary conveniences as he has over safety standards.

3. Certificates of occupancy granted by the Building Department should be strictly enforced. The occupancy number should be inscribed on the licenses so that the policemen and other supervisory officer could easily detect violation of the certificate.

4. There should be a ruling requiring the registration of a new owner when a place already holds a license. This would enable the License Department to refuse a license to a new proprietor on the basis of his past records as a dance hall owner.

5. Cooperation of managers should be attained on the more important phases of dance hall conduct.

6. The closed halls should be abolished.

7. Rented halls should prohibit the use of throwaways. They are too inflammable.

8. Cabarets should be required to maintain the same standards in music, personnel, and supervision as the dance palaces.

9. Eventually some type of closer supervision of the larger halls should be adopted.

It is recommended further that a voluntary citizen's committee be formed for the purpose of working with the License Commissioner to carry out this program. Under the Dance Hall Law in New York, the License Department is given full authority to issue licenses for dance halls "provided that such places comply with all the provisions of the building code and are safe and proper places for the purposes for which they shall be used, properly ventilated, and supplied with sufficient toilet conveniences."

Such a law gives the commissioner wide discretion; the records disclose that rigid definitions of what constitutes a "safe and proper place" for dancing have never been formulated. It is hoped that a permanent committee with a paid secretary, who will spend full time bringing violations to the commissioner's notice and obtaining action can aid in establishing the needed standards.

The committee might also make a detailed study of halls in other boroughs, and act as a clearing house for dance hall information, particularly for social agencies and neighborhood organizations. It should also promote cooperative relations with neighborhood organizations, community councils and the like and help them in their own problems of supervising local halls. J. H. O.

II. San Francisco's Way

THE flagrant violation of decency found on the Barbary Coast brought San Francisco face to face with her dance hall problems years ago. As early as 1913 the Police Commission had separated the saloon and dancing by prohibiting the sale of liquor wherever dances were held. "Closed" dance halls immediately sprang up and multiplied until they employed more than 600 girls. In 1918 the San Francisco Center of the California Civic League, an organization including in its membership every woman's club in the city, in the hope of initiating a constructive plan of supervision, made two studies of the dance hall situation, in both closed and open halls. One study, in conjunction with the police department, was made from the standpoint of law and order, the other from a social and recreational viewpoint.

The investigator was a young woman with a phenomenally keen eye for social facts and a genius at making friendships with boys and girls. She spent several months in the halls, learning the life stories of hundreds of the clerical and factory workers who frequented them.

When she brought in her report, its salient findings were placed before the chief of police and the police commission,

a body of four men appointed by the mayor, which under the city charter has jurisdiction over dance halls.

The center reported that the girls employed in the closed halls were denied the barest comforts—such as chairs and rest periods—necessitated by their arduous work. They were forced to dance continuously from 8 P. M. to 2 A. M. in ill-ventilated halls. In some halls they were not allowed to refuse any man who asked them for a dance. Patrons paid ten cents for each dance, lasting only two minutes; in the course of the evening a man would spend three or four dollars, half of which went to the girls. In spite of the regulations, dope and liquor were invariably sold, drunkenness and disorder were rife. The halls served as feeders to prostitution and pandering and were centers for gang-fights, the planning of crime and every form of lawlessness. Similar conditions were found to a lesser degree in the open ones (to which women were admitted as patrons), where an attempt was made to keep better order.

The commission discussed these findings frankly with the center and promised to cooperate in bettering conditions—a promise which has been faithfully kept. The modest proposals of the center were briefly, as follows:

Let us place a supervisor in each of the halls to act, not as a kill-joy, nor as a harsh and unsympathetic critic, but as a friend to the boys and girls, an advisor in their many difficulties. Instead of attempting wholesale reform by edict, let us consider each individual as a separate problem and give these young people the help they need in practical, material ways. As for reform—the supervisor can see to it that these youngsters scarcely out of their teens are no longer preyed on by the harpies of vice and degeneracy she can keep out the minors, whose attendance is illegal, anyway.

Drawn by Cornelia Barns for The Liberator

The center appointed a committee from its own membership to be responsible for the supervision of public dance halls and to raise funds to pay a chief supervisor to work with the chief of police. The chief supervisor was given full authority to settle disputes between the supervisors in the individual hall and the managers. The individual supervisors were given police power and reported daily to the department. It was arranged that questions of policy and technique were to be discussed and decided by the Public Dance Hall Committee and the Board of Police Commissioners in joint session.

Once these plans were agreed upon, the proprietors of the halls were called into the chief's office. There they were ordered to turn over the supervision of the halls to the women appointed by the center and to pay them $75 per month. Howls of fury arose. But despite defiance and recriminations, the order stood—no license without a supervisor.

MANY proprietors vowed to make the lives of the supervisors miserable, in which task they were aided and abetted by the girls, who considered the women meddlesome busybodies and exhausted all their resources of scorn, indifference and stubbornness. In the end the girls were won over by the simple kindliness of the women, who, before the first winter was over, were called "mother" and were receiving the confidences of innumerable boys and girls. The proprietors mellowed when it became clear that attendance did not decrease.

Although sanitary conditions were improved, dope sellers, prostitutes, bullies and panderers were excluded, and the halls were closed at 12.30 instead of 2 or 3 A. M., the Public Dance Hall Committee felt that the amusement offered by these places was decidedly unwholesome. At an opportune moment, in 1920, several organizations simultaneously brought pressure to bear on the commission and the closed hall was abolished by a resolution which reads:

No female shall be permitted to be employed in any dance hall, operating under a permit issued by the Board of Police Commissioners, for the purpose of dancing with male patrons of such dance halls; excepting that the resolution does not apply to bona-fide instructors of dancing regularly employed for the exclusive purpose of giving bona-fide instruction in dancing.

The other resorts on the Barbary Coast had gradually been closed; practically nothing remains of it today.

In the open halls, the supervisors have helped hundreds of boys and girls. Theirs has been case work rather than censorship. Sickness, marital difficulties, unmarried motherhood, unemployment, lack of sex-education, vocational maladjustment, desertion, feeblemindedness, poverty, lack of knowledge of American manners and customs, all these social problems are represented in the crowds that troop into the dance hall night after night. The patrons are, of course, in no way constrained to go to the supervisor. Only her friendliness and tact give her power to help them. Many are put in touch with the social agencies of the city; where facilities are lacking the committee endeavors to create them. A special effort was made to discover and follow up cases of venereal disease. The state board of health cooperated in this by placing a special agent at the disposal of the committee until 1922, when state aid on social welfare projects was so largely withdrawn.

THE patience and vigilance of these social workers of the dance hall, for that is what they really are, has materially improved conditions in the halls. They are orderly and clean; vicious habitues and employes have been reduced to a minimum.

The preventive work of the supervisors has made it so much easier to handle the dance halls that the Police Commission and the managers are whole-heartedly in favor of the plan. One of the largest halls in the city volutarily retained its supervisor for two years while running under an injunction which automatically exempted it from supervision. Open soliciting by prostitutes has been so much reduced that at present not more than four or five women are barred during a month whereas four or five were barred nightly when supervision was first established. So far as they can, the supervisors try to help these girls with work and medical service, even with material aid. If they reject her friendly

advances, she is content to let them know they have a friend in need—an offer of which they often take advantage later.

The turnover of the local supervisors has been low. This has given the committee an important advantage because the workers have had time to become fairly familiar with the personnel of the dance hall habitues of the city. Workers are assigned to halls for from six months to a year, and can be shifted at will, so that there is little likelihood of a manager's dominating a supervisor's judgment.

The San Francisco plan, on the whole, seems to combine the maximum of efficient administration with the minimum of bureaucracy. The funds needed for private support of the chief supervisor, office space, etc., have been raised since 1922 by the Community Chest. By this arrangement any suspicion of political jockeying is removed and charges of graft and favoritism are avoided. In the event of a shift of political power, no part of the organization or technique is lost, whereas, if the chief supervisor were a municipal employe, the work could be largely destroyed by the appointment of an incompetent person or one who lacked the maturity and breadth of view necessary for so complex and delicate a piece of work.

In 1922 the committee carried its work a step further by studying the weekly "club" dances given by groups of boys in their own clubrooms or in rented halls. There were about twenty of these; they were purely commercial and the attendance was promiscuous. The bad conditions that had been eliminated in the large halls were found prevailing at these small dances. In some instances the proceeds were used to maintain club quarters for groups which had a truly social purpose, and the committee decided, instead of forcing supervision on these adolescents, to attempt an experiment of a different sort. The clubs were encouraged to enrich their recreational programs with something more than the stereotyped jazz. The chief supervisor frankly discussed with the clubs the problems involved in running public dances. Once challenged, they have used so much judgment in controlling their dances that the dangers are fast being reduced to a minimum. Several clubs have recently asked the help of a paid supervisor. Once the problem of orderly conduct is solved, the clubs add feature evenings of many sorts. One which has emerged from a rather rough standard of behavior recently staged a Chinese evening that was original and beautiful. Another produced a tableau of the Holy Night, with remarkable effect. The one club which failed to respond to this educational approach was forced to close because the girls refused to come to its parties when they found there were others, less rough, to go to.

The success of supervision in San Francisco seems to be due largely to the practical idealism of the committee and to the consecutive functioning of the group, which has been practically unchanged in personnel since its organization. Its members have had vision, but they have never tried to move faster than the community. They have achieved results by cooperative—not arbitrary—methods. The success of this joint effort on the part of a community organization and a public department has been stimulating for all who have studied it. The time has past when we thought a problem was settled by the passage of a prohibitory law or by the creation of a government bureau to deal with it. Continued help and interest on the part of interested citizen groups is necessary to bring about the myriad creative and intelligent individual adjustments into which the solution of every "social problem" resolves itself. Perhaps when the San Francisco plan is thoroughly standardized and a full code of precedents has been established, it may be appropriate to turn the work over to the municipal government. But that time has not come. M. W. L.

III. Can Dancing Be Play?

OUR public dance hall has somehow achieved a reputation as a house of mirth. Moralists and recreation workers alike fear its fatal lure. The former have for years crusaded against its wickedness; the latter regard it as a dangerous competitor of their own more "constructive" activities. Yet on examination the house of mirth proves disappointing. True, it has all the trappings of a place of pleasure. The atmosphere is sensuous, one finds rose color, gilt, tinsel, mirrors, plush draperies, crystal chandeliers, brilliant lights, one, or even two, full orchestras. But despite all these, there is little spontaneity, little variety, no play and no mirth. The higher the admission fee, the more lavish the decorative effort; but every dance hall, whether it charges ten cents or a dollar, is essentially like every other; the entertainment is as standardized as a patent breakfast food or a Ford automobile.

Perhaps its reputation as a house of pleasure is partly due to the dance hall's antecedents. Public dancing in this country grew up in connection with the saloon. Later it was promoted by restaurants and cabarets; only recently it become an important separate institution. (The first palace or large ballroom was established in New York in 1911.) Public regulation between 1910 and 1920 separated the saloon and dance hall so that even before the passage of the Volstead Law the modern "palace" had made its appearance. It has been found highly profitable as a separate amusement and has attracted the type of business man who backs the "movies," six-day bicycle races, circus and vaudeville acts. Corporate ownership is the rule and the investment in these large halls runs into hundreds of thousands of dollars.

This transformation of the dance from a community artform to a business enterprise of a highly competitive nature is significant. The reasons for this change of status deserve more study than they have so far received. The chief influences seem to have been two: The Puritan taboo on dancing, which degraded and vulgarized it and drove it into underground channels; and the industrial revolution which together with the westward movement of population, broke up the settled agricultural communities of Europe. Under the stress of these two forces, the traditional forms of social expression, such as folk dances and festivals, were gradually discarded. Dancing was divorced from everyday life and, ceasing to be a dramatic expression, suffered progressive aesthetic deterioration.

Is the change for better or for worse? It is difficult to answer. But it is certain that the reputation of the dance hall as a place of riotous, spontaneous, even sinful, happiness is entirely unfounded. It is as drab a commercial institution as the corner grocery store. Like the grocer, the dance hall manager's sole aim is profit. The limits set upon his activities are the community standards of respectability, for if he offends them, his profits are *nil*.

He has but a limited stock-in-trade. It is generally believed by the moralists that the satisfactions he affords are unwholesome and corrupting; the friends of the dance hall have contended that they are nourishing. But on examination they appear to be so denatured as to afford little positive nourishment or recreation. At best the activities offered demand neither imagination nor objective expression; at worst they seem an anodyne for repressions and frustrations.

LET us examine the wares in detail. The music is of the pronounced jazz variety. From 8 P. M. to 1 A. M. the orchestras play one foxtrot after another, the melodies almost indistinguishable from one another. An occasional waltz or one-step varies this monotony and of late, in New York, a tango is played *once an hour!* Each dance lasts about three minutes with intermissions of one minute. The patronage usually includes about one-fourth more men than girls and the unfortunate extra men form a permanent wall of spectators. When a charge is made for each dance (which is the rule in the larger halls), the cost of dancing all of them is prohibitive; usually half the crowd is apathetically watching the other half dance.

And what of the emotional satisfactions of the dance itself? Very little aesthetic content remains in the modern foxtrot, with its simplified steps which can be learned in one evening. The possible pleasure in skillful performance, in the dance as a dramatic expression, is extremely limited. The dancing therefore becomes either a simple physical response to rhythm or a means of erotic stimulation. For most of the girls it seems to be a means of relaxation; the greater number of the men are evidently in search of erotic adventure—which usually fails to materialize save in forms so mean as to be more pathetic than disgusting. For the most part the dance hall presents a level of monotony and mirthlessness. The patrons have little positive interest either in each other or in what they are doing.

Yet the dance hall—failing to encourage initiative, invention, or selection—has its own satisfactions. No one who has watched and mingled with the crowds in a "palace" can fail to realize that part of the pleasure it gives is of the sort described by John Dewey in Human Nature and Conduct:

> There are two . . . forms of reactions . . . one characteristic of persons engaged in a routine, monotonous life of toil attended by fatigue . . . [This] class makes a foray into a more highly colored world as a substitute for the normal exercise of planning, invention, judgment. Having no responsibilities, they seek to recover an illusion of potency and social recognition by an artificial exaltation of their submerged and humiliated selves . . . an indulging in fantasies which, impotent in action, build a world which yields temporary excitement.

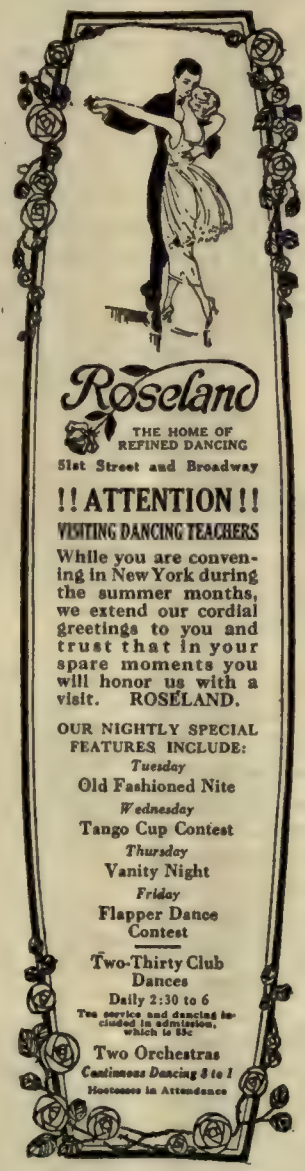
The spacious, handsome halls, the crowds of people, the atmosphere of pseudo-sophistication and refinement unquestionably give the patrons an illusion of social prestige and importance. For the time being, the factory worker, the soda-fountain clerk or the truck-driver are not drudges, but ladies and gentlemen of leisure with the means to employ a paid entertainer.

The dance hall seems to furnish a limited opportunity for erotic stimulation; it encourages an illusion of social prestige; it is an avenue to random acquaintances; the dancing itself gives some rhythmical satisfaction and physical exercise or relaxation. None of these satisfactions goes very deep. The apathy of the typical dance hall patron becomes, after a while, pathetic. In view of the enormous number of people who are dependent on this institution for their recreation, it becomes almost tragic.

THE evils of vicious associations can be practically eliminated by vigilant supervision; that has been demonstrated in San Francisco. But in any large view the dance hall is not a mere problem of regulation; it is a phase of the whole leisure-time problem—the task of creating institutions which shall give the mass of people opportunities for using their leisure creatively. It seems more important, then, to discover what can be put into the dance hall than what shall be taken out of it. Since it *is* mirthless, since it lacks form, color and imagination, it would seem that the really constructive work of the future lies in making it genuinely joyous for those who frequent it. *How* is the question.

Recent experiments and studies seem to indicate that the dance-hall manager so much needs friendly public opinion to insure a *permanent* livelihood, that he will go a long way to meet its demands: community organizations with sufficient power and inventiveness can change the character of the amusement if they choose. In Chicago, the managers have cooperated for the past three years with the Juvenile Protective Association in a campaign to make graceful dancing the fashion and in utilizing community singing during intermissions. This is the most striking illustration of group cooperation so far achieved in the country, but there are other instances of individual cooperation in smaller cities. Some inventive managers have found out for themselves that the business flourishes on such innovations. In New York, one hall has discovered that the Paul Jones, a Tuesday night feature, is highly popular. During the marches and cotillion figures the patrons romp and play and really relax—for all too short a period. Several other halls, notably one in Philadelphia, have found that cotillion figures and "old-fashioned" dances can be used exclusively with success. In the dancing partners now employed by most open halls, the management has a corps of workers ready to put over stunts and new dances. But the real initiative must come from outside the business—from those who have genuine recreation at heart.

MARIA WARD LAMBIN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Old Fashioned Nite
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Daily 2:30 to 6
Tea service and dancing included in admission, which is 65c
Two Orchestras
Continuous Dancing 8 to 1
Hostesses in Attendance

An advertisement in Dance Lovers for June 1924

Childhood, Inc.

A CHILD in a canning factory helps to produce the finished product that you consume on your table. A child working for a peddler carries the purchasable articles up and down your back stairs. In both cases the personality of the child has nothing to do with the amount he can earn. All he needs is the usual complement of hands and feet and eyes and the ability to learn to perform a certain set of more or less mechanical actions. But there are occupations in which children are largely engaged, and for which it is difficult to secure any adequate regulation, where the appeal of childhood is a factor to be reckoned in estimating earning power. The instant this factor becomes a part of the problem of child labor, the issue becomes clouded. Laws are either not passed to restrain it—or not enforced. The public condones it by not protesting and by contributing to it, and commercial enterprise, estimating its value by actual experiment, reaches out more widely each year to include children among its income-producing assets. To the casual observer three more incongruous groups could scarcely be found than begging children, children in street trades, and children on the stage; but in each of these three classes the appeal of childhood is the commodity actually offered for sale to a sentimental and unthinking public.

Child Beggars

To begin at the lowest plane, let us first consider the begging children. All begging is based on a special appeal to a primal sympathy. Age, poverty, disease, hunger, deformity, if properly presented, are the open sesame to almost any pocketbook; and so they have been recognized by the army of beggars each of whom capitalizes his own special appeal even if he has to invent it. With the child there is no need to present any physical appeal except that of childhood itself.

In the more serious phases of begging, children are usually instigated by adults. In Chicago we have the problem of wholesale market streets. Very often the children who beg for everything from meat to fruit in the market streets are given carfare by their parents to go and to return, and the food begged, or salvaged from barrels of waste, or stolen, is used on the family table. We have records of children habitually begging on these streets from homes of which their parents are the owners. No man, or woman, could possibly extract from the market men week after week the quantities of food that the children carry off in their sacks and baskets.

The point is still more vividly illustrated in other forms of begging. A blind man stated that with his delicate looking daughter of fourteen to lead him he could make enough money selling pencils from September to February to allow the girl to enter high school and to support his family of five in comfort for six months without work. No argument was ever found to convince him that it would be just as profitable to let the child secure a work certificate and a regular job and hire someone older to lead him. He had tried other leaders and had found no one so profitable.

A most ingenious plan was worked out by an old colored man. Equipped with blue glasses, a can, a folding camp-stool, an accordion, and a tin cup, he employed four little colored boys from eight to ten years old to precede him through the homegoing crowds of a busy transfer corner. The children were each given a tin cup. It was a jolly game to them, and profitable. They darted about among the crowd while the old man walked slowly along, or sat at the corner making sad noises on his accordion. From five to six-thirty, when the crowds began to lessen, they worked, and then divided their profits. The boys received 20 cents on every dollar they collected, and they rarely received less than 60 cents each. This meant $9.60 for the old man plus an unknown amount which he had gathered in his own cup.

In the first two cases cited the beggars were actually blind and used their own children. In the last case, the nature and bulk of the old man's equipment led us to suspect that his blindness was assumed. The crowds probably never questioned either his blindness or his parenthood—and gave accordingly.

One of the most vicious instances of this use of the appeal of childhood came to light this year in the case of a father and mother of five children who have been supported for over two years by the monthly sale of "fake" raffle tickets. The bulk of the selling has been done by a thin, undersized girl now just 14. The majority of the people whom she approached either bought a ticket or gave money—sometimes repeatedly. The child conveyed such an impression of distress and honesty that no one could resist her. The tickets bore the legend, "Drawing for a sick person," the date of the raffle and the home address. The child always told the same story, with slight variations. Her father was slowly recovering from or slowly dying of tuberculosis. The family was large and they had neither clothes nor food enough. They were raffling "my father's gold stickpin" or "my mother's gold ring" at first; later it became a leather morris chair or an electric lamp. Both the mother and father were perfectly healthy people, 39 and 42 years of age respectively, and their well-furnished basement flat was adorned with a large fern, a bowl of goldfish, and a mahogany victrola. The man had not done a month's hard work in two years.

Newsies

Newspaper selling is more easily recognized as a legitimate occupation and has the added element of cheap labor. The circulation of a great daily must be kept up by selling limitless numbers of papers at two or three cents apiece. From the truckman to the stand man, to the small boy, the papers pass. As each decreasing unit of papers is given out the possibility of profit grows smaller and smaller until

in the hands of the small boy it almost reaches the vanishing point. The circulation manager, the truck man, the stand man, and the agent, each in turn stimulates the activities of the inexhaustible small boy who is willing to work for a profit of four-fifths of a cent or less per paper and to stay up all night if necessary to make a dollar.

But aside from the element of cheap labor that undoubtedly enters into many phases of newsboy activity, the psychology consciously or unconsciously built upon by many of those who use children in street trades is the appeal that a small boy makes to the average purchaser of newspapers. Sometimes it is frankly expressed. At eleven o'clock one night a ragged boy of thirteen was found selling papers in front of a theatre. The boy sold to the homegoing crowd as fast as he could handle papers and make change. At the corner the stand man who employed him sold an occasional paper. The man was frank. The boy's family needed the money and people bought more papers from a "kid" than from a man. The older boys know this very well and frequently twelve and thirteen-year-old boys have been found trailing in the wake of a little brother. The big boy carries the bulk of the papers and the little fellow, half a block away, with a few papers under his arm, does the actual selling. One stout lad of twelve refused to sell when he was forbidden to take his six-year-old brother with him. Men approve of small boys earning money—the smaller the boy the easier it is to give him trade, and a tip. But with newspapers fighting every effort to restrict their use of children we have small boys of nine smoking and gambling in news alleys late at night and boys under fourteen sleeping on counters and heaps of papers, or witnessing and taking part in indecencies among the older men. We have extreme youth in competition with old men and old women, with blind men and crippled men and mental defectives; all of whom may be found in numbers among successful newspaper sellers, and all helping to keep up the paper's circulation.

Children on the Stage

With stage children the problem is stripped of its obviously sordid side and takes on the glamor of the theatre. Across the footlights children make a tremendous money-getting appeal and parents fall under the spell as unthinkingly as an audience does. Back of the parents and the audiences we have two great commercial enterprises organized from coast to coast—the theatrical business and the moving picture industry. No more elemental illustration could be found of the part children may play in this business of entertainment than an incident which took place two months ago in a small vaudeville and moving picture house during a juvenile contest. The contest did not begin until nine o'clock. At the invitation of the manager twelve children from four to fifteen years of age speedily mounted to the stage. In their wake toddled a baby not over 2½ years old. She pulled herself up the steps to the stage and stood in the glow of the footlights. She was not a lovely child nor daintily dressed—just a stolid-looking ordinary baby. The audience was in gales of laughter by the time she got to her feet on the stage. The manager seized their mood and the opporutnity. The other children, some in fancy costumes, waiting uncomfortably in line to dance for the $3.00 prize, were ignored while the manager talked to the baby. The baby did not answer, merely looked at him and walked toward the other children. The audience shouted with joy. For ten minutes the game was played. With a running fire of comment, the manager suggested meanings and imputed cleverness to the child's stolid behavior that the audience accepted and gloated over. They were stirred to hilarious laughter, almost to tears, by the sight of a baby behaving like a baby.

This is the essence of the stage child problem. This primal appeal of the young human creature to adults is used in every form and never fails of the thing a theatre manager seeks the world over to find—a spontaneous response from any theatreful of people. We have high grade players suddenly bidding for a new lease of popularity by appearing in plays written about a child. We have whole vaudeville companies composed entirely of children—from five to thirty in each group—traveling about the country playing low and high grade vaudeville houses that give four and five performances a day. Dressed like adults, singing the popular suggestive songs of adults, dancing mature and unchildlike dances, rouged and powdered like the oldest actor of them all, these babies come before the footlights with every outward semblance of maturity and sophistication except size; but through the thickest makeup the appeal of childhood radiates to the topmost gallery.

A tiny girl—not yet eight—began with a company of ten small companions three years ago. When she was six, she had acquired the technique of a vaudeville comedienne and with a gesture, a glance, or a cough, sent her audiences into peals of laughter. The greatest moment of her success always came when, dressed in a grotesque ingenue costume long used in vaudeville, she sang in a strained childish voice with a baby's enunciation, "I ain't nobody's sweetie and I don't give a goll gosh darn."

Parents, personal managers, booking agencies, and theatre managers reap substantial profits—often in the case of the first two, complete support—from the children's work.

It seems time to remind ourselves that the plastic mind and body of almost any child lends itself to the type of

For Chicago Children

THE Juvenile Protective Association of Chicago, established to deal with conditions which are directly or indirectly responsible for juvenile delinquency, has a juvenile occupations department. It is concerned throughout the city with begging children, children in street trades, children on the stage, and all other neglected forms of child labor. Its object is to secure the enforcement of existing laws which bear upon the various forms of child employment and the enactment of better laws where they are needed. It also deals with individual cases and takes the initiative in prosecution whenever that is found necessary. Periodically the department is called upon to prevent the theatre interests from overturning certain prohibitive laws regarding stage children and from establishing a permit system in Illinois. So far, with the help of the women's organizations of the state, it has been able to defeat these efforts. At present there is a plan to strengthen Chicago's outgrown street trades ordinance, another to secure better general enforcement of the child labor law, and a third, to establish an exchange of information on itinerant groups of stage children for whose protection the states have the most diverse laws.

training necessary to "shape it" for theatrical performances. Nothing but time and experiment in this living material we call childhood will let us know the ultimate results, and even then we shall not know definitely because failures disappear and no one publishes their stories, while the successes never fail to tell us at what an early age they made their debut. We do know that children in ever increasing numbers are being pressed into the theatrical profession and the movies.

What Can We Do?

I do not intend to make any comparison between the professions of begging, news selling, and acting, for children. I do intend to emphasize the fact that in all three of these uses a money value is given to the element of childhood. So far as begging is concerned, we could get along most satisfactorily without any of it and when it exploits children there is nothing to do but to bring to bear every power of the community against it. The greatest need is a means of educating the public not to respond to a child's appeal without tracing it back to its source and discovering the adult responsible for the child's employment.

Most of us are agreed that certain phases of street selling by boys are satisfactory. But to control the flagrant exploitation and demoralization of newsboys no adequate means have been found because the newspapers are powerful to fight all efforts even of reasonable control.

The theatrical interests, concerned with shipping their entertainers from state to state, have gone a step farther than the newspapers. They have made successful organized efforts to break down prohibitive state laws and have succeeded in securing laws which offer no form of protection and no prohibitions in the use of children under fourteen years old. Their attitude toward the whole question is illustrated by an article that appeared in The Billboard for June 2, 1923. Wisconsin, fitted with a liberal permit system by theatrical influence in 1911, attempted again to establish prohibitions in the use of children on the stage. Wisconsin failed and The Billboard announced the failure under an article entitled "Spare the Child and Spoil the Play." The article states that Equity, in opposing the bill, was working not only for itself but for playwrights and managers. Spare the Child and Spoil the Play was probably the thought in the mind of a manager who trained a little boy to stammer in a role. In a few months another child had to be substituted—but stammering was eliminated from the part.

From a German silhouette

Continuous public education, stringent enforcement of adequate laws, and the enactment of stronger laws where they are needed are the only remedies when commercial interest persists in demanding an unlimited use of children. Wherever the appeal of childhood enters the problem, the necessity for public education is of utmost importance since sentiment in regard to children so easily blinds individuals and groups to logical thought and action about them.

The end to dream of would be voluntary restriction imposed by the interests most concerned in the capitalization of childhood's appeal. Until that time comes laws must be made and enforced.

F. Zeta Youmans

Who Wants Old Age Pensions?

I—Today's Producers

MOST of us jog along comfortably from day to day, and year to year, vaguely expecting—when we subconsciously consider the matter—that somehow all will be well with us in our old age. Some of us even go so far as to take out an insurance policy, in a moment of conscious consideration. All is well now. Perhaps we are even "putting by" a little. Why look so far ahead? "Sufficient unto the day . . ." Complacent, we feel that pauperism will never overtake *us*. The poor, of course, are different. One might expect *them* to need assistance, if not now, then surely later.

Yet what is the case? At least half of the aged for whom financial assistance was provided by certain Boston social agencies during a period of five years (1919-1923) had been, during their period of maximum efficiency, in moderate circumstances, or even well-to-do and wealthy—in the popular sense of the terms. Statistically speaking, of the 819 people studied who were no longer able by their own efforts to sustain themselves, and whose period of senescence was inadequately provided for, only 43.7 per cent had been legitimate prospective applicants for old age poor relief. That is, 25 per cent had never had large enough incomes to provide even a minimum of subsistence, and 18 per cent had been able to provide for themselves and their families merely the bare necessities of life.

It is not my purpose to go into the "whys and wherefores" of this inability to provide for old age, fundamental though that may be to the solution of the old age problem. But I wish to raise the question of whether the industrial aspect is, after all, so significant when less than half the people in this typical sample of aged poor can rightly be called "chronic poor." The majority of these people were even as you and I, with no suspicion of pauperism ahead of them, and approximately 25 per cent represented the "cream of the industrial life" of their day—a few high-class executives, skilled tradesmen, professional men and women, manufacturers, and proprietors of shops and commercial establishments.

Thus it would seem that if our present economic order were responsible for even half of the suffering and poverty among those aged who had always been in the lowest social stratum, yet it would be quite possible to conceive of distress and want among the aged in a state of society which provided a more even distribution of the world's goods. An old age pension is not incompatible with industrial reform, if it is industrial reform we need. It would seem that an old age pension is needed *whether we have industrial reform or not*. Only about 5 per cent of the primary causes of dependency in the 819 cases studied can be attributed to definite personal weaknesses such as shiftlessness, intemperance, and the like. But catastrophes, ill health, business failures, and investment frauds can befall the best of us.

The people who never earned enough to provide for their old age should be the burden of that state which fosters industries which are parasitic on the body politic. As for

the non-pauper element which contributed to the social welfare in days gone by, can the state conscientiously leave provision for their last few years of existence to the whim of the charitably disposed?

LOUISE SCHLICHTING

II—More Women than Men

WHEREVER the rapidly growing interest in old age pensions in the United States crystallizes into legislation, women will be the principal gainers, just as in the absence of such legislation they are the principal sufferers.

More women than men find existence in their old age precarious and difficult. Not only are they usually less well equipped to earn their living than men, not only have their wages been lower and their services less in demand in their old age, but they live longer. Louis I. Dublin of the Metropolitan Life Insurance Company has shown that the average male born in the United States can expect to be dead at fifty. Whereas the average female can at birth expect to live to be fifty-three. When this average female passes the fifty-year mark she then has a life expectation of twenty-two years, that is she can expect to live to be seventy-two; while the exceptional male who reaches fifty can only expect to live twenty years longer, or until he is seventy. (The statements are based on figures for the original Registration States in 1910.) Thus not only do more women than men reach old age, but those who do have several extra years added to their lives, not at the active prime but at the unproductive and helpless end.

This general situation is strikingly reflected in the district of Boston selected by the Research Department of the Women's Educational and Industrial Union of that city as a field for intensive study of the aged. Every person in the district who is sixty-five years of age or more is being interviewed. So far three out of every five persons interviewed have been women. Of these women almost three-fourths are dependent wholly or in part, while three-fourths of the men are entirely independent.

These aged dependents are for the most part supported by relatives, but among those cared for by homes for the aged, women also constitute a large majority. According to the Federal Census for 1910 there were for every 100 men in Massachusetts homes for the aged 220 women. Massachusetts state reports show that in 1922 ten times as many women as men were cared for by these homes. (This includes out-door relief.)

More emphatic and valuable confirmation of the superior interest of women in old age legislation is the fact that in countries having pensions for the aged a vastly larger number of women than men receive them. In England, Australia, Denmark, and France approximately 60 out of every 100 aged persons relieved by the state are women. Official reports show that from 1914 to 1920 England had each year almost a million pensioners (984,000 in 1914). In 1914, 63 per cent of these were women; in 1917, 64 per cent; and in 1920, 65 per cent. Australia, which like England has a gift pension, had 100,000 pensioners in 1920, 61 out of every 100 of whom were women. In Denmark the aged poor are sometimes given pensions but are more often supported in homes provided by the government. In 1920 80,000 were being relieved, 60 per cent women. In France in 1919 200,000 old people were receiving state relief (not the contributory pension), 60 per cent of them women.

What agitation there was in the United States for public relief similar to that given in these countries, had until last year come to little: Arizona had passed an old age pension bill and it had been declared unconstitutional; in half a dozen states commissions had studied the problem.

There was in 1923, however, a great burst of interest in pension legislation. The extent of this interest is indicated not so much by the fact that three states passed pension bills, as by the fact that 22 states considered doing so. It was in Nevada, Montana and Pennsylvania that pension legislation was successful. In five other states, Illinois, Massachusetts, New Jersey, Texas, and Wisconsin, the bill passed one house. In several others favorable committee reports were obtained. Although the bills introduced in Indiana and Massachusetts were defeated, commissions have been created in those states to study the situation. Even Alaska felt the increased interest and revised her pension act of 1915, extending its scope considerably.

Since it is reasonable to expect pension grants in the United States, similar to those in Europe, to be similarly distributed, this movement toward legislation must be particularly gratifying to women. Adequate grants will to some extent, here as elsewhere, equalize the hazards of old age for men and women.

MABEL TAYLOR

THE PHILIPPINES CHAPTER of the American Red Cross, with fifty branches and a broad program, claims in its sixth annual report that its work is larger and more important than that of any other single chapter. Its health and nursing service has grown in the past year from a staff of 36 to one of 91, of whom 85 are public health nurses. It points with pride to the reduction of infant mortality in one year, in the Sta. Cruz district of Manila, from 176 per 1,000 to 52. The Junior Red Cross has more than 600,000 paid members; it is providing free dental service for school-children through six clinics in Manila and 51 in the provinces. The chapter maintains an associated charities which has cared during the past year for 850 families. The latest activity to be added is a service of relief for indigent Americans and American seamen. To an increasing degree the actual management of the chapter's program has been placed in the hands of Filipino workers.

STUDENTS of the Smith College School for Social Work who are returning to Northampton in July for their third summer session of three months will come from fifteen different agencies where, during the past nine months, they have been getting field experience—from community centers, psychopathic hospitals, medical hospitals, child guidance clinics, and institutes for juvenile research. The school has planned its field work on the three-fold principle that it should be unbroken by academic engagements; that the student should be attached to an agency for a long enough period so that she can not only begin but can carry through, so far as possible, the adjustments necessary for her cases; and that diversity rather than uniformity of experience is desirable. The most recent development in such field work has to do with the study and treatment of the maladjustments of children: the school has placed student workers with the Chicago Institute for Juvenile Research, the Child Guidance Clinic under the department of mental hygiene in Massachusetts, the Habit Clinic of the Community Health Association in Massachusetts, and the Commonwealth Fund child guidance clinics in St. Louis, Minneapolis and Los Angeles.

BOOK REVIEWS

Four Books About Farmers

FARM Credits in the United States and Canada is the title that handicaps an outstanding book by James B. Morman, economist of the Federal Farm Loan Board. The book contains digests and tabulations, as one would expect, and they relate to a theme that farmers, bankers and everybody else are finding "old stuff." Nevertheless, surely few will begin the book without reading all of it and keeping it at hand for reference. The riddle of the Sphinx is no such exercise as finding a way by which agriculture can meet the demands of an urban civilization. A solution of this problem has been asked frequently, but the "old stuff" remains as good as new. Mr. Morman tells of recent unsuccessful adventures in seeking solutions. He has not the answer. The problem will seem easier to those who do not read his book than to those who read it.

Farm indebtedness increases amazingly in the best years; in other years, especially the worst, the increase accelerates. "To the farmers of the United States and Canada who are out of debt, this book is hopefully dedicated." The proportion of farmers who are in debt increases, in the best years as in the worst; the class to which the book is dedicated diminishes. Pre-war normalcy was a drift toward the goal now at hand. We read:

> The papers connected with every individual loan are sent to the Federal Farm Loan Bureau for examination. . . . A study of thousands of these papers submitted for examination by the various federal and joint stock land banks reveals the fact that the effects of the agricultural crisis are not confined to any particular type of farming nor to any part of the country, but are quite general in their scope and range.

The contrary is asserted persistently and in the highest places; but decay of agriculture is not in the wheat belt alone, but runs to the gates of New York, Chicago and Philadelphia.

> The increase in the average mortgage debt on farms occurred during a decade the greater part of which is regarded as representative of normal agricultural and business conditions, while the last four or five years were characterized by unusual agricultural prosperity because of the increased prices for farm products as a result of the great European war. Nevertheless, farmers had to increase the debt on their farms for one reason or another—a debt which high prices for their products were unable to diminish or wipe out before the crisis came and cast its lingering shadows over the whole agricultural industry.

This is the mortgage debt on farms, not a debt of tenants.

To Herbert Quick, The Real Trouble with the Farmers is the landlord, whose chapter is entitled The Vampire of the Farmer. Mr. Quick sees that the single tax would dispose of the landlord, and, as another chapter is headed, Make Land Cheap Once More. Minor troubles of the farmer are the cost of long distance transportation by land and the monopolies protected by the tariff. Mr. Quick is aware that "most farmers will agree" with him about the single tax; he understands them and he suggests no disagreement about the other topics in the book. His fidelity to truth as he sees it and to farmers who need truth is more heartening than it should be because more unusual.

In The Farmer and His Farm, Frank App and Carl Raymond Woodward, of or formerly of the New Jersey State College of Agriculture, "have endeavored to set forth the economic principles which underlie the successful operation of the farm business, and, as far as possible, to show their practical application." "The young man who is contemplating the purchase of a farm must possess certain essential resources—personal and material. First of all, if he is to succeed in farming or in any other profession, he must have high standards of *character* and *integrity*." If results suggest inadequate supplies of such resources, their distribution seem satisfactory, for "Throughout the rural population we do not find the stratification of human beings as we do in the city where the ability of the individual usually places him on a different level from the rest of his fellowmen."

Charles Josian Galpin, in charge of the Division of Farm Population and Rural Life in the United States Department of Agriculture, appends to his discussion of Rural Social Problems two chapters of personal reminiscence. If a reader would begin with these two chapters of literary art, he would be aware that the author is not a bureaucrat merely or primarily. Dr. Galpin knows that rural neighborhoods have initiative and that regimentation would not be acceptable to them or well for them. Though his vision is of organization, his charity might not exclude a reader who dissented from his premises and therefore from every conclusion. The hope and faith of such a reader would be in autonomies and diversities.

With no apparent limiting of approval, Dr. Galpin gives the constitution of The Association of School Trustees of the Chaffey Union High School District, Ontario, California. Article II is

> Membership: Any school trustee of any district sending students to the Chaffey Union High School District or any member of the high school board shall be eligible to membership in the Association. The County Superintendent shall be an ex-officio member. School principals shall be associate members.

Such an organization seems all that could be asked by those who would have rural schools members of a high-school system and who look to trustees for "the advancement of all the educational interests of all the districts represented." Readers who would build upward from foundations rather than downward from the weather-vane would prefer an organization of pupils, teachers and parents, omitting school principals, the county superintendent and the trustees. The

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FARM CREDITS IN THE UNITED STATES AND CANADA, *by James B. Morman. Macmillan Co. 406 pp. Price $3.50 postpaid of The Survey.*

THE REAL TROUBLE WITH THE FARMERS, *by Herbert Quick. The Bobbs-Merrill Co. 215 pp. Price $2.00 postpaid of The Survey.*

THE FARMER AND HIS FARM, *by Frank App and Charles Raymond Woodward. Harcourt, Brace & Co. 338 pp. Price $2.00 postpaid of The Survey.*

RURAL SOCIAL PROBLEMS, *by Charles Josiah Galpin. The Century Co. 286 pp. Price $2.00 postpaid of The Survey.*

two preferences differ fundamentally; Dr. Galpin represents one of them. He does suggest that "in a community where the high-school board of trustees is willing to cooperate with the grade-school boards" the teachers might "form a circle of mutual advantage and benefits"; the circle would be "an opportunity for a high-school principal to vitalize a community to its very fringes." The contrasting preference is exemplified by Thorstein Veblen, who concludes his discussion of The Higher Learning in America with "the obiter dictum that, as seen from the point of view of the higher learning, the academic executive and all his works are anathema, and should be discontinued by the simple expedient of wiping him off the slate; and that the governing board, in so far as it presumes to exercise any other than vacantly perfunctory duties, has the same value and should with advantage be lost in the same shuffle."

From knowledge of folk schools Dr. Galpin writes: "These Danish schoolmasters are like the prophets of Israel. They are great souls themselves. Learned, simple in habits, emotional, their psychology is tremendously real." A price paid for standardization is that prophets of Israel and masters of folk schools do not fit into its system; and because Danish folk schools are not standardized, such men gravitate to them. Some feeling of this is in the strong opposition among American farmers to consolidated and standardized schools, in which schools Dr. Galpin suggests no flaw.

CLARKE F. ANSLEY

Better and Enough of Them

HOUSING PROGRESS IN WESTERN EUROPE, *by Edith Elmer Wood. E. P. Dutton Co. 210 pp. Price $3.00 postpaid of The Survey.*

PERHAPS the most interesting and encouraging conclusion to be drawn from Mrs. Wood's thoughtful survey of the housing situation in Great Britain, Belgium, France, Italy and Holland is that precisely in those countries that have suffered most from housing shortage in the last few years and which have done most to make it good there has also been the largest progress towards the improvement of housing standards. Too often the housing reformer in America is met with the remark: "What is the use of talking about *better* homes when there are not nearly enough homes of any kind to meet the need!" Indeed, with the appalling overcrowding lately shown to exist in New York City and known to be even worse in such rapidly growing industrial cities as Detroit, those who believe in the desirability of a much higher type of home for the masses of the people are apt to meet with impatience and the charge that they are dreamers.

In Holland, which in three years has built a new dwelling for every thirteen families of its population, the greatest headway has also been made, perhaps, in the creation of new and better types of homes. No greater contrast can be imagined than that between the new suburbs with their fascinating architectural experiments and the older quarters of Amsterdam and Rotterdam that have been demolished. Great Britain, with one new dwelling for every thirty-four families in three years—in spite of the much criticized abandonment of its larger housing program by the government—"has set the highest housing standard for her working classes, and done most to realize it, of any nation in the world." With all its economic difficulties, in the after-war period, London has carried through a slum clearance program "to the point where nothing remains which is structurally injurious."

"We have housing conditions (in the United States) worse than any which now exist in London or Paris or Brussels or Amsterdam." This will be an amazing statement for many Americans; but the reviewer who has visited these cities two years ago and taken note of the housing activities then under way can well believe it.

Perhaps the chief difference between conditions in Europe and the United States is the difference in public opinion and the growth of new ideas as regards housing. The chapters devoted to this aspect of the problem may be recommended as suggestive also of the same difference in other matters to social students who are not primarily interested in the subject of housing. It is not only in housing, as Mrs. Wood pertinently points out in her concluding paragraph, that leadership has passed from us.

While much in this book, relating to the legislation and practice of the countries studied, is also available in other publications, Mrs. Wood could not avoid going back a little in describing the historical developments which explain the most recent progress, and she has done this so skilfully as to make the most recent phases stand out the more clearly.

A special word of commendation is deserved, perhaps, by her careful presentation of the actual progress of housing improvement in France. Until quite recently it looked as though some of the best of the schemes elaborated in the "reconstruction" years immediately after the war were destined to remain on paper; Mrs. Wood, however, shows that in France also much has actually been accomplished that will provide the country with object lessons of good housing in the coming years.

Spanish and Swiss developments are briefly sketched in an appendix. It is to be hoped that Mrs. Wood will be able in the near future to extend her studies more closely to those two countries and also to Germany, Austria and Sweden where, especially on the experimental side if not the legislative, much has been achieved worth knowing about.

It is interesting to note from her comparative statistics that building costs have universally fallen since about 1921, so that an even larger realization of the growing popular conception of the citizen's "right to a home" is to be expected in the near future. Of course, it is not the speculative builder who is looked upon as the bearer of that responsibility; for a comprehensive statement of its acceptance by the state and the municipalities in the countries concerned, the reader must be referred to the book itself.

B. L.

The Roots of Fascism

FASCISM, *by Odon Por. Alfred A. Knopf. 270 pp. Price $2.75 postpaid of The Survey.*

IN the January Atlantic, James Murphy, official propagandist of the Italian government in London during the war, discusses the Fascist revolution under the title Fascismo: Reform or Reaction. Naturally in Mr. Murphy's mind it is reform of the most beneficent order. On this score his argument is not entirely convincing to the disinterested student of the elemental political and economic changes that are transpiring in Italy and elsewhere in Europe. But he agrees with Odon Por that, to quote from his article

one of the most striking features of public life in Italy is the prevalence of syndicalism as an adjunct to politics. We have

here a condition of affairs which does not exist elsewhere; for there is no other country wherein each political party in the national representative assembly looks for its mandate, wholly or partly, to a specially organized following among the working classes.

This is certainly a most significant state of affairs, one that peculiarly intrigues the interest of students of social institutions. How did it come about? What connection has it with Fascismo? Mr. Murphy, probably because of the limits of a magazine article, possibly because of his bias as an official propagandist, gives an oversimplified explanation. Odon Por has a certain bias of his own such as one would expect in an ardent Guild Socialist. But his book on Fascism is free from the taint of partisan propaganda. He has long been a scholarly investigator of social and economic life is Italy. Of his companion volume Guilds and Co-operatives in Italy, A. E. writes:

I am averse to capital punishment, and I would prefer to imprison all Irish political leaders for a few months, and give them nothing to read except books on the building up of a social order and civilization, such as this of Odon Por's. In all probability they would come out of prison, grateful for a restraint which allowed intellect and imagination to grow up, and take their rightful place among the human faculties from which they had hitherto been exiled.

How did the Fascist revolution come about? Precisely what was responsible for the swift collapse of the self-governing workshops? How did it happen that the Marxian Socialists who seemed to be in triumphant ascendency for a brief space in 1920 were so quickly put to rout? The answer to these questions is not in the caprice of democratic politics; it lies deep in the roots of Italian life and history. Odon Por uncovers these roots. His book on Fascism contains a most illuminating analysis of the economic traditions and functional institutions of the Italian people. It has much of the fascination of a well staged drama; it programs the salient events that preceded the action of the play. It unfolds the Fascist revolution with the swift strokes of the eye-witness so that it lives and moves before the reader. It analyzes the program of Mussolini and his followers with the mind of an expert. It is sympathetic and understanding, but objective. Altogether it is the most useful book on the Italian situation that has come our way. It is abundantly worth reading.

ROBERT W. BRUÈRE

THE RUN OF THE SHELVES

Books are listed here as received. Many of those mentioned by name only in the classified sections below will be reviewed later.

Community and Civic Affairs

THE MUNICIPAL INDEX, 1924. *American City Magazine.* 407 *pp. Price* $2.50 *postpaid of The Survey.*
THE CLEVELAND YEAR BOOK, 1924, *edited by Mildred Chadsey. The Cleveland Foundation.* 254 *pp.*

HERE ARE two interesting additions to the municipal refernce shelf. The editors of the American City, in what is to be the first of a series of annual cyclopedias, have gathered an enormous amount of advertising matter and a judiciously selected series of articles, prepared by recognized specialists, and covering pretty much everything of interest to city fathers, from art commissions to ash collection, community chests to concrete bridges. There are also bibliographies of books, pamphlets, and articles in the files of the American City. The Cleveland Year Book, the fourth of its kind, is remarkable not only for its well-rounded subject matter but for the distinct personality of its urbane and candid resumé of Cleveland history during the past year.

G. S.

THE SIGNIFICANCE OF THE FINE ARTS, *edited by the Committee on Education of the American Institute of Architects. Marshall Jones Co.* 483 *pp. Price* $3.50 *postpaid of The Survey.*

THE AMERICAN Institute of Architects is to be congratulated on its evident desire to make beauty part of the daily life of Americans. Its Small House Service Bureau (more successful, it seems, in the West than in the East) is a device for bridging the gap between the services of skilled architects and the house-builder of small income. Now it embarks on a campaign for the direct education of college students, and a wider public, in the appreciation of architecture and the allied arts. Eleven distinguished artists have contributed essays to this volume, which ranges from architecture itself to city planning, the industrial arts and music. Except for an occasional jerk from exposition into didacticism (a common phenomenon in this kind of writing) the book fulfills admirably its function of putting at the command of the reader who really wants to enjoy beautiful things some clue to their aesthetic and technical significance.

G. S.

THE UNITED STATES IN OUR OWN TIMES, *by Paul L. Haworth. Charles Scribner's Sons.* 566 *pp. Price* $2.50 *postpaid of The Survey.*
THE NEGRO FROM AFRICA TO AMERICA, *by W. D. Weatherford. Charles Scribner's Sons.* 487 *pp. Price* $5.00 *postpaid of The Survey.*
THE SYRIANS IN AMERICA, *by Philip K. Hitti. George H. Doran Co.* 130 *pp. Price* $1.00 *postpaid of The Survey.*

Education, Ethics and Sociology

THEN AND NOW IN EDUCATION, *by Otis W. Caldwell and Stuart A. Courtis. The World Book Co.* 400 *pp. Price* $2.20 *postpaid of The Survey.*

MR. CALDWELL is director of the Lincoln School, Teachers College, New York, and Mr. Courtis is director of research in the Detroit public schools. They have cooperated in the production of what they call "A message of encouragement from the past to the present." They hold that the many "school surveys" of the last ten years have tended to reveal so many inadequacies in our education that our teachers have become very much discouraged. Hence, we need the encouragement which a glance at the greater inadequacies of the past will give us. We may not be made more happy by such a glance; but we shall be less sad, at least. They begin with a notable old controversy between the "school committee" of Boston and the school authorities; and they reveal the fact that in 1845 certain of the schools of that city were in a deplorable state of inefficiency. Horace Mann spoke of this "first survey of a city school system" as a "pile of thunderbolts." Our authors feel that, in the light of such conditions, the present ought to be regarded with every (comparative) pleasure. The book makes interesting reading; but the contrasts presented are not always real; and the effort to translate defeat into victory by showing the greater defeats of the past is not altogether successful. Historical perspective is, however, always an excellent help in any situation.

J. K. H.

EDUCATION MOVES AHEAD, *by Eugene Randolph Smith. The Atlantic Monthly Press.* 145 *pp. Price* $2.00 *postpaid of The Survey.*

A SERIES of informative discussions for parents and teachers, dealing with the new movements and methods in education, usually attributed to the "new schools." Mr. Smith is president of the Progressive Education Association and principal of the Beaver Country Day School, at Brookline, Mass. If anybody should be able to state the program of "new schools," he should. And he makes out an excellent case for the program of these schools, as schools. Education may not be moving ahead, but schooling certainly is doing so. But there is one fundamental fallacy running through the whole book. Here is the argument: In a few years, all the present masters of the world and its methods will be dead; the world of that time will be a very different world; hence, the children of today, the masters of that time, must be trained for that time, and not for today. (*Continued on page* 479)

KINDRED GROUP SHOPTALK

Family Social Work

THE outstanding feature in the meetings of the American Association for Organizing Family Social Work was the part taken by directors of member societies in the formal talks and informal discussions at both general sessions and business meetings. The board member's relation to the work and the staff of a family society was given thoughtful consideration and several directors, voting as instructed delegates from member societies, took an active part in shaping the future financial policy of the association.

Miss Colcord's paper at the second general session was a sequel to the interpretation of family life given by Miss Vaile last year and continuity of subject with the Washington program was also carried out in the joint meeting with the family division when the relationship between parents and children was further discussed with special attention to the problems in Jewish and Italian families.

A new venture which proved exceedingly practical and helpful was the joint meeting with the Committee on Publicity Methods and the Child Welfare League of America.

The business meeting was characterized by unusually interesting committee reports among which that on Relationship between Public and Private Departments made by Miss Vaile as chairman was outstanding as a contribution to present-day thinking.

As usual the informal group meetings provided an opportunity for freest discussion, the much talked of men's smoker coming first in this class with the new general secretaries' dinner a close second.

The purely social functions, a tea for board members and one for workers new to the family field or attending their first conference, coming as they did during the first two days, gave a sense of "belonging" to many who might otherwise have felt lost in a crowd of seasoned conference goers.

The high note of the annual meeting was reached at the general secretaries' dinner where the value of the "council" idea, already recognized by the participation of board members and the informal group discussions was presented from the international standpoint by Dr. Snow, secretary of the American Social Hygiene Association, who gave a vivid account of his three months with the League of Nations. The same line of thought was carried into the national field by Mr. Holbrook who, starting with the early history of the American Association for Organizing Family Social Work, discussed the general policies and development of national agencies and their relationship.

Jewish Social Service

THOUGH for the first time in the history of the National Conference of Jewish Social Service the meetings in Toronto from June 22 to 25 definitely had organized programs in the health field, and for the first time at all the question of the limitation of psychiatry in social work was discussed, the entire conference concerned itself primarily with the backgrounds and fundamentals in Jewish social service from the Jewish point of view.

Here and there in the program, as in the child welfare group, specific problems were raised and discussed—the training of child care workers; the problem child in the foster home; alumni organizations. The dominantly interesting sessions, however, concerned themselves with those racial factors, those European conditions, those national organizations in the United States which are conditioning the development of Jewish social service.

For the first time in the history of the conference there were discussed the racial factors which condition casework with Jewish families; neighborhood cooperation and interference in casework with Jewish families; the specific development of Jewish home life; religious and Jewish educational training and how these are affecting juvenile delinquency problems. All of these were raised as fundamentally Jewish questions, and no previous conference so much justified its separate existence as this one in Toronto.

The separatism was best exemplified by the session on Jewish education. It has been six years since the subject of Jewish education—the formal training in language, customs, ethics, history of Jews—was introduced into the Conference of Jewish Social Service. Beginning as petitioners for a hearing, the educators now at work in the Jewish educational field have come to feel that their work is fundamental because of its extensive community contacts and of its essential backgrounds. Whereas this position is not as yet granted by all Jewish social workers, or by even a majority, Jewish education has assumed a more and more important role in the conference.

This year also, for the first time, conditions in Central Europe, in Russia and in Palestine, in so far as they indicate the communal striving for organization of Jews, and also in so far as they tended to condition, by training in communal activities, the community service of Jews in America, were discussed.

Not only was the organization of certain problems of Jewish education, of the Jewish tuberculous, and the problems of the Jewish immigrant discussed, but an attempt was made to arrive at a plan of budget, and an actual budget for all Jewish national organizations in a central scheme. If the scheme can be carried out effectively, it will indicate nationally the specific things for which Jews must organize in a social service program.

Officers of the National Conference for 1925

President

WILLIAM J. NORTON, secretary Detroit Community Fund

First Vice-President

MRS. HELEN T. WOOLLEY, Merrill-Palmer School, Detroit

Second Vice-President

J. PRENTICE MURPHY, executive secretary Children's Bureau, Philadelphia

Third Vice-President

GEORGE W. KIRCHWEY, New York School of Social Work

New Members Executive Committee

EDITH ABBOTT, dean Graduate School of Social Service Administration, University of Chicago

J. F. JACKSON, Welfare Federation and Associated Charities, Cleveland

EUGENE KINCKLE JONES, executive secretary National Urban League, New York

JULIA C. LATHROP, Rockford, Ill.

ROBERT A. WOODS, president National Federation Settlements, South End House, Boston

Place of Meeting

DENVER

Publicity

THE clinic method of discussing concrete material rather than ideas, practice rather than theory, has been the distinguishing characteristic of the sessions of the Committee on Publicity Methods in Social Work during the three years of its existence.

An occasion arose this year for testing the popularity of the clinic method when the committee on organization proposed to the executive committee of the National Conference a division on Social Interpretation of which the Committee on Publicity Methods should form the nucleus. About one hundred active members of the publicity methods group who discussed this plan were in favor of becoming a part of the conference if the invitation should be received, but expressed themselves emphatically against taking any step which would interfere with the freedom of the group to try experiments and more especially to hold to the critical discussion of actual material. Later, at the business meeting of the Publicity Methods Committee, it was voted not only to continue the clinics but to develop the method still further.

A clinic on public speaking was a new feature at Toronto. It was perhaps natural that after attending meetings steadily for a week, the audience at this session on the last afternoon of the conference, should be bubbling over with ideas about how speeches should and should not be made. The discussion of the three ten-minute talks which furnished the clinic "material" was quite the liveliest of eight lively sessions.

Financial secretaries, following a clinic on mail appeals, launched a plan to standardize their methods of analyzing returns so that they might have a basis for comparing results. Mrs. Irene Farnham Conrad of the New York Charity Organization Society was made chairman of a committee to work out the plan.

The performance of two plays about social problems resulting from a one-act play

contest, was the most talked-of feature of the session. The prize-winning play, "The First of May," by Eleanor Rowland Wembridge, demonstrated that social problems can be presented entertainingly in dramatic form and that it is not necessary to point the moral so obviously as to dull the interest.

The excellent performance of the two plays by the Margaret Eaton School Players of Toronto suggested to many the possibility of enlisting the help of their own Little Theater groups in producing plays. It was voted to hold another contest next year. Paul Benjamin of Indianapolis was made chairman of the play contest committee.

The publication of the occasional bulletin on publicity methods will be continued another year. Robert W. Kelso of Boston was elected chairman and Mary Swain Routzahn of New York, secretary of the executive group of 16 members.

A. A. S. W.

THE National Conference of Social Workers is an excellent yard-stick by which to measure the progress of such an organization as the American Association of Social Workers. There the membership is gathered together for the only time during the year, and any progress made during the year in the achievement of solidarity, and in the general direction of establishing profession standards, becomes crystalized. Perhaps the most significant sign of the association's progress this year came, not through its own action, but through that of the executive committee of the conference itself. It was decided to establish a division of the National Conference on professional standards and training, and it was suggested that the executive work out the program for this division in cooperation with the Association of Training Schools and the American Association of Social Workers. This brings the subject matter of the American Association directly into the heart of the National Conference.

One of the important decisions arrived at by the membership of the association was that—while it showed no disposition to go back on the decision made at the Providence Conference two years ago, that the association must be self-supporting—it did decide to accept contributions from foundations for two years more.

A westward trend was evident in all the meetings. The executive committee was enlarged to include a number of western and southern members. The new president, William H. Hodson, is a westerner. Several new chapters organized in the past year, and two or three now asking admission, are practically all in large western cities. This trend was so strong as to lead to the suggestion that the national office be moved to Chicago, but no action was taken on this point.

The annual meeting received a committee report upon the question of the association's participation in social legislation and after considerable discussion, decided that it was proper both for local chapters of the association and the national organization to influence public opinion for or against social legislation, but that a referendum vote of the membership must be taken by the national organization before its executive committee could take action on any legislation other than that directly affecting professional status and standards.

One of the major interests of the American Association of Social Workers next year, apparently, will be the question of professional ethics. A committee on employment ethics has recently been appointed, with John Fitch of the New York School of Social Work as chairman. This committee is to study the whole field of personnel procedure, both from a practical and ethical standpoint, and is to act as a case committee on cases referred to it by the Vocational Bureau, the Vocational Committee, or individual members of the association.

Rural Social Work

WHAT is the most feasible geographical unit for agencies at work in the rural field? What is included in an all-round rural social program? How do national organizations actually interfere with indigenous rural organizations? To what extent have national officials of social agencies become acquainted by personal contact with the rural situation? What is the best method by which complete organization of the rural community can be effected?

These and numerous other questions of import to country life were discussed at a meeting of the National Council of Agencies Engaged in Rural Social Work which was called into session by the American Country Life Association at Toronto for June 24 and 25. This council consists of twenty-five agencies, private and public, to discuss programs and policies, to prevent overlapping and duplication of rural social work, and to cooperate in making their services valuable to rural communities.

H. Paul Douglass, of the Institute of Social and Religious Research, who has been making a study of a certain group of religious agencies rendering social service in the rural field covering fifty counties, came to the striking conclusion after surveying these counties—which were a typical cross section of our national life—that after all these agencies had not penetrated with their activities to the real farm population. It was a direct challenge to these agencies to emerge from their more or less comfortable suburban haunts to the areas where farm folks are actually living.

The council has appointed a committee on objectives which is to report next year with some adequate answers to these and other questions that were discussed. The council will meet at Columbus, Ohio, on November 7, as a section of the American Country Life Conference.

That rural people are quick to appreciate the value of trained social service once they understand the facts was the outstanding message brought by Louise Cottrell of the University of Iowa to the round table meeting for rural social workers held under the auspices of the Committee on Rural Social Work of the American Country Life Association. So much interest was manifested in this meeting that the committee plans to arrange for another next year.

Children

PROBLEMS that worry men and women interested in institutions for children have been off the programs of the National Conference so long that it is almost like an innovation to find that they had a place there again this year. They brought with them interesting discussion. Elsa Ueland, president of Carson College, near Philadelphia, spoke on some of the intangibles that every child living in an institution must get, such as a sense of achieving success. At another meeting Rev. Bryan J. McEntegart of the Archdiocese of New York gave a valuable paper on The Relation of Children's Institutions to Other Agencies. The recognition of a vital relationship of this nature is also a new note in children's work.

The National Children's Home and Welfare Association held a joint program, as usual, with the Child Welfare League of America. The use of the receiving home or institution for diagnostic study of so-called unplaceable children, the use of the clinic for a similar purpose, and of the family home in treatment, were concretely discussed.

At the business meeting of the National Children's Home and Welfare Association it voted to merge its active work into the program of the Child Welfare League of America and to continue its existence as an alumni association of its former membership.

Last year there was organized an American Section of the International Association for the Promotion of Child Welfare, which had its headquarters in Belgium. Many European countries also formed such sections. The funds coming from memberships and from other sources did not provide an adequate income for the publications and the executive work. This spring the Council of the League of Nations decided to establish a Bureau of Child Welfare in the Division of Social Agencies, and on June 14 the executive committee of the association at a meeting in Brussels voted to disband and merge its work with the Bureau of the League of Nations. In addition a project was broached of organizing an International Federation of Private Child Welfare Agencies. The American Section of the International Association met at Toronto, disbanded, and decided not to reorganize as a section of the International Federation for the present.

Workers' Education

WORKERS' Education found a place in the program for the first time in the history of the National Conference. James Cunningham, a baker by trade in the city of Toronto, and president of the executive council of the Canadian Workers' Education Association, took the chair for this session. H. G. Festor, a trade unionist of long standing in the city of Toronto, labor representative on the Minimum Wage Board and president of the Ontario Workers' Education Association, told of the great army of working men desiring cultural education; of the elementary service of the trade union in the economic education of the wage earner, and finally of the development of cooperation with the university in the Workers' Education Association.

Agnes Nestor, a glove worker by trade, and president of the Chicago Womens' Trade Union League, spoke of the role of women in the promotion of workers education in the United States since the establishment of the Training School for Women Workers in Industry.

The picturesque story of carrying the university to the Canadian lumber industry was briefly told by Alfred Fitzpatrick, who first established the Frontier College, or what has been more characteristically called the "University of Overalls," in 1900.

The discussion was led by Spencer Miller, Jr., who pointed out three underlying ideas in the addresses which give a unity

to the movement—(1) the democratic desire of workers to participate in the process as well as the product of their education—(2) the insistence on education instead of propaganda by the workers, and (3) the mutual advantage to the university and to workers alike of this exchange of knowledge which comes of study with that which comes of experience.

In the afternoon a joint conference was held by the Workers' Education Association of Canada and the Workers Education Bureau of America on Social Values in Workers' Education. The attempt was made to discover the probable influence of the movement on our future educational standards. E. C. Lindeman pointed out that as a result of forty years of adult workers' education in Denmark there are no professional social workers in evidence. The people themselves now deal with social questions in a social way. The discussion then turned to the question of the methods in workers education which condition the establishment of new social values; such as the size of classes, the relation of teacher to student, the role of the teacher as a discussion leader, the creative function of the student, the frank recognition of conflict and the voluntary nature of the organization. From this point the discussion turned to the aims of adult education. It was pointed out that the aims of the movement are ethical and spiritual rather than intellectual.

State Conferences

AN annual conference which sets up no machinery of permanent organization, appoints no committees and passes no resolutions is unique. But secretaries of state conferences of social work, having administered last rites to many organizations born in enthusiasm at a luncheon table, declined, at their first annual conference in Toronto, to bring into the world another underprivileged child. Howard R. Knight, of Ohio, who called the meeting, agreed to act as a clearing house of information and suggestions during the ensuing year and to schedule another meeting during the 1925 conference. There were present secretaries, or presidents, of state conferences in California, Ohio, Minnesota, Tennessee, Pennsylvania, Kansas, New Jersey, Iowa, North Carolina, Missouri, Colorado and Hawaii. It was an experience meeting in an effort to reduce the wide variety of problems to a common denominator.

The discussion developed two major problems: How can we reach the greatest number of people? And how can we get the best speakers? Discussion of the former included the possibilities of enlisting the women's clubs, political organizations, Rotary, Kiwanis and similar groups. Some one committed the heresy of suggesting that the conference be held not necessarily in a town which needed reforming, but rather in a city which is accessible to the greatest number.

As for the problem of acquiring the best speaking talent, that would be more easily solved if the states in a given region were to dovetail their conference dates so as to offer to nationally known speakers an irresistible itinerary and at the same time cut down their travelling expense, a heavy item in the conference budget.

Day Nurseries

ABOUT 50 agencies from fifteen states were represented at the meeting of the National Federation of Day Nurseries, New York and Ohio sending the largest number of delegates. The group, which is awakening to the need of considering more fully the mental and emotional side of child nature, was urged by Dr. Frankwood Williams to remember that a child one year of age is in reality a million years old, the complex product of all his ancestors.

Mary Wheeler, superintendent of the Associated Charities in St. Paul, gave a searching analysis of what a day nursery should be and stand for in the community. Far more important than building and equipment Miss Wheeler considers the morale of the nursery and the social contact with the families. She made an earnest plea for an adequate and trained staff, home visiting, cooperation with other agencies and better record keeping.

Jean Arnoldi of Toronto gave an interesting account of what has been accomplished in the five-day nurseries of her city, and outlined plans for future improvements, especially in regard to building up the home life of nursery families and a more constructive social service in the community.

At a day nursery luncheon the problem of the older child was discussed. Suggestions were made for a closer affiliation with settlements, public schools and playgrounds, so that each child may have proper supervision until such time as he goes to work.

Probation

WILLINGNESS to face the needs and shortcomings of the probation service and an intense desire to advance the standards and equipment of the social work of the courts pervaded the eighteenth annual conference of the National Probation Association. The essential principle of the juvenile court was reiterated in the keynote speech of the president, Judge J. H. Ricks; in the address of Judge Frank J. Murasky, who has just completed twenty years of successful work in the Juvenile Court of San Francisco; and in the searching analyses of Dr. Miriam Van Waters, referee of the Juvenile Court of Los Angeles. "We may not classify and pigeonhole children who need the care and protection of the state as delinquent, dependent or what not," said Judge Murasky. Each child who comes to the court presents an individual problem to be studied and solved by social treatment. The misuse of force, whether it be physical or moral, talking down to or at the child, the exclusion of the offending child or adult from our sympathy—these conspire only to develop a feeling of inferiority, a sense of being hopelessly evil, in the child so misunderstood.

In the reports of studies made by committees, especially that of the Committee on Work with Women and Girls, the urgent need for continued improvement in the personnel of probation workers and for more training was demonstrated. A valuable report and discussion on probation publicity was presented by the committee of which James P. Kirby, chief probation officer of Cleveland, was chairman. The committee was continued for active work during the coming year. The Committee on Uniform Juvenile Court Laws presented a model statute upon which it has been working for a year. This was discussed, item by item, revised and approved. It largely carries out the standards for juvenile courts agreed upon by the association and the Children's Bureau last year. The Committee on Records and Statistics presented a complete case-record system. Plans were approved for the publication of this and other material leading to standard records and statistics for the social work of all courts.

Court clinics, recreation and delinquency, treatment of the prostitute, relation of the policewoman and the visiting teacher to probation work, and the development of rural probation were a few of the subjects discussed. Methods and results, based on detailed studies of cases, were brought out by the report of the recent study of probation results in Massachusetts by Herbert C. Parsons of the Massachusetts Committee on Probation and by Dr. Miriam Van Waters in her interesting analysis of the results of a questionnaire study of probation work throughout the country. One session was devoted to a discussion of actual cases, with illuminating criticisms of the methods employed by probation experts.

Juvenile detention homes were discussed from all points of view, Judge Hulbert of Detroit and Dr. Ruth Hilliard, superintendent of the detention home of Newark,, outlining the care and attention necessary to make the city detention home really "homelike" and constructive; Alfred F. Whitman of the Boston Children's Aid Society presenting the successful use of the private boarding home for detention purposes; and Emma O. Lundberg of the Children's Bureau urging the fuller use of the boarding home for rural districts.

The great and increasing field for probation work in domestic relations and divorce courts was thoroughly discussed, the results of this work being pointed out by those in charge in the three cities where perhaps the best results have been obtained, namely, Cincinnati, Detroit and Cleveland. The study of domestic relations court work throughout the country, now being made by the Children's Bureau, was discussed by Katharine F. Lenroot.

Social Service Workers of the Protestant Episcopal Church

FOR the fourth consecutive year the annual meeting of the National Conference of Social Work was made the occasion for the gathering of the social service workers of the Protestant Episcopal Church. Five days preceding the great conference were spent in a business-like consideration of present-day social needs and responsibilities. The social service boards and commissions of nearly every diocese of the United States were represented by official delegates; representatives of many kindred organizations were also present in large numbers. The total registration was close to three hundred. Many of the general sessions were attended by large numbers of local church people.

The topics considered included such questions as the organization of the diocese and parish for effective social action, improved standards for church institutions, hospitals, etc., social legislation and education for social betterment, and the problem of jails and prisons. The Church Mission of Help, representatives of city missions, the Girls' Friendly Society and the Brotherhood of St. Andrew held frequent group meetings for the discussion of problems relating to their particular organizations.

High spots were the address on Crime and Punishment by James Edmund Jones, police magistrate of Toronto, and the report presented by Professor Hornell Hart

of Iowa University on his analysis of the case studies of one hundred divorces. Professor Hart's address, which was one of several on the Christian Interpretation of Moral and Economic Problems of the Home, was a startling presentation of certain new angles of the divorce problem and provoked animated discussion. Of exceptional interest, too, was the discussion led by Mary Van Kleeck on the Church and Industry. This was given special point by the strike of the Canadian postmen which had completely tied up mail deliveries in Toronto. A resolution appealing to the Government to arbitrate its differences was finally referred to the Social Service Department of the Canadian Church.

A novel and stimulating feature of the program was the series of reports by Alva W. Taylor, for the Disciples' Church, F. Ernest Johnson for the Federal Council of Church, and Dr. Lapp for the National Catholic Welfare Council, of the activities of these bodies in the field of social welfare.

A significant feature of the Toronto meeting was the perceptible progress it marked in the appreciation of the technique of social work, the stress upon preventive rather than mere relief measures and the determination to face squarely the social implications of Christian teaching.

Settlements

THE fourteenth annual conference of the National Federation of Settlements was, though small, one of the most valuable of the series, because it was so largely a meeting of executives who for the most part were acquainted with each other. A great deal of business was got through quickly and discussion had swiftness and point.

The conference opened with a report by W. E. McLennan of Welcome Hall, Buffalo, of the results of the Eighteenth Amendment as settlement workers all over the country saw them. The picture was both light and dark. A great many people noted an increase in drunkenness over two years ago. A very few houses thought conditions were almost worse than before the act was passed. The great majority were of the opinion that the physical welfare and moral background and family life had been very greatly improved; and this after making allowance for all the discouraging features in the situation. No one questioned that children were better fed and better cared for than ever before. The outstanding contribution to the discussion was made in the shape of a statement written by Mark McCloskey of Hudson Guild, New York.

The address of the president, Robert A. Woods, called attention to certain spiritual considerations likely to be neglected under the press of institutional work. Mr. Woods urged the settlements to hold to the early motive of intimate touch with neighborhood life in its entirety.

An interesting innovation consisted of two addresses by Anna Hempstead Branch of Christadora House on the Poets' Guild. The early settlements placed a great deal of emphasis on literature as a fine art. It was quite common to conduct classes in Shakespeare, history of English literature and history of foreign literature. Every house had its library. Of late years the growth of public libraries and the development of dramatic work has tended to sap interest in pure literature. The development of work such as that outlined by Miss Branch, indicates a most interesting return to the early motive.

> IF you are queer and know it
> What should you do?
> Subscribe for The Survey.
>
> Night after night he read Bitter Times
> and became more and more bitter.
>
> The Journal of Solid Forces.
> It is weighty
> It stays in neat, orderly piles
> on any desk
>
> —*Compliments of the Conference Follies Program*

Johan Grolle of the Settlement Music School, Philadelphia, outlined some of the ideals for the music departments of settlements. While agreeing entirely with the tendency of the music schools to lay increased stress on a high grade of instruction suitable for developing professional music, he warned against losing interest in the amateurs of the future. Helen Murphy of Greenwich House, New York, showed some of the ways and means of interesting children in dramatics and making this interest educational.

E. St. John Catchpool, sub-warden of Toynbee Hall, brought the greetings of the English settlement workers to their fellows in this country. He outlined a plan for the establishment of a research fellowship to be known as the Barnett Fellowship, the money to be raised half in England and half in this country and the incumbent to be appointed turn and turn about by the two nations. The federation voted to set about raising the sum of $12,500 needed to establish the fellowship.

A number of round tables were held. That on work with Negroes created great interest and the group recommended a special section on the Negro problem at the next conference.

At its final meeting the conference went on record as approving heartily the Eighteenth Amendment, and called upon the civic authorities to enforce its provisions.

Case Records

THE Case Record Exhibit of the Family Division, thanks to the large amount of interesting material sent in by family welfare societies, was one of the most popular features of the division program. The wall display included a series of amusing posters from the St. Paul United Charities, a selection of methods for lessening the bulk of case-records and the labor of reading them, a series of "Dont's" for use in dictation, and (a popular feature) some examples of the unconscious humor of case records. The material in folders included specimen interviews, letters and the replies they brought, various forms in use in different societies, and many varieties of summaries for different purposes.

Two group meetings, one on the mechanics and the other on the content of case recording, drew audiences of several hundred each. Many visitors from the other divisions examined the material, and the loan of portions of it was requested for an institute of hospital social workers and a probation department, as well as by many family workers.

It is to be regretted that the meeting place chosen for the division by the local committee was not assigned by the conference authorities: for that would have afforded suitable quarters for the exhibit. It had to be shown in one small classroom in a church basement, ill-lighted and badly ventilated. In spite of the positive discomfort that had to be endured, this room was crowded from morning till night on every day of the conference with people who waited, note-book in hand, to take the places vacated about the table. There can be no doubt that the exhibit met a long-felt want among caseworkers, and the hope was frequently expressed that it might be continued at the next conference, and more suitably housed.

Community Chests

THE Toronto meeting of the American Association for Community Organization demonstrated that the community chest idea has now become a movement. While this, like most movements, is characterized by intense self-consciousness, it is held in check, happily, by an equally keen sense of collective responsibility. Out of the gathering at Toronto of representatives of sixty-one community chests emerged the definite thought that the important thing is not how many cities and towns in the United States and Canada shall adopt the community chest plan, but whether the plan is suitable to all the communities that wish to try it. Those present showed in unmistakable fashion that they regard it as their collective responsibility to guide communities to a wise—not necessarily a uniform—decision in the matter of joint financing. This sense of responsibility was strikingly brought out in a meeting addressed by Louise Cottrell, of the extension division of Iowa State University, who showed how the adoption of the community chest idea in the county seat of the average Iowa county of 20,000 population might work irreparable injury to the county-wide framework which has been adopted by those who have given most thought to the problem of social work in that state.

In order to make association responsibility effective, it was agreed that the country should be divided into several districts. When a community in any district asked how it could organize a community chest, efforts would be made to bring local citizens into personal contact with some experienced chest executive, or board member, in the district who would act as the official representative of the A. A. C. O. Wherever possible, this representative would visit the city inquiring about the community chest plan, in order that his advice might be based on knowledge of local conditions. If, as frequently is the case, local conditions were not congenial to the community chest idea, he would advise against the formation of a community chest. Heretofore, when a community chest executive has been asked for advice, what has been given was not so much advice as a flattering description of how the plan worked in his own city. Much of the difficulty confronting community chests in certain cities is due to an uncritical imitation of the policies and methods of some larger and totally different city.

Equally significant was the election of officers and executive committee to serve until the Denver meeting next year. Non-professionals—H. L. Ritter, a board member of the Denver Community Chest, and Harry G. Stevens, a board member of the Detroit Community Fund—were elected president and vice-president, respectively, and only half the twenty places on the

executive committee are now filled by professional executives. The American Association for Community Organization is no longer a limited society of community chest executives for clearing information on technical problems, but a country-wide organization comprehending all identified with community chest work who have any thought to contribute to the effectiveness of this new idea in social work.

The National Information Bureau was elected executive secretary for another year.

Social Hygiene

A LUNCHEON meeting for social workers in the field of venereal disease control, arranged by the American Social Hygiene Association and the Canadian Social Hygiene Council, was attended by more than 150 workers from the United States and Canada. The discussion was so interesting that it was decided to hold a second meeting. Workers from Boston, St. Louis, New York, Toledo, Orange, N. J., Chicago and Toronto were heard from, and the Ontario provincial health department and United States Public Health Service were both represented.

An extensive social hygiene exhibit consisting of material prepared by the United States Public Health Service, the Canadian Social Hygiene Council and the American Social Hygiene Association was put up in Knox College Gymnasium. It consisted of an automatic stereopticon and slides, several poster exhibits, including the Youth of Life, and Keeping Fit, for girls and boys respectively, and a series of wax models depicting the ravages of the venereal diseases. The exhibit was largely attended throughout the week of the conference.

Visiting Teachers

AS the dates of the National Conference of Social Work at Toronto and the National Education Association at Washington so nearly coincided, it was necessary for the National Association of Visiting Teachers to divide its interests. At Washington, the visiting teachers discussed the value of early diagnosis of children needing psychiatric care. Because early diagnosis avoids maladjustments later in life, it was urged that the visiting teacher begin with the children of the first grade, although admittedly many forms of suppressed personality and other maladjustments may not appear till high school age.

Beside the understanding attitude which the visiting teacher brings to bear on problems of children in education and behavior and their adjustment through psychiatric aid, the value of her emphasis on character-training and habit formation was discussed. Her solutions for problem children were spoken of as benefiting all children. Emphasis was laid on study of the emotional, moral and mental make-up of the child rather than isolated intelligence. Greater care was urged in the discovery and education of the superior child in order to safeguard his ability as an asset.

A means for giving the teacher the advantage of the visiting teacher's experience through closer connection between the visiting teacher and normal schools was discussed. Superintendents and directors of normal schools were enthusiastic over the benefits to teachers in training derived through visiting the homes with the visiting teacher, and later discussing the child. Sociology, usually called a reading subject, is thus converted into a practical laboratory course.

The rural visiting teacher, while a comparatively new development, came to tell of sharing the problems of the rural teacher, and showed that she must frequently organize for the rural districts the educational and social means of adjustment which are ready at hand for the city visiting teacher.

Another point stressed was that the interest of the father as well as the mother should be enlisted in the problem child. Sometimes special school arrangements to suit his working hours have fostered the paternal interest.

Drawn by Esther Andrews

The Follies

THE Conference Follies of 1924 were at once more gorgeous and more geographical than their predecessors. In at least one act—that of the Cincinnati crowd—there were costumes and a setting that smacked of the elaborately staged revue of Broadway. The atmosphere of homely skylarking that marked the first follies and clung to last year's show had all but disappeared. Chicago's skit, Founding a Foundation, Cincinnati's Psychopathic Telepathy, Pittsburgh's Social Workers' Bat (with affectionate memories of Katinka and the Wooden Soldiers), Cleveland's Radio Almoner, and the mellow-voiced Community Chest Sextet were variously diverting, but all showed much more elaborate planning than most of the acts of previous years. The Cincinnati crowd, perhaps, hit upon the best formula—a neat alternation of general wheezes old and new and of conference gibes.

Ushers in rakish jockey costume and outlandish newsboys selling burlesque programs proved upon inspection to be usually respectable social workers. Everybody had a good time. Everybody would have had an equally good time if the show had been about half as long. The American Association of Social Workers cleared a tidy sum.

The Indianapolis Social Workers' Club provided the moral, in the shape of this apt quatrain:

When Social Workers rise to Follies
And prove their jobs are full of Fun,
Good-bye to Gloom and Melancholies—
For Social Progress has begun!

Hospital Social Workers

HOSPITAL social workers were especially fortunate in having as their guests Anne Cummins, Lady Almoner, St. Thomas Hospital, London, England, who told them of the beginning of this work in the Royal Free Hospital in 1895 and of its struggles through the various stages of misinterpretation and misunderstanding. There has been much progress since that day, until today there are hospital almoners in many hospitals in England.

The interest in the Book Hour carried the hospital social workers through their allotted time. Evicted from their meeting hall, they refused to disband, and formed a group under the trees on the campus Mary Byers Smith emphasized the importance of reading as a means of self-development in the young social worker, and recommended the establishment of informal libraries in social agencies.

The use of recreation as a method of social case treatment was discussed by Claudia Wanamaker of Chicago. Results, it was said, may not be obvious, but a child who is deprived of the opportunity for the emotional outlet which play affords is just as truly a neglected child as when he is poorly nourished.

Social Service Exchanges

THE meetings of the American Association of Social Service Exchanges were unusually well attended and communities varying widely in size and complexity were represented. The vigorous and interesting discussion centered chiefly in the social service exchange in the small city, the exchange serving a natural area larger than a single community, and the filing systems which best meet the demands of the exchange. Ways of securing the widest and most intelligent use of the exchange by social service agencies and the available methods of publicity were also considered. A filing exhibit put on by four firms at the association's request was of wide interest.

The conspicuous lack of printed material for distribution to those endeavoring to learn how to organize, set up, and operate an exchange led to the decision to effect the publication of a series of pamphlets, if possible within the coming year.

The question of affiliation with the American Association for Community Organization has been under consideration during the past year, first by a committee, then by the entire membership of the association. The associations have felt that a functional relationship existed between them, vouched for by the increasing number of requests from community chests for information on the social service exchange. The ballot of the exchanges authorized the president, Laura G. Woodberry, to appoint a reorganization committee to take up the question with the American Association for Community Organization. This was done at the business meeting of the latter association on June 30 and a definite understanding reached upon the extent to which the two associations can be merged within the coming year and the degree to which for the time being the American Association of Social Service Exchanges shall retain its autonomy.

The office of the association in 1924-1925 will be in the Philadelphia Social Service Exchange of which Luella Harlin, the association's new secretary, is in charge.

Editors

THE latest of the social-work groups to emerge into class-consciousness is made up of the editors of specialized and general journals of social work, health and social progress. Two meetings were held this year by this group: one a tiny round-table discussion among editors of health magazines, the other a luncheon of social work editors in general. The luncheon, a formal affair by comparison with the casual meeting in Washington, was arranged by Dr. J. G. Shearer, general secretary of the Social Service Council of Canada and editor of its organ, Social Welfare. Dr. William Grant, principal of Upper Canada College, made a genial address reviewing and projecting the history of Canadian-American friendship. Homer Folks, speaking on Social Work and the Press, laid down an engagingly frank program for newspaper publicity in social work. The most that could be hoped for was to set up in the mind of the reader the following sequence of ideas: "This thing is important. Something's got to be done about it. These fellows the paper tells about seem to know about it. We'd better follow their advice."

Home Economics

HOME Economics workers held two round-table meetings. In the first Dr. Helen T. Woolley of the Merrill-Palmer School, Detroit, emphasized the opportunity of teachers and social workers in this field to interpret mental hygiene to young mothers. In the same meeting Miss Bane, executive secretary of the National Home Economics Association, discussed the physical education phase of home economics, and the contribution of home economics to the whole problem of living.

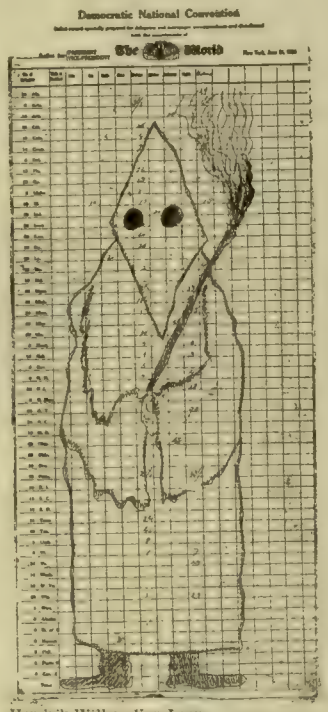
At the business meeting of the group the results of a study of the home economics work being done in family social work organizations was made. During the past year questionnaires were sent out to all the societies belonging to the American Association, 122 of which were returned. The study showed that 33 organizations have home economists. In 22 cities other kinds of societies carry on some phase of the work. Forty-three of these workers have had both casework and home economics training in contrast with seven who have had only home economics training. Home instruction forms part of the work of practically all. Supervision of individual visitors and the staff as a whole is not so general. Community activities such as cooking, sewing and health classes, lectures and exhibits are carried on in almost every case. Home economics committees seem to be rare, only eight societies reporting them. This study was the first step in a campaign to raise standards of work.

Red Cross

JOINT conference of Canadian and American Red Cross workers on common services, the presence of Dr. René Sand of the League of Red Cross Societies to bring the experiences of the Red Cross on other continents, the emphasis of Sir Robert L. Borden, former Canadian prime minister, on the common bond of Red Cross service throughout the world, and particularly the development of international school correspondence through the Junior Red Cross among school children as a force promoting world understanding and fellowship,—all these seemed merely to emphasize in the Red Cross luncheon and conference at Toronto the international social force of the Red Cross. That thought was dominant.

With societies in fifty-one countries, the Red Cross is within measuring distance of covering the world, Dr. Sand said.

American Red Cross procedure in disasters was brought to the Canadian workers as suggestive for application to disasters in the Dominion. The Canadian Red Cross, as the founder of the Junior Red Cross, has developed a school health program of unique interest to Americans because of the absence of other private agencies in the schools, and its close relation to governmental health education. Rural nursing outposts appear to the provincial governments of Canada to have given answer to the problem of nursing, hospital and emergency care in isolated sections by the provision of public health nurses with hospital bed facilities. Medical societies are approving this extension of nursing even where no medical men are available for emergency treatment. Physicians follow the nurses when need is demonstrated; and when group arrangements are made for clinics.



Hendrik Willem Van Loon

There were, at least, no spooks at Toronto

Red Cross Service to disabled veterans in Canada, while functioning less extensively by reason of broader governmental assumption and the existence of the Canadian Patriotic Fund, is becoming in greater degree responsible for veterans service as Patriotic Fund has discontinued and the government has limited its activities,—a development the reverse of the American Red Cross where assumption of more governmental responsibility is encouraged.

But the most dramatic indication at Toronto of the meaning of the Red Cross was the hasty departure, in the middle of the conference, of Red Cross workers from the central and eastern states in response to a disaster call from northeastern Ohio, where a tornado caused loss of life and much damage in the region of Lorain.

Foreign Language Information Service

WITH Constantine M. Panunzio, author of The Soul of an Immigrant, and Julius Drachsler, author of Democracy and Assimilation, as two of the chief speakers at its luncheon at the National Conference of Social Work in Toronto, the Foreign Language Information Service gave a practical demonstration of The Realities of Assimilation, which was the topic for discussion. Allen T. Burns, chairman of the board of trustees of the service, and Read Lewis, its director, also spoke.

Mr. Burns pointed out that the new immigration law had been urged on the ground that if immigration were curtailed for a time we could more readily assimilate the foreign-born already here, and that whether one believed in the new law or not, it should be made the occasion for emphasizing anew the most fundamental aspect of the foreign-born problem—that of constructive assimilation. Both Professor Drachsler and Mr. Panunzio spoke for a better understanding between native and foreign-born groups, and for a readier appreciation of the immigrant's ideals and his desire to mix with the older population. Mr. Lewis discussed assimilation as participation in a common life and urged the need of working *with* rather than *for* the foreign-born. He illustrated the practicability of such common action by the cooperation which 900 foreign language newspapers have given the Foreign Language Information Service in reprinting many thousands of educational articles prepared by it and the Federal government, and by its own staff of sixty, more than half of whom are foreign-born.

It is interesting in this connection to note (though the action had no direct relation to the work of the service) that Polish-speaking social workers came together as a group at Toronto and formed an association under the leadership of S. F. Jankowski, director of public welfare in Hamtramck, Mich.

Ontario

THE Social Service Council of Ontario held its sixth annual meeting in Toronto on June 24. This organization purposes to be a clearing house for many welfare groups in the Province and for local bodies that coordinate in a similar way. Committees on child welfare, community organization, legislation, motion pictures, feeble mindedness, with a number of sub-committees, reported a full year's activity. A study of the rooming house problem, especially with reference to unattached girls, had been made. Findings were not presented at this meeting, pending further consideration which the committee was instructed to make. Recommendations were however presented and endorsed by the council on other phases of its program, such as the promotion of better films, a definite plan for which was outlined by the educational films committee; better supervision of theatrical performances; a continued study of child welfare; and the promotion of plans for better care of the feeble-minded.

Dr. Charles Bernstein gave an illuminating address on the methods of the Rome State School, New York, emphasizing the farm and industrial colony features, by which 40 per cent of the pupils are provided for. The provincial secretary, Hon. Lincoln Goldie, who represented the Government, expressed hearty approval of the method outlined, and assured the audience that further provision for mental defectives would be made by the Province.

COMMUNICATIONS

Do Home Mission Agencies Play Fair?

To the Editor: A writer in The Survey of June 1, 1924, makes serious charges against the integrity of Home Missions as conducted by different denominations, claiming that they raise money for one object and spend it for another.

In this connection the following dispassionate considerations are worthy of attention:

Every enterprise, whether commercial, social, political, educational, philanthropic or religious, must have certain "talking points." To use the attractive features of an enterprise in "selling it" to others is not only common practice, but is good sense. When the whole story of Home Missions in all of its forms cannot be told in a single address, or condensed into one publication, it certainly is proper to select the most telling aspects and emphasize these.

Practically everybody knows that the missionary enterprise is bigger than the "talking points," and that gifts made in response to appeals are intended to be used, not simply for the things talked about, but also for the entire enterprise connected with the things talked about. It is impossible to keep a whole house in repair by simply painting a bay window on the south side, and people generally are wise enough to know that, unless the whole house is maintained, a bay window on the south side becomes worthless.

The very things which this author points out as reprehensible, when estimated rightly, show increasing virtue in Home Mission workers, and are worthy of praise. A short time ago the chief argument for Home Missions was the sectarian one, to plant churches, to preempt ground, to save souls from other soul-savers. A new Home Missions is interested in immigrants, in Negroes, in Mexicans, in mountaineers, in dwellers in cities and in the country, in agriculture and industry, in education and social science, in politics, in peace, in international relations, indeed in every thing which pertains to the welfare of mankind. It is this great, thoroughly human Home Missions which is asking for help and is talking about itself.

One of the most easy, and at the same time most useless, frames of mind to get into is that of impatience with a person, an institution or a movement, in the process of improvement, because improvement is not faster. The ills of church-competition, here pointed out, have been noted and pointed out before. Improvement long since set in, has already gone far, and is still in process. No one can dismiss all sectarianism over-night.

It is but fair to bear in mind that statistical statements, though true statistically, do not always represent the facts. There are many small communities in this country, which appear to be over-churched; statistics show them to be over-churched; and yet, in the case of many of them, when real conditions are known, any sane man would be satisfied that every church met a real need, at least for a time, and should be supported, and usually by outside aid. Sometimes the need arises because the worshippers speak and understand only a foreign language; sometimes there are differences in forms and modes of worship which constitute as great a barrier to common understanding as do different tongues; sometimes there are race and class distinctions, which, one may say, ought not to exist, but which nevertheless do exist and effectually destroy community of interest. Sometimes, then, that which the statistics would show to be sectarianism, is at heart nothing other than kindness, understanding, sympathy and patience. Religion is too big a thing to be put into a phrase, and folks are too varied to be marshalled by a gesture and combined by fiat.

It is true that there is denominational competition and church-overlapping. It is also true that it is decreasing, that a very large part has already disappeared, and that it is in process of growing less. To dwell upon the incomplete part of the task, although easy, is unwise and unjust; it does not

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An old man has just been sent to us from a lonely shack in Pennsylvania. It is for such people that we like best to work, and for all we must beg for they are destitute even if once better off. We want that fireproof home for 100, and have in the bank only $50,000, with which to put it up. But the Annex House we have built is making 25 of our most sick patients happy and rather luxurious in two great wards.

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the fact that his presence was an extraordinary event, and that he was to die but once. The ministration to the poor, and many another duty, could wait.

do justice to the regenerative processes which are in progress and require time for development and for the full measure of their beneficent results.

ALFRED WILLIAMS ANTHONY
Former Secretary, Home Missions Council, New York

THE AUTHOR REPLIES

My charge was that the major denominations appeal for contributions on the basis of the social and spiritual needs of immigrants, Southern Mountaineers, Indians, Alaskans and other needy peoples and then spend a goodly proportion of the money in aiding small rural churches in competitive fields. And I pointed a remedy.

I had hoped that Dr. Anthony would say, "What you have written is true. We are doing our best to apply the remedy (or a better one) and appreciate your help." Instead of that he admits the truth of the charge, ignores the remedy, and tries to defend the practice by saying that other institutions beside the church are guilty. Such an answer hardly inspires confidence.

FRED EASTMAN

The Race Destroyer Poverty

TO THE EDITOR: Elizabeth Tilton asks "What shall mothers teach their children to do to minimize the race destroyer poverty?"

If I may be permitted a very short answer to so important a question, I would say that poverty resulting from involuntary unemployment is a social disease, due to the practical application of the theory that men must be permitted to rob each other to furnish an incentive to social progress. Laws, institutions and functions of government are founded upon that theory. War, lawlessness, poverty, the greater part of crime are by-products. People have been deprived of their natural right to use land by making it private property. This yields plunder in the form of rent and profit. Herbert Spencer and Henry George have furnished masterly arguments against private ownership of land. Single tax is no cure. Too many poverty stricken farmers prove that. All land should be publicly owned and controlled, or, if private ownership is permitted, it should be limited to use and not for profit. To control the opportunity for employment as another means of robbery, national honor is sacrificed.

In the exchange of labor and commodities through the medium of money, the *exchange contract* is wholly ignored and violated with impunity. This makes it possible to exact interest for the use of money; to give employed labor less than the value of service they render; and to keep part of the labor force unemployed as a check on the demands of employed labor.

If the exchange contract were enforced, the effective demand would equal the supply of labor and furnish jobs for all at all times, thus eliminating poverty.

This is what mothers need to know and to thoroughly understand. It will permit them to realize the fearful obstacle a society founded on robbery and dishonor interposes to the bringing up of honest, just and truthful children, and at the same time it will suggest to mothers what to teach their children.

M. FRANKLIN
Detroit

TO THE EDITOR: It does me good to see in your last issue the letter from Elizabeth Tilton.

Had I been one of the "experts" to whom she wrote for "points" for a message to women on their warfare upon the race destroyers I should have had some reply to make. Not pausing now for any adequate suggestions let me say that she is correct in thinking that good people too generally have neglected the study of poverty. They give rather grudging alleviation, but form no program for cure.

No word of Christ was ever more abused than the saying, "The poor ye have always with you." It was merely a justification for the gift of ointment for his person, justified by

It is our duty to plan for the abolition of poverty, as much as the abolition of slavery, or of drink. And the mother's part in this great emancipation will be a large one.

There is a poverty which is an accident, an emergency, where death or calamity has swept away support. Here large and cheerful and *sufficient* aid should come to restore the family to self-support. "Give enough" seems the wisdom taught by experience like that of the New York Times' work for "the 100 most needy cases" every year.

But there is a static poverty—passed on from generation to generation. And this is in part a poverty of ideals, and a disease of mind. Many people in this state are fatalists. And really a family that has been poor for two generations, lacking the repute that wins cooperation, and having no capital of tools, skill or money, is in a hard case. Many of us, stripped of our name, skill, and capital, would find it hard work to make a beginning. "Put yourself in his place," and realize that such a family cannot be lifted to independence without *sufficient* aid, which must include encouragement and guidance as well as money-continued friendship.

The chapters of that much-needed book for women on Race Destroyers which treat on Poverty, if they are intended not for the social worker but for the mothers themselves, will treat of the ideals to be instilled by the mother on such Ben Franklin topics as value ("Don't spoil; keep it nice for another time"); worth of tools; worth of skill; worth of reputation; examples of poor folks who have risen; and, perhaps most important of all, suitable delay in marriage, with such accumulations and provisions for it as will give the new family a hopeful start.

There should be two editions of the book, one in sections for the people directly grappling with these distresses in their own lives, and another for those who have personal security and should help others, and particularly for those who administer the relief funds of church or society, or of the state.

WILLIAM GOODELL FROST

Berea, Ky.

From Third City

TO THE EDITOR: Have you ever experienced the surprise of seeing yourself in the movies, perhaps as one in a hurrying crowd in a street scene in your home town? Social workers here will experience that sensation when they read "Five Cities" in the mid-monthly Survey which reached town today.

As a citizen, no! I must remember that my home is three hundred yards beyond the city limits!—as an onlooker, I want to thank the author for the insight with which the problems of this city are drawn. The question with which the sketch closes is indeed absorbing. As a lover of dogs, I despise poisoning as a method of getting rid of someone else's objectionable pet; but some dogs are so tenacious of life and such a nuisance that it almost seems justified to feed them powdered liver!

ONLOOKER

"Third City," Canada

For Penologists and Educators

TO THE EDITOR: I have been watching with interest the articles which have been appearing in The Survey under the title Social Studies conducted by Joseph K. Hart. I notice that he has been running a course for High Schools, entitled Our Social Institutions.

My purpose in writing is to ask you if you have ever thought of making up a course of studies similar to those conducted in The Survey for men or youths now held in penal institutions. One of the necessary things for men held in such places is a proper understanding of themselves and of the ideas and organizations with which they will come in contact when they are again released into society. It occurs to me that if chaplains could have material, properly suited to these men, helping them to adjust themselves to a society, against which, in all probability, they have animosities, a series of study courses built with the intention of having them understand society, could be used to great profit. I shall be very interested to hear your opinion on this matter and to be recommended by you to any suitable material.

JULIUS C. H. SAUBER

Pittsburgh

Among social workers there is a growing interest in problems of the human personality and of the human adaption to life. To the student who would translate this concern into concrete service, a thoroughgoing acquaintance with the content and working principles of the science of human behavior is indispensable. The *Courses in Mental Hygiene*, in which these problems are considered, make available to registrants the experience of active clinicians in the field of mental medicine. The Fall Quarter opens September twenty-ninth. The school's descriptive pamphlet will be sent upon request.

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NATIONAL CONFERENCE OF SOCIAL WORK—Grace Abbott, president, Washington, D. C.; W. H. Parker, secretary, 25 East Ninth Street, Cincinnati, Ohio. The Conference is an organization to discuss the principles of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the Proceedings of the meeting, and issues a quarterly Bulletin. The fifty-first annual meeting of the Conference will be held in Toronto, Canada, June 25th to July 2nd, 1924. Proceedings are sent free of charge to all members upon payment of a membership fee of five dollars.

NATIONAL COMMITTEE FOR THE PREVENTION OF BLINDNESS—Lewis H. Carris, managing director; Mrs. Winifred Hathaway, secretary; 130 East 22nd St., New York. Objects: To furnish information, exhibits, lantern slides, lectures, personal service for local organizations and legislation, publish literature of movement—samples free, quantities at cost. Includes New York State Committee.

NATIONAL FEDERATION OF SETTLEMENTS—Robert A. Woods, sec'y; 20 Union Park, Boston. Develops broad forms of comparative study and concerted action in city, state and nation, for meeting the fundamental problems disclosed by settlement work, seek the higher and more democratic organization of neighborhood life.

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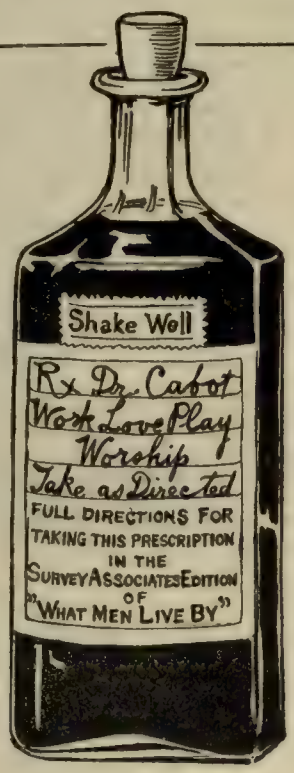

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The Run of the Shelves

(*Continued from page 468*)

The argument sounds convincing. But—where are these children to spend these intervening years? In the school? That seems to be the only answer the advocates of the "new schools" have. The isolation of "new schools" from the currents of our ordinary civic and industrial life is a phenomenon not unworthy of some serious consideration. J. K. H.

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CHILD ACCOUNTING, *by Arthur H. Moehlman. Friesma Brothers Press, Detroit, Michigan. 205 pp. Price*

THE CHILD: HIS NATURE AND NEEDS, *edited by M. V. O'Shea. The Children's Foundation, Valparaiso, Ind. 516 pp. Price $1.50 postpaid of The Survey.*

FUNDAMENTALS OF SOCIAL PSYCHOLOGY, *by Emory S. Bogardus. The Century Co. 477 pp. Price $3.75 postpaid of The Survey.*

DEMOCRACY AND LEADERSHIP, *by Irving Babbitt. Houghton Mifflin Co. 349 pp. Price $3.00 postpaid of The Survey.*

RURAL SCHOOL MANAGEMENT, *by Harry Eells, Hugh Moeller and Carl Swain. Charles Scribner's Sons. 418 pp. Price $1.80 postpaid of The Survey.*

THE AMERICANIZATION OF EDWARD BOK, *by Edward Bok. School Edition, Charles Scribner's Sons. 462 pp. Price $1.00 postpaid of The Survey.*

THE OPEN-AIR NURSERY SCHOOL, *by E. Stevinson. E. P. Dutton & Co. 79 pp. Price $1.00 postpaid of The Survey.*

THE INDIVIDUAL AND THE COMMUNITY, *by R. E. Roper. Dodd, Mead & Co. 224 pp. Price $3.50 postpaid of The Survey.*

Industry and Economics

THE WORKER AND THE STATE, *by Frank Tillyard. E. P. Dutton Co. 298 pp. Price $5.00 postpaid of The Survey.*

HERE is a careful and detailed study of the history of labor legislation in Great Britain, with an introduction discussing industrial law in its more general bearings. The story of British labor legislation is one of great interest and full of drama; here, however, most of the drama and much of the human interest of the story is left out. It is a lawyer's book. It is detailed, specific, careful and yet simple. The legislation that has within the last hundred years covered many of the specific problems arising out of the master-servant relationship; the gradual recognition on the part of the community that protection for the worker was a basic need; the slow process of adjustment; the almost experimental method in much of this legislation; the gradual accumulation of information and the passing of laws or ordinances about specific and detailed relationships, and the formulation of rules in terms of them; the gradual increase of the scope of this legislation—increase in the type of restriction and legislation for compulsory provision of devices and conveniences, establishing standards of minimum wages and hours not only for children and women but recently even for men in certain specified industries, and the statutory half holiday—all in all it is a remarkable accumulation of law that has in a sense become a social habit. The industrial problems that are up for solution at present are essentially modified by this program through a hundred years. F. T.

ELEMENTS OF LAND ECONOMICS, *by Richard T. Ely and Edward W. Morehouse. The Macmillan Co. 353 pp. Price $3.00 postpaid of The Survey.*

THE STABILIZATION OF BUSINESS, *edited by Lionel D. Edie. Macmillan Co. 400 pp. Price $2.50 postpaid of The Survey.*

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Children in Need of Special Care, by Lucile Eaves. Study of children of broken families, based on records of Boston social agencies. Order from the W. E. & I. U., 264 Boylston St., Boston, Mass. Price $1.25 postpaid, cloth.

Jewish Community Life. A Study in Social Adaptation. Philip L. Seman, Jewish People's Institute, 1258 Taylor Street, Chicago, Illinois.

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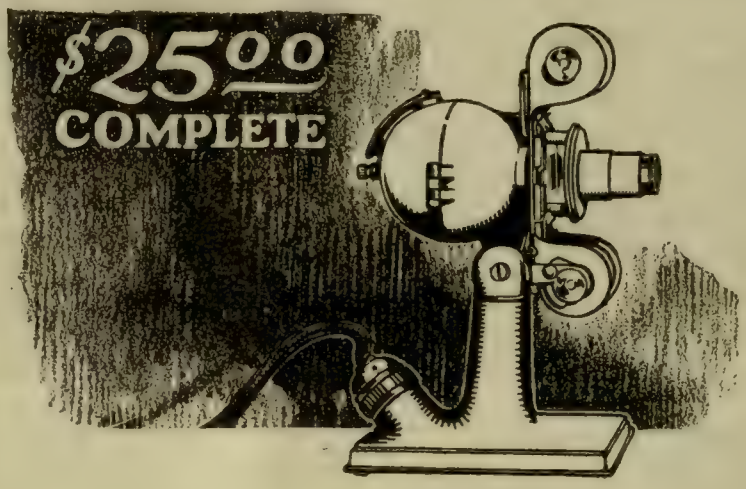
Mental Hygiene: quarterly: $3.00 a year: published by the National Committee for Mental Hygiene, 370 Seventh Avenue, New York.



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THEOLOGICAL SEMINARY

THE SURVEY

GRAPHIC NUMBER

The Smashed Argument

By Hendrik Willem Van Loon

1914-1924

What the Ten Years Have Taught Us

Major General Henry T. Allen
Major General John F. O'Ryan
Robert Herrick
James G. McDonald

Security and Disarmament

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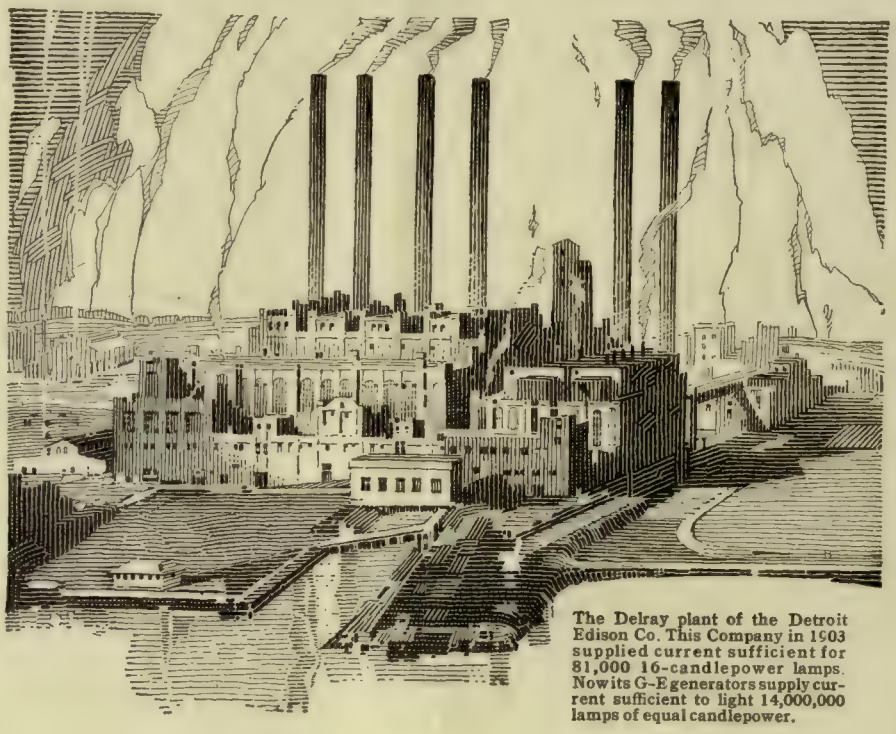

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GENERAL ELECTRIC

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THE SURVEY

Graphic Number

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The Gist of It

A CANADIAN by birth, professor of history at Columbia since 1907, chief of the division of history of the American staff at the Peace Conference, editor, for the Carnegie Endowment for International Peace, of the Economic and Social History of the War, Professor Shotwell brought a mass of international information finely tempered by a quizzical intelligence to the task of helping to draft a treaty of disarmament and security which might set the world forward on its path toward peace (p. 483). The full text of the treaty, with a commentary and introduction by Professor Shotwell, will appear in the August number of International Conciliation, published by the Carnegie Endowment and to be had for five cents per copy. The text is also published with a joint commentary by the Foreign Policy Association, New York, from which it may be had gratis.

MAJOR GENERAL HENRY T. ALLEN speaks in the preface of his "Rhineland Journal" of "the practicability and advantages of a policy based on fair play and a square deal," and this phrase might be taken as the keynote of the man whose career is distingiushed by sustained fairness and frankness of thinking. A graduate of the U. S. Military Academy in 1882, General Allen has seen a long period of service: from the early military explorations of Alaska in 1885-6 to the command of the American forces in Germany in 1919, he has known the machinery of military organization in all its phases. At the moment he is an outstanding figure in the movement for international mindedness necessary to the sort of world leadership that will mean peace and security for the future (page 487).

MAJOR GENERAL JOHN F. O'RYAN (page 489) for the last three years has been putting the same constructive energy into the solving of problems arising before the New York Transit Commission as in the Somme offensive where his army division, the 27th of New York, covered itself with glory. During 1923, General O'Ryan acted as General Counsel for the Select Committee of the U. S. Senate engaged in investigation of the Veteran's Bureau.

ROBERT HERRICK has swung through a complete arc of experience in the last ten years of turmoil and upheaval. "Why did my attitude on the war change from that of the fervid partisan of the Allies and their cause as expressed in my signed articles written for the editorial page of the Chicago Sunday Tribune (1914-1917) and in my war book, The World Decision, (1916) to that of hesitation and doubt—a "defeatist" I was sometimes in 1917, 1918—to that of pacifist, flat and plain, as at present?" Mr. Herrick answers the question (page 493).

A. EVELYN NEWMAN is professor of sociology and dean of women at the Colorado State College. Two years, 1917-1919, were spent in army welfare and educational work with the Young Men's Christian Association in France and Germany. In a vivid sketch (page 500) Miss Newman paints a little picture of a journey with a group of tourists who were "doing" the battlefields.

TWO years after the Armenians fled from Smyrna some twelve hundred refugees are still living in the Royal National Theatre at Athens (page 505). Greece cannot find living quarters or occupation for them. Mrs. LaRue Van Hook, wife of Professor Van Hook of the Department of Classical Philology at Columbia University, describes the suffering of these people who still hope to go "home" to their beautiful city of Smyrna and who live on month after month in cramped temporary quarters in the Greek city. Some of them realize that Greece can do no more for them, that their only hope of aid is from the United States. In a letter to Mrs. Van Hook, Henry Morgenthau writes, "Some people might think that you drew upon your imagination, but I who know the facts, am convinced that even your picturing of them does not adequately describe the terrible conditions that prevail there." The Near East Relief, 151 Fifth Avenue, New York, is administering relief for the refugees.

S. K. RATCLIFFE analyzes with familiar clarity the trend of current affairs in India (page 507) in the first of a series of news articles interpreting the problems —administrative and legislative—with which his friends of the Labor Government are dealing.

MARY ELIZABETH GROSS has travelled widely. Her gripping little sketch throws a sidelight on the women who are spending their youth in world repair work since the catastrophe (page 504).

THOSE who are familiar, through attendance at the luncheons of the Foreign Policy Association, with the crisp, even-handed technique which James G. McDonald brings to the task of presiding over controversial discussions, will be prepared for the objectivity of his analysis of present-day American opinion on peace plans which appears on p. 496. Those who have not seen Mr. McDonald in action will want to, after reading this review.

AMONG the growing host of apostles of peace in the churches, the Reverend George Elliott, D.D., L.L.D., venerable editor of the Methodist Review, is one of the sanest and most energetic men. From his wide knowledge of the modern world, and with his keen social sympathies, he writes of the changing attitude of the churches toward war, and the causes for this change.

ORVILLE A. WELSH; is now on the desk of the New York World, following varied experience on representative newspapers in Scranton, Philadelphia, Cleveland and Baltimore. He began his investigation of American "rotten boroughs" in a series of articles for the Sunday World which in turn have covered the situation in a dozen of the industrial states in the Northern tier. This is the first magazine presentation of the results of his canvass. Born and brought up in rural Pennsylvania, he cannot be accused of animosity or prejudice toward the rural element unduly represented in State Legislative councils.

Anna Coleman Ladd, sculptor

PEACE VICTORIOUS

This group by one of America's women sculptors visions Peace as a vigorous man's figure, crushing war and restraining him from further harm to the postrate figure of humanity. Peace as a man rather than a woman interprets the power of the forces demanding world peace rather than the passive beneficence of the conventional concept. "Peace Victorious" was first exhibited in 1916 in New York

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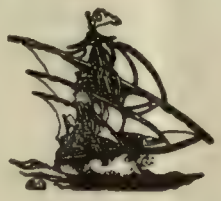

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Security and Disarmament

By JAMES T. SHOTWELL

THE tenth anniversary of the outbreak of the world war will be commemorated in various ways. There will be fresh wreaths upon the tombs of the unknown warriors. There will be flowers at the memorial crosses, inscribed with simple mottoes from pious hands. There will be ceremonies on the battlefields. But as at Gettysburg, it is surely not enough today merely to recall a tragedy like this; the most fitting memorial is the high resolve that such a tragedy shall not recur.

This resolve has not been lacking since the war ended. In spite of much discouragement and of much wilful mischief in both leaders and peoples—especially in our own country—any careful observer of contemporary politics must admit that the chief lesson of the war has not been entirely lost upon the generation which has suffered from it. The movement towards peace has become something very different from what it was ten years ago. It is no longer a theme for theorists, a vague and distant aspiration. It is a real purpose, more and more clarified in the public mind, and clothed with at least some instruments for securing its realization.

A French statesman representing the liberal traditions of republican France—those traditions which have been the inspiration of the nineteenth century throughout continental Europe—recently gave out as his judgment that as liberty had been the key-note of the era of the French Revolution, so the outstanding aspiration of our own time is peace. This was not the utterance of a pacifist straining toward his ideal; it was the interpretation of the realistic mind of France and a statement of the international situation in Europe.

Across the Rhine similar forces are at work. The democracy of Germany, which asserted itself in revolution after the policy of the war had brought disaster, pursues similar ideals; although there, as in France, the issue has been sadly obscured by the failure to arrive at a settlement which seems just to either side, and by those sinister influences which reveal themselves whenever nations disagree.

There is no need, fortunately, to comment upon the extent of the movement for peace in the British Empire or the United States. For even recalcitrant and reactionary members of parliament and congress have been obliged to admit that it is gaining in strength, and to yield some points at least to its demands.

But while the movement itself has been growing there has been an unfortunate disagreement as to ways and means by which its aims could be attained. The disagreement over the covenant and the refusal of the United States to cooperate in the work of the League of Nations have constituted an almost insurperable obstacle to their practical realization. In the thick of this controversy, there has been danger that we would lose sight of the issue itself. To deal with this situation a small group of Americans have come together during the past winter and spring to try to bring the problem of a program of peace back to terms that could be readily understood and widely agreed upon. The result was The Draft Treaty of Disarmament and Security which the Council of the League of Nations has accepted from their hands and placed before the leading governments of the world for their consideration. Though details of this plan have already appeared in the public press, they have so far been rather submerged beneath the incidental interests of the political campaign.

"WE shall set the ball rolling once more so that it can't be stopped," writes Dr. Shotwell. Here, as a member of the unofficial American group which has prepared a draft treaty of security and disarmament, he traces the history and sketches the promise of this new tool for peace—the first attempt at a treaty that gives us a definite plan for the outlawry of war and . . . at the same time, safeguards the United States and, in fact, every national sovereignty. By action of the Council of the League of Nations, this draft treaty has been referred to all the governments represented in that body for consideration.

The group was composed of: General Tasker H. Bliss, American representative on the Supreme War Council; Dr. Isaiah Bowman, executive head of the technical experts of the American Delegation at the Paris Peace Conference; Dr. Joseph P. Chamberlain, Professor of Public Law at Columbia University; Professor John Bates Clark, former Director of the Division of Economics and History of the Carnegie Endowment for International Peace; Dr. Stephen

P. Duggan, Director of the Institute for International Education of the Carnegie Foundation; General James G. Harbord, former Chief of Staff of the American Army; Dr. Frederick P. Keppel, former Assistant Secretary of War; Mr. David Hunter Miller, legal adviser to the United States Government at the Paris Peace Conference; Dr. Henry S. Pritchett, President of the Carnegie Foundation; and Dr. James T. Shotwell, Professor of History at Columbia University, a member of the American delegation at the Paris Peace Conference and a commissioner of the Labor Section of the Treaty.

This American group was of course entirely unofficial. It had no connection with any of the organizations to which its members belonged. It was simply a small body of private American citizens interested in offering their contribution toward the settlement of the problem which underlies so much of the peace movement of today.

The result of their efforts can best be judged by studying the document which they produced. To see that in perspective, however, it is necessary to review briefly the efforts already made by a commission of the League of Nations to formulate a plan leading towards disarmament.

FOR over three years bodies of technical experts have been at work under the auspices of the League of Nations trying to produce a practical plan for the reduction of armaments. Most of this labor has fallen to a commission composed partly of civilians and partly of military experts, created expressly for the purpose of drafting a satisfactory treaty for the states that are members of the league, and known as the Temporary Mixed Commission. In order to enable it to make headway in the face of bureaucratic opposition or the mutual suspicion of governments this commission was so organized as not to represent governments; its members are free to express their own ideas.

It became clear early in the discussion that reduction or limitation of armaments was really a secondary matter; the prime consideration was that of national security. No state would or could reduce its armaments if by so doing it lessened its security from attack. The Assembly of the league early recognized this axiom and instructed the Temporary Mixed Commission to consider the two problems of security and reduction of armaments as inseparable, with the accent upon security. It was realized that whatever documents looking towards the reduction of armaments, might be signed or even ratified, they would almost certainly be disregarded in the hour of danger if they make the signatory less secure. The prime duty of a government is after all to safeguard its people; other duties come later. For "security" is only another name for the problem of life and death.

The Temporary Mixed Commission accordingly prepared a draft treaty which bears little mention of disarmament, but concentrates upon the question of security. This "Draft Treaty of Mutual Assistance" assures the members of the league that if any one of them is attacked it can count upon assistance from the others. With the danger of attack thus removed it is expected that there will be an automatic decrease in armaments. In short, it is the theory of this treaty that the way to get rid of armaments is first to destroy their usefulness by substituting, in a friendly and cooperative spirit, other means for safeguarding the lives and property of citizens.

The first part of the treaty bears the impress of the British group of which Viscount Cecil has been the inspiring leader. It calls for the acceptance in general terms of the whole peace program. The opening article of the treaty is a ringing challenge which should find an echo throughout the whole world:

> The High Contracting Parties solemnly declare that aggressive war is an international crime, and severally undertake that no one of them will be guilty of its commission.

The absence of a definition of "aggression" leaves this article little more than a general declaration of intention, but it is well to have even the general statement made so clearly and emphatically in a document to be signed by the governments of the world.

Then follows a plan to ensure peace by placing at the disposal of the Council of the League of Nations such armed forces as it needs for an international police. This meets a demand frequently and most seriously urged by the French military authorities during the Paris Peace Conference. It is, however, not easy of acceptance generally, and neither the British Government nor that of the United States—as the event has proved—could readily adhere to such a document. This section of the treaty has therefore led to very serious objections upon the part of different governments and is, apparently, not likely to be adopted.

The third main feature in the Temporary Mixed Commission draft treaty is the contribution of Colonel Réquin, the French military expert at Geneva. It attempts to bring within the scope of this general treaty and of the covenant special treaties between two or more powers whenever they are made for purely defensive purposes; on the assumption that the parties to them may lessen their armaments owing to the fact that they have found friends. For example, the treaty between France and Czechslovakia for their mutual defence as against Germany might enable both the French and the Czech governments to reduce the armies they otherwise would be obliged to maintain. But it has not escaped the critics of the treaty that this is only a modified form of the old methods of alliance which worked towards the balance of power in the years preceding the World war ultimately was one cause of the war itself. How then can one admit this process within the very terms of a treaty designated to stop it? The answer is that there is no harm in a nation having friends, and that the making of alliances is bound to proceed wherever two nations can profit from it, no matter what other general engagements there may be. As the French have cogently pointed out, one is dealing here with a historic process which cannot be got rid of by any general fiat of the League of Nations. Individual states will make their friends and work out in twos and threes their particular problems—problems to which the very uniformity of a worldwide treaty makes it less applicable.

BUT how can one keep these defensive alliances and understandings within the general spirit of the Covenant of the League of Nations and prevent them from becoming a threat to a third power? Colonel Réquin's suggested answer is one of the chief contributions to the history of the disarmament movement. He pointed out that these special treaties must necessarily be of one of two kinds. Their terms would be either known or secret. In the former

case they would be registered with the League of Nations, after having passed the scrutiny of the council to see whether they really conformed with the spirit of the covenant. In order to make sure that this would be done wherever possible, Colonel Réquin proposed that in such cases the signatories be free to act *automatically* when a danger arose for which they made explicit provision. Since rapidity of action in time of danger is the first demand of the soldier, there would be every reason under this arrangement, to make one's engagements public. If the treaty between France and Czechslovakia, for instance, definitely stated that each signatory was to come to the assistance of the other if attacked by any other power, they would be free to carry out this obligation without reference to the league, court, or arbitration. If on the other hand, the treaty were secret or the particular incident unprovided for, the signatories would have to delay their action and first confer with the appropriate agencies of the League of Nations. If by any chance a high official of either state were molested or murdered in the territory of another power and this event had not been provided against in the treaty, redress by armed force could not be had until the matter was laid before the League of Nations. The very incident which brought on the World war would, according to Colonel Réquin's provisions, bring into play the agencies of peace instead of the immediate appeal to arms.

These are perhaps the chief points of interest in the treaty of mutual assistance which was presented to the Assembly of the League last September. The Assembly, in turn, submitted the treaty to the governments which it represents for their comments prior to action when the Assembly meets in September of this year. As the winter grew on it became evident that there was considerable opposition to both the British and the French contributions to the treaty, an opposition varying from a request for amendment to a frank rejection of the main principles. Whether this opposition will be successful or not, it is enough to render subsequent ratification very difficult in certain states. If it is successful, the League of Nations will have to reconsider the whole question of disarmament.

THIS was the situation in which the American group found opportunity to take a hand. It had been in touch, through one of its members, with the efforts of the Temporary Mixed Commission to find an acceptable plan. It recognized the obstacles which that commission faced. It had to consider first of all what kind of general treaty would meet the American situation as well as that of Europe. While it addressed itself first of all to elaborating and restudying the work of the European commission, it came to the problem, inevitably, with a somewhat different viewpoint.

It was clear that the opening article of the European treaty could still be made the starting point, for it amounts to that "outlawry of war" which has become so familiar to the American public as the ultimate ideal of disarmament. But "aggressive war" or "aggression" has never been defined in international law. The experts of the League of Nations were unable to solve this problem, nor has the American group solved it, but it has stated it in new terms. It offers a negative instead of a positive test of aggression. The state which refuses to accept the summons before the World Court issued by any other state feeling itself menaced, admits by reason of its very refusal that it is an aggressor. In short, *the refusal to accept the summons,* not necessarily the specific acts which led to the appeal to the Court *is the test of aggression.* Acts of force and preparations for war, as well as actual invasion of territory, thus become either crimes or misdemeanors. The society of nations proceeds to deal with such acts in the same way as civil society has dealt with crime against its members.

The two opening chapters of the Draft Treaty deal with this "outlawry of aggressive war" as follows:

OUTLAWRY OF AGGRESSIVE WAR

Article 1.—The High Contracting Parties solemnly declare that aggressive war is an international crime. They severally undertake not to be guilty of its commission. *

Article 2.—A State engaging in war for other than purposes of defense commits the international crime described in Article 1.

Article 3.—The Permanent Court of International Justice shall have jurisdiction, on the complaint of any signatory, to make a judgment to the effect that the international crime described in Article 1 has or has not in any given case been committed.

ACTS OF AGGRESSION

Article 4.—The High Contracting Parties solemnly declare that acts of aggression, even when not resulting in war, and preparations for such acts of aggression, are hereafter to be deemed forbidden by international law.

Article 5.—In the absence of a state of war, measures of force by land, by sea or in the air taken by one State against another and not taken for purposes of defense or for the protection of human life shall be deemed to be acts of aggression.

Any signatory which claims that another signatory has violated any of the terms of this treaty shall submit its case to the Permanent Court of International Justice.

A signatory refusing to accept the jurisdiction of the Court in any such case shall be deemed an aggressor within the terms of this treaty.

Failure to accept the jurisdiction of the Court within four days after submission of a claim of violation of this treaty shall be deemed a refusal to accept the jurisdiction.

Article 6.—The Court shall also have jurisdiction on the complaint of any signatory to make a judgment to the effect that there has or has not in any given case been committed a violation of international law within the terms of Article 4.

Article 7.—The Permanent Advisory Conference hereinafter mentioned shall from time to time consider the further codifying of the principles of international law relating to acts of aggression and preparations for such acts.

In this regard, the conference shall take into account the additional security to the signatories and the progressive disarmament which are by this treaty contemplated.

The recommendations of the conference shall be submitted to the High Contracting Parties for their adoption, and shall also be transmitted to the Permanent Court of International Justice.

The activity of the Court in this connection is further defined by Articles 10 and 11 as follows:

DECREES OF THE PERMANENT COURT

Article 10.—The High Contracting Parties agree to accept the judgment of the Permanent Court of International Justice as to the fulfillment or violation of the contracts of this treaty.

Any question arising under this treaty is *ipso facto* within the compulsory jurisdiction of the Court.

Article 11.—If a dispute arising under this treaty shall be submitted to the Permanent Court of International Justice, it is for the Court to decide as to its jurisdiction and also whether or not its decree has been complied with.

But international law has so far lacked the mechanism of enforcement without involving the nations in war generally. In the past, enforcement of the rights of nations has simply accented that anarchic method of the application of force which we know as the "war system." It was therefore necessary either to fall back upon Lord Cecil's plan of an

* This opening article is left in the form in which it occurs in the League treaty. The subsequent articles, however, give it a different significance.

international police force—which is foreign to the American tradition—or to discover some other way of dealing effectively with the international criminal.

The American suggestion for enforcing the treaty is an entirely novel one. The signatories agree to regard the aggressor as an outlaw. They deny it all the protection, rights, and privileges which it profits from in time of peace in the territories of other states and on the high seas. They take away the certainty of the protection of the law. The other signatories are left free to enforce peace by sterner measures if they see fit, but the treaty does not *oblige* them to take any step not dictated by their own interests.

This suggestion is so important as bearing upon the solution of the central problem of this treaty, that the text of it should be quoted. It runs as follows:

SANCTIONS

Article 8.—In the event of any High Contracting Party having been adjudged an aggressor pursuant to this treaty, all commercial, trade, financial and property interests of the aggressor and of its nationals shall cease to be entitled, either in the territories of the other signatories or on the high seas, to any privileges, protection, rights or immunities accorded by either international law, national law or treaty.

Any High Contracting Party may in such case take such other steps toward the severance of trade, financial, commercial and personal intercourse with the aggressor and its nationals as it may deem proper and the High Contracting Parties may also consult together in this regard.

The period during which any such economic sanction may be continued shall be fixed at any time by the Court at the request of any signatory.

In the matter of measures of force to be taken, each signatory shall consult its own interests and obligations.

Article 9.—If any High Contracting Party shall be adjudged an aggressor by the Permanent Court of International Justice, such power shall be liable for all costs to all other High Contracting Parties resulting from its aggression.

The effect of these clauses would be to hit the aggressor in the two lines of its economic interests which the postwar experiences of Europe have most accentuated, namely, reparations and the currency. The effect of the denial of the rights of international law to the business interests of an aggressor state would almost certainly be to shake its credit in the markets of the world. In view of the publicity attached to the accusation of aggression, it is probable that this effect upon the money market would be immediate and preventive. This is not likely the last word in the formulation of an economic sanction; it is a matter which calls for careful study. But we have here at least a suggestion of an alternative for binding obligations and the enforcement of peace by force of arms.

IT is impossible in a review of this kind to cover all of the points in the proposed draft treaty of the American group, but one other proposition is also of outstanding importance. It is proposed to have a permanent advisory conference upon disarmament which shall meet not less than once every three years. This is a sort of world parliament, considering the ways and means for limiting and lessening armaments. It is to have as its agent a permanent technical committee which either independently or in cooperation with a similar committee of the league will investigate the state of armaments. in different countries and publish their findings in the form of reports to the permanent conference. This would be a general staff for peace instead of war. It would be an international staff intent upon preventing the growth not only of armaments but of the suspicion of armaments—instead of contributing to them.

The activity of such a world parliament and its agencies, devoted to the elimination of the war processes, would tend inevitably to throw into relief other methods of settling disputes. Indeed it is this body which would first come to grips with the practical problems raised by such an international agreement as this. The technical difficulties ahead are enormous. Only those who have attempted to apply a treaty know how many and how varied are the obstacles it meets. For instance, it took months of study for the experts of the International Labor Office to define an eight-hour day! What happens when one works overtime to enjoy the week-end? The same kind of detailed study awaits the application of *any* treaty on disarmament. And for that purpose, if for no other, there must be a continuing organization, like that for international labor legislation, adjustable to a changing world. If the Assembly at Geneva were so much as to call such an organization into being by way of a World Conference on Disarmament next year, we should then have begun to achieve the purposes of this Draft Treaty.

It is no part of this treaty to consider how political disputes are to be settled as long as they are not settled by force. It deals with only one element in a complicated situation. Its subject is disarmament and the "outlawry of war." But it is perfectly clear that its acceptance would involve the preparation of still further plans for utilizing the World Court and some further association of nations for those contributory acts of conciliation and appeasement which would tend to eliminate provocative policies and so ultimately develop a reasonable substitute for war itself. The elimination of armaments is thus but a first step towards the achievement of international justice.

Finally it should be clear that this plan for disarmament with emphasis upon the court is not in any sense an effort to sidetrack the existing agencies of the League of Nations, nor is it even by implication an amendment of the covenant. The League of Nations would still continue its essential work in the field of conciliation, political negotiation, and prevention of hostilities. Whether the United States participated or not in these activities, the league would continue to develop along the lines already so clearly indicated in the opening years of its existence. The articulation of the new agencies with those already existing would not be difficult, nor would they involve any serious dislocation in the league itself. By contributing towards the realization of one of its chief aims, they would indeed make more secure its moral authority—upon which in the last analysis its political influence must rest.

What the Ten Years Have Taught Us

Ten years ago the war system engulfed the world. The old diplomacy, secret understandings, huge military establishments, universal service, bore their perfect fruit. The nations reaped what they had sowed. Are we now to sow the same crop year by year? Have we learned a better way? Where should fathers, mothers, veterans of the battlefields, the new generation, take their stand? We put the question—What Have the Ten Years Taught Us?—to two outstanding American army men, high officers who from the coign of their military experience bring testimony—concrete, personal, outspoken—that lays a charge on the statesmanship of the nations, and of America most of all.

I. We Must Not Secede from the World

By HENRY T. ALLEN
Major General, U. S. Army

OUR changed relationship to the rest of the world in recent years has been shown by the presence of our soldiers on the mainland of Asia, in the inlands of the remote Pacific, and in Central Europe.

When the great Washington laid aside the cares of state there were no steamships, there was no telephone nor telegraph, there was no commercial value attached to electricity in any form. Communications between New York and Paris are now as ready and rapid as they were a few years since between New York and the Ohio Basin. That means that the world has shrunk and that all great states have become neighbors. That means that the national policies of a century and a half ago may not serve us in this radio-electric ara.

The World War for which we sent two million American soldiers to Europe, and for which we had an equal number in readiness for embarkation, afforded an exceptional opportunity for us to get an insight into the lives and motives of other nations. We have as a result a better understanding of the tremendous problems of the European states and peoples.

We have just cause to be gratified that the impious creed, that might makes right and that the state as the incarnation of power stands above law, have been overthrown. Such doctrines were as destructive of public morality as they were fatal to liberty and to those virtues which must flourish in free states. Unfortunately the results of the conferences at Paris preceding the Versailles Treaty, whereat it seems to me, the too prolonged consideration given to the ethnographic and political conditions was prejudicial to the highly important economic settlements. In any event the aftermath of the great war has been baneful to the welfare of the world over a period of five and one-half years. This situation has clearly demonstrated the inter-dependence of states; it has been harmful to a moral and physical restoration, particularly in Europe; it has interfered seriously with the material welfare of the United States; and above all it has prejudiced the spiritual well-being of mankind.

It would be interesting to forecast what this aftermath would have been had our country participated in it as outlined by the treaty. Had the United States become a member of the tri-partite arrangement probably France would not have seen fit to strive for her security by the seizure of additional territory from her recent enemy and by her earnest effort to cause political disintegration in the *Reich*. Had the Treaty been ratified by our senate, even with reasonable reservations, it is not bold to suggest that there would have been a general funding by our debtors and an accepted solution of reparations by all.

It is a fact well known to European statesmen, and to unprejudiced students of world affairs, that Europe cannot proceed properly along the road of moral and physical restoration without our participation in the great unsettled post-bellum measures. Much of the bitterness existing between the two principal countries on or near the Rhine would have been avoided by official representation on our part at the various commissions, conferences and councils, bearing on war settlements. All of the countries concerned would have exhibited a far greater spirit of conciliation had our participation been official. While this statement may not be demonstrated scientifically, it can be confirmed by many intelligent experienced Americans, increased by numbers of Europeans of similar attributes.

PERHAPS the greatest problem resulting from the World War is the so-called German question of reparations due the several allied partners, but particularly involving the Rhineland wherein France considers her security must be determined. This great question is not alone between Germany on one side and France on the other, but it is one between Germany on one side and the United States, France, England, Italy and Belgium on the other. Our interests are materially effected. Our present prosperity, though greater than that of other countries, is by no means what it would be were European markets restored. The prices of our farm products such as cereals and meats are seriously influenced by the European situation.

In the interallied debts, we are of course deeply interested. It is very difficult for the average man in the United States to recognize any relation between what Germany owes Italy and what Italy owes England to what Italy owes to

the United States. We have not too persistently demanded payment, nor have we foregone our desire to have payment; but it is quite possible that in the near future it may be considered good business to come to some terms in respect to this matter. This big hold, this financial lever, gives us an international advantage, but perhaps it would be yet more beneficial to us to cancel part or all of those debts that those states might be able to pay something instead of nothing, as at the present time.

It has been said that they have no thought of paying this debt, that the money borrowed from the United States was for a common cause, for bringing the war to a conclusion, and that they had sacrificed far more blood than we and likewise more treasury in proportion to their capacity—all of which is true. May it not therefore be advisable that the United States participate with the other countries of the world around a common table discussing reparations, German payments and war debts? I should say that it would be advisable for us to receive some sort of compensation—some *quid pro quo*. If there be one element in the foreign policy of the United States more strikingly implanted than another, it is that frequently expressed desire to bring about disarmament. Therefore, in this general evening up of world finances. might we not demand that disarmament be brought about in proportion to the cancellations we might make?

Assuming that a block of thirty-nine million people has reason to fear the return of a recently hostile block of sixty-two million, does that authorize the smaller aggregation to take such measures and reprisals as are harmful to the interests of all its recent war partners and to practically all other nations by precluding a return to normality of trade and commerce? It should not be forgotten that the actual sovereignty of that smaller entity is due to others. It would therefore seem the part of wisdom for it to mould its policy so as to conform to the interests of her recent supporters, in harmony with the financial and economic conditions of Europe, albeit not wholly in accord with the persistent political demands of the recently retired Poincaré government.

Each of the allied and associated powers could with equal justice formulate a letter following the essence of that of Ramsay MacDonald to the French Premier. The British Prime Minister stated that as France wanted reparations for her devastated regions so England wanted reparations for her vessels lying at the bottom of the sea, for her loss of shipping, her loss of trade due to a fluctuating unit of exchange, and for the loss due to the unemployment of one and a quarter million of men. He further stated, that as France wants security from war on the continent, so England desires security from war, regardless of which may be the countries involved.

THE final blow for victory in the World War was struck by the United States. Had not the forces in vast numbers from across the Atlantic gone to the rescue of our war partners in the spring of 1918, when their morale was at its lowest ebb, the sovereignties of more than one of those countries would not exist as they do today. We have therefore equity in the settlement of this great economic disturbance in Europe, and we have a right to protect our material interests by using our rights to bring about settlements.

It has been stated that one-half the population of the United States is engaged in lines of production absolutely dependent upon foreign markets for our surplus products. Europe has always been our best market. It follows that we are participating in a large measure in European affairs and that this great international economic struggle with its imposing human phase and its numerous interferences with our business relations and prosperity must deeply appeal to all of us. Our country, with only about 5½ per cent of population and area of the world, has an economic development far above the rest of the world as a whole. We have over 40 per cent of the installed horse power of the world, over one-third of the railroads of the world, over one-half of the telephone and telegraphs, and seven-eighths of the motor vehicles. Besides this equipment, we produce a large part of the world's basic raw materials—71 per cent of the cotton, 64 per cent of the petroleum, 52 per cent of the pig iron, 50 per cent of the coal, and 41 per cent of the cereals. In view of this accomplishment, the United States automatically assumes a leading position in the economic world.

In the spring of last year one of the large shipbuilding establishments of England found it necessary to secure one hundred thousand tons of steel from the Ruhr basin or else cease operations. Likewise during the first quarter of last year England sent into the United States fifty thousand tons of steel, while we shipped a still greater tonnage of the same metal into Canada. Such movements as these show the interdependence of States. They show the futility of some of the talk of isolation in our country. This interdependence has made France's efforts to act successfully alone impossible. The very fact that we did send two million soldiers to Europe and that we did occupy with our forces a section of the center of Europe over a period of four and a half years are striking examples of what changed conditions in modern times mean to us. We are a leading member of this world of nations and states and our responsibilities are correspondingly great. Our failure to ratify the treaty that would have been willingly modified by the other signatories to suit our requirements, has left us in default in the eyes of Europe and of other countries.

Regardless of the political reasons that brought about our action or non-action, the fact remains that the present European *impasse* could not have happened had we officially participated in the aftermath of the War. We would have contributed with our enormous prestige greater elements of strength and perhaps greater impartiality than would have been possible by any other state .

Our country has become the greatest financial and industrial country in the world,—the world's economic center of gravity falling within our boundaries. This change, largely accomplished within the past ten years, demands our participation in all great measures effecting world welfare as a necessity for our own interests.

UNDER the present European conditions, without American participation in a Permanent International Conference—call it a League of Nations or a Society of Nations—we find history repeating itself. We see one group of States with France as the center already formed. If history repeats itself still further, we shall find another group forming possibly with England as the center. Then we shall have a repetition of the so-called balance of power in which each element of the two groups becomes a special

pleader for his group, and thus we must expect to find, under such conditions, Europe again involved in a general war. Naturally the United States would again be unable to remain neutral. We have learned from history that isolation does not keep us out of war. We know that as the exploits of Napoleon brought us to war in the beginning of the nineteenth century with England, so Kaiserism brought us in the beginning of the twentieth century into the World War. Why not try a policy of participation in world affairs vicariously approved by both the great political parties of the United States, whereby we could utilize our enormous moral and physical strength, not only for the welfare of ourselves but for all other states of the world?

It would be highly agreeable and encouraging for us, protagonists of a republic, to see a stabilization of government shown in the trend towards moderated liberalism or liberal socialism in the recent English, French and German elections. Whether these results are indicative of permanency there is indeed a question, but that the chances of further conferences on disarmament are increased and that governments more conciliatory towards a European settlement are secured, there can be no doubt. World co-operation has received a great impetus. Despite the improved European conditions, not one of the principal states concerned believes that a genuine settlement, reasonably early and stable, can be effected without the participation of the United States.

OUR country may realize too late the importance of a permanent international conference whereat we may sit with all civilized states for the purpose of bringing about agreement on matters of international and world welfare such as reparations, German payments, interallied debts and territorial, aerial and submarine disarmaments. This great republic has a soul which protests against secession from the society of other countries. The progressive spirit of the nation visualizes the role that destiny has imposed upon us and is prepared to advance with the demands of modern standards of civilization.

II. The Peril of Ignorance

By JOHN F. O'RYAN
Major General U. S. Army, Reserve

TEN years this summer since the world was stupefied by the outbreak of the Great War; five years since its close. Five years we have had to reflect upon its causes, its agonies, its tragedies, its lessons. For five years we have been observing the world-wide demoralization which has followed it like a horde of ghouls preying upon the substance and the moral standards of peoples. For five years the atoms which constituted civilization as we knew it before the war and which were blown into a strange emulsion by the explosion of war, have been precipitating. What is to be the result? Can the result be influenced by concerted human effort at this time? Is planned and concerted action by the peoples of the world in their own interest and in the interest of those who are to follow them, practical? Or is it one of the lesions following the scarlet fever of war that its victims are left defective, confused or vicious—incapable collectively of doing the things which should be done in the interest of future peace and progress?

Let us consider some of the outstanding circumstances of this great cataclysm known as the World War. Let our minds go back to August, 1914. What was the outstanding fact at that time? Was it not the astonishment, the wonder, the incredulity of civilized peoples when they read of the universal call to arms? War to them seemed unbelievable. People had given up war. The world needed continued peace. The ultimatums were a series of bluffs. Anyway, the war would not last—too destructive. People were not fools. The kings and emperors might play at the "sport of kings," but people were no longer their cannon fodder. And up went the signs, "Business as Usual." In any event, there was no real danger for the money would run out in a few weeks or months, and the war would cease for lack of sustenance. The world ignorance of the fathers and mothers, husbands and wives, sons and daughters of civilization—that was the outstanding circumstance of August, 1914. And when one refers to these families of civilization, one must picture the God-fearing, wholesome, affectionate families which constituted the backbone and the best hope of Great Britain, France, Russia, Belgium, Germany, Austria, Italy, Japan, America, and of the other peoples who engaged in the war. They may have worn different styles of clothing and spoken different languages, these families of civilization, but in their wholesomeness, their decency, and their kindliness they were quite the same. They were the same, not only in relation to these qualities, but as well in their world credulity, in their lack of foresight regarding their safety in the world as it then existed. They, these equally loved children of God, were the ones who were most astounded, most benumbed by the announcement of war. Nevertheless, their young lads, the finest and most virile flowers of the human race, true to their instincts and breeding, were the first to flock to their respective colors as allies or as enemies to offer themselves in defense of their countries, but in reality as sacrifices to a dreadful negligence of which the families of the civilized world had been guilty. And this suggests the second outstanding circumstance of the war.

The second outstanding circumstance of the war is that in 1914 the world was in no way prepared nor was it preparing for peace. In every way Europe was preparing—and for many years had been preparing—for war. Apparently it had not occurred to the families of the world that because of this policy war was inevitable. The preparation for war was in the keeping of what, for lack of a better name, may be called "the ruling classes,"—the statesmen, politicians and militarists of the world. In the performance of their duties, in the enjoyment of their offices and in the play of their ambitions, the ruling classes followed in the rut provided by the past. Those who did not actually promote the advent of war, neglected the duty to provide sanely and effectively against war, while the militarists and others actively interested in war developed their war machines and stimulated the imagination and the

credulity of their people so they might be responsive to war's alarms when they sounded.

It is astounding, as we look back at it in the light of the war's tragedies, that the wholesome people of the world could have lived on in such complete apathy concerning the ruin that was being prepared for them in the name of God and country. In Europe, diplomats were intriguing, armies were manoeuvring, secret agents of government were spying, magazines and newspapers were proclaiming the strength and the leadership of this army and that. Indiscreet officers and soldiers were talking and boasting of "the day", and what their side would do. It seems clear now that the advance publicity of the world war was far greater than that of any prize ring contest, and yet the families of the world either did not take it seriously or they failed to see its connection with themselves. They lived their lives without regard to these warnings, without effective effort to prevent the fate that was being shaped for them. They believed their concern was the development of their material resources, the education of their children, the happiness of their households. The relation of these things to the conduct of government does not appear to have made itself felt. Government was a field of activity separate and apart from the family life, to be left as a matter of course to those whose mission it was to govern. In a word, the families of the world could have brought about world organization for the maintenance of world law and order and thus have avoided the war and the fate that befell them. They failed to do so. They failed even to appreciate the necessity for such action. They did not comprehend that in the absence of world organization, war was inevitable. The rule which then prevailed of every people for itself in a world of many peoples and devoid of world organization did not alarm them.

The third outstanding feature related to the war is the apparent failure of the great mass of the people who were engaged in the war to draw logical conclusions from its happenings and to act forcefully in the furtherance of such conclusions. Many people are trying "to forget the war". Others are complaining of the tax burdens which are but one of its many legacies. Others reminisce or complain concerning other features of the great conflict. But there are relatively few who analyze the facts and conditions which led up to the war and plan constructively to avoid war in the future. In our own country, which we like to regard as particularly intelligent and practical, many people rather pride themselves on their ability to "forget the war" as if that spirit indicated a Spartan attitude of mind, a thriftiness in relation to the future, uncontaminated by idle sentiment or emotion concerning the past. That attitude certainly is an extraordinary circumstance related to the war.

SUMMARIZING these features of the war and of pre-war days, we find that the World War broke out because the world had been organizing and preparing for such a war for many years. Its advent was more or less certain. The doubt related only to the time and the details. The present generation had grown up accustomed to this preparation for war. They lived in the midst of it. They were, consciously or unconsciously, part of that preparation. When the war came, they were astounded by the magnitude of the horror which opened up before them, but they were enmeshed in a great system. They were cogs in a great machine, and they found themselves forced to aid in their own destruction. The war lasted for five years. Ten million lives were sacrificed. Countless untold tragedies resulted. A part of a continent was laid waste. The war ended with the morale, the finances and the governmental structures of the combatant peoples either shattered or in a state verging on collapse. The representatives of the Allied Governments gathered at Versailles to formulate the terms of peace. It was almost certain that this treaty would follow the precedents set by other war treaties. But it was then that there came from America, still youthful, unbound by the precedents of European wars, a question and an idea. The question was, "Why reorganize in accordance with precedent, to repeat at some future date the horrors that transpired between 1914 and 1918?" The idea was, a world organization to enforce world law and order. A League of Nations was proposed as a substitute for war. It was only because Europe was so tired of war and that the proposal was made by America, whose disinterestedness and great power were acknowledged, that the idea was adopted.

The final extraordinary circumstance growing out of the war is that although the seemingly impossible was attained when fifty-four governments went into the League, America, which proposed it, is one of the few civilized governments still outside its restraints. Truly the most extraordinary circumstance of all!

Let Americans of character and with a sense of responsibility, pause and consider not only the extraordinary circumstances which have been mentioned, but as well whether in our state of apathy we are not living in a fool's paradise somewhat similar to that which existed prior to the outbreak of the war. We need continued peace now, as we needed it then. As then, there are thousands now who believe that war will not occur because war "has become too destructive". There are many now who believe that with the passing of the kings and emperors and the development of republican forms of government in Europe, supplemented by the hatred of war which has been developed in the hearts and minds of the masses of the people, a further recourse to war is extremely remote. In relation to these matters, is not the ignorance of the fathers and mothers, husbands and wives, and sons and daughters of America an outstanding feature of our life today, as was in August, 1914, the ignorance of European families?

IS not history repeating itself in the failure of American families to look about in the world, and to take note of the great preparations going on for another war? France will not reduce her great military establishment because of the German menace. Germany pleads for the right to increase her forces because of the possibility of Russian Bolshevist aggression. Germany is outside the League. Russia is outside the League. America is outside the League. So far as the Covenant of the League is concerned, these three mighty powers, with tremendous resources for making war and with relatively an unlimited man power for the waging of war, are free and unfettered to make a war when, and upon whom, they please. It cannot be expected that the nations within the League who are seeking in an orderly way to reduce armament and to maintain the supremacy of world law and order, can prudently give up their reliance upon military might for protection while these

three governments are left free of the restrictions and mutual undertakings of the Covenant. The member nations are in a position where they cannot yet give up entirely the old order of things—reliance upon force—while these three continue under the old order of things.

In all the great governments of the world today scholarly and industrious men are working out in every detail the manner in which the boys of civilization are to be employed in the next war. They are determining how they shall be drafted, physically examined and classified, mobilized, trained, transported to the theatre of operations and led into the shambles of the battlefield; how other boys shall be prepared and moved forward to replace the slain with as little delay as possible; how the bodies of the dead shall be most readily disposed of—whether by cremation or by burial. All of this is going on today in a very much more thorough way than such preparation was carried on in 1914, because of the military lessons derived by soldiers from the great war. Yet here in America the people seem blind to it. That this preparation is necessary is not the fault of the soldier, for he is but carrying out in loyal manner the policy of his government. So long as the people continue to be blind to these things, as the people of 1914 were, in effect, blind to them, just so long will the political representatives of the people be likely to permit the government to drift along with its existing policy—going it alone in the world, free of the mutual obligations undertaken by practically the rest of the civilized world. And just so long as that policy continues, military and naval preparation for war must continue in order to make that policy effective. It is, therefore, a matter of common sense that the war preparation should not be negligent and casual, but thorough and adequate. Can it be said that the people of this country today are any less blind to these preparations for another war than the European peoples of 1914 appear to have been?

TRUE there are some who visualize all these things and who deplore them but who profess not to see in the League of Nations the effective solution. Some say the League is lacking in adequate power to enforce the decrees of its court. Yet, others claim that the League has too much power under the Covenant. It is amazing how few people have really read the Covenant of the League of Nations. Many believe it to be a document of formidable length, whereas it contains but 34 articles, most of them quite short. No fatal decision can be made by joining the League because it is the right of any member to withdraw upon giving reasonable notice of such intention.

Obviously, the League of Nations for the first few decades of its life will, like a newly-born child, be lacking in manhood strength and will need support and development. That was the early history of our own Constitution. Obviously too, the greatest support that can be given the League at the present time, and the greatest impulse in furtherance of world law and order, would be the entry of the United States into League membership. Such action would almost certainly be followed by the admission of Germany and Russia. The withholding of American membership is arresting mightily the development of the League and is jeopardizing world peace.

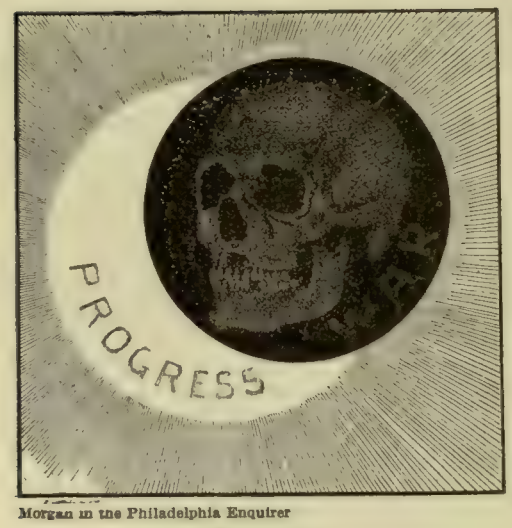
Now ten years after the commencement of the war, and five years after its close, almost the greatest world event that can transpire would be the entry of the United States into the League of Nations. Then would follow almost automatically the suppression of war and the substitution of law in determining the rights of peoples and their governments.

Silhouette by Grossek

Destruction

With Eyes Open

Ten years after the event, these cartoons from the American press—drawn and published in the month before the war began and the first month of fighting, and gathered up in September, 1914, by the American Association for International Conciliation – reflect the ironical futility of human intelligence. We knew what war was in 1914: the world plunged in with open eyes. Can we trust our abhorrence of war, strengthened though it may have been in the last ten years, to prevent its recurrence? Must we not build organized defenses against our own unstable emotions, and against the purposeless momentum of the war system?



Morgan in the Philadelphia Enquirer

The Eclipse

Cesare in the New York Sun

The Man with the Sword

Bowen in the Chicago Herald

The Burden of War

Sykes in the Philadelphia Ledger

It Was Loaded

Minor in the New York Evening World

The Next Mobilization

Harding in the Brooklyn Daily Eagle

Nineteen Centuries After Christ

Kessler in the New York Evening Sun

The Wolf at the Door

The War and Ourselves

By ROBERT HERRICK

RECENTLY in rearranging my library I came across that extensive shelf which houses my war books, a shelf much too long for the intrinsic value of the publications (including my own contributions). Yet it contains but a very small fragment of the enormous total of what was published about the war, even of that produced on behalf of the victorious combatants. On the other side, so largely unknown to us still, there must have been an equal if not greater mass of "war literature." If both sides could be induced to read and ponder the outpourings of "the enemy," much enlightenment would result even now, and a wholesome wonder in the realization that the hated enemy felt almost precisely as we did in the crisis and considered their emotions also holy and irrevocable. In my collection are "The Ordeal of Battle" with that monumental composite of fiction, "The Bryce Report on Belgian Atrocities," Romaine Rolland's plaintive cry in the whirlwind, "Above the Battle" (so universally ignored by those superior spirits of letters and learning to whom it was addressed) and, together with bitter defamations of "the Hun" in "Such as They Are," "The Barbarians," etc., etc., are Barbusse's drab pictures of the actualities of modern war, and Masefield's epic of "Gallipoli,"—one of the very few books from the war that can endure because with the poet's sense of indestructible beauty he celebrated youth's magnificent courage and sacrifice. There are many volumes of war poetry, their glow fading from Allen Seager and Rupert Brooke to the sardonic disillusionment of Sassoon; many fictions and many "histories" already become fiction; then the "revelations" from which bit by bit may be pieced together the dirty cobwebs of diplomatic intrigue; and finally the prolific apologetics for the crowning infamy of the whole business,—the books about the peace treaties. Almost the only ones that still glow are the collections of letters from soldiers at the front during the first two years. These men knew little of the coil in which they were caught: they fought and died in the ardent faith that they were giving their lives to found a new and better world, as they were abundantly told by journalists and politicians.

As my eye runs over this long shelf there is a notable decline in the emotional content of the volumes chronologically arranged, in the quality of sincere conviction, until the lot runs out into a marsh of apocryphal history and muddy controversy over the legalistic and economic aspects of treaty iniquities.

In such a world as ours the pacifist would seem to be the anomaly that the militarist calls him, but he is really the only logician left.

The grandeur and beauty of the war—whatever it had—was largely confined to those first two ignorant years. The further the light of fact and of reason penetrated its murky cloud the less that was memorable or creditable to the human race remained of its early myths—until in the wrangle over the peace treaties we seem to reach absolute zero in human mentality and morality. This progressive devolution of the war record symbolizes for me quite accurately the course of my own reactions to the war, out of which have come such perceptions of its lessons as I have been able to comprehend.

I welcome this opportunity of summarizing for myself the answer to that question so often put to me: why did my attitude on the war change from that of the fervid partisan of the Allies and their cause as expressed in my signed articles written for the editorial page of the *Chicago Sunday Tribune* (1914-1917) and in my war book, "The World Decision" (1916) to that of hesitation and doubt—a "defeatist" I was sometimes called in 1917, 1918—to that of pacifist, flat and plain, as at present? Why do I no longer see the cause of the Allies as the "Holy War," "the war to end war," the struggle of "right against might," "civilization against barbarism," etc., etc. (how terribly rancid those old cries have become in a few short years!)? Why was it that after spending the best part of two years in Italy and France urging with all the strength of conviction in the rather pro-German columns of an American newspaper that my country should join the Allies in fighting "autocracy," I should gradually lose my faith in the cause I had championed as the possible salvation of humanity from the materialism of a too sudden wealth? At the moment when the United States after infinite debate and hesitation had decided to enter the lists! The answer is simple: I had seen too much, heard too much, knew too much.

I had seen at close range the dramatic process of putting an unwilling people into the war (superbly staged in Rome) after the dirty bargain had been signed and sealed a month previously in London—though until the last the Austrian ambassador argued at the Consulta while his train was being held in the station, offering a few more concessions if Italy would reconsider the decision of her rulers to take the Allies' bribe. I had learned some of the terms of the secret treaties, agreements between the allied powers as to the division of booty which did not accord with the pious protestations of their statesmen and publicists. Who did not know them in Europe? although President Wilson seems to have preserved a stainless ignorance of these fundamental conditions of the peace, when he led his country to Armageddon. And from personal observation, fairly extensive on the Front and behind, I had come to realize what war is, how it is organized and run, and what it means to the little man and his people, who bear its burden directly and pay for it with their blood and happiness.

I saw—it did not require the vision of a prophet—how

unlikely it was that any just or clear solution to the issue would come out of the bottomless sink of hatreds and greeds. I realized with a strange forboding that spring day in Rome when the first news of America's participation in the war reached me how mentally and spiritually unprepared my people were for the European mess. Well, we know now what they did in the war and what they failed to do at the peace conference, and how, befogged and disillusioned, they drew away from Europe just when they might have been of some real use to the world, because of their fundamental ignorance of the situation confronting them.

In spite of the lugubrious comments of our legalists and politicians we should welcome the appearance of multiple parties and legislative blocs as evidence of the individualising and clarifying of purposes in the public mind—of growth to a new order of things.

For that some kind of reorganization of society is on the way seems beyond doubt, too vast in its reach for us to comprehend who see but the first phases, the chaos with no clear drift on its surface.

And this thought leads me back to that shelf of obsolete literature. For four years and more it seemed that every person who knew how to write and was not engaged in active service was trying to convince somebody of something about the war. The immense importance of the printed word in influencing modern societies became evident within a few weeks of the fatal débacle of diplomats and statesmen in Europe. Patently, this is a cerebral age, and operations of society on a large scale must depend upon the support of a public opinion that can be created and moulded more swiftly by the press and allied agencies than in any other way. Hence the sudden revival of that engine of the Jesuits (first used, I believe, to convert to Christianity the Teutonic tribes) whose college in Rome I have so often passed irreflectively, with its motto in large black letters,—*"Propaganda pro Deo et fidei."*

Men's minds fell an easy prey to war propaganda, whose object it need hardly be explained was not truth but action. I had too much to do with propaganda during the war delirium to respect this method of control of the national mind. It used to be bread and circuses, then rum and dollars, now it has become "the press" and the publicity bureau, psychological agencies no more respectable and infinitely more dangerous than the others.

One inevitable result of the virulence of war propaganda has been to weaken popular faith in the printed word, in ideas themselves, because the instrument of intelligence has been so shamefully abused. It will not be possible for a long, long time to "put a nation into the war" by skilful propaganda,—to "sell America the war"! Because men have become conscious of the forces brought to play upon them. Moreover it has led to a more intensive study of the processes of thought, psychologic laws, and to a greater awareness of the dangers of rationalization by means of which passions and prejudices become justified, even sanctified. The generation now growing to maturity may appear to their elders more cynically agnostic, less capable of "generous enthusiasms" than their own—also perhaps less gullible, less duped by their own emotions, let us hope!

One of the things that most troubled tender minded Americans, who took any real concern in the war those first years, was the spectacle of their own people wrangling and disputing, victims of a multiform propaganda, while their busy business men said nothing and sawed wood, very profitably. Here was the paradox: the Allies must have the material, the provisions and munitions and money, that Americans were providing so profitably, and yet there was something morally repulsive in the idea of a great people sitting safely on the side lines in what we believed was a moral conflict of the first magnitude and busily making money out of the world tragedy. Even more repulsive, when from various reasons, high and low, we found ourselves at last in the maelstrom to have our large business organizations doing business with their own government at huge profit, and in company with organized labor holding up the *res publica* for their private gain, while other men because they happened to be younger were losing their businesses and their lives in fighting—for which moral obliquity we are now to pay sentimentally in vicious bonus schemes. The plain fact is, one that even such a conservative as our late President could perceive (also the platform makers of the present Democratic convention) there should be no profiteers in war, not a one, either nation or individual. It is already pretty well understood that war profits are largely paper profits, illusory, but even the illusion of profiteering must be impossible in another war. If that truth becomes incorporated in common conviction, as seems likely, one incentive to war, still more to the "bitter ending" of war, will be removed.

There are of course other sorts of war panderers than the simple profiteer. The lessons of a predatory peace and subsequent incidents, especially concerning valuable "mandates," have not been wholly lost upon the public mind. At least there has been revealed even to the moderately intelligent the biggest secret of secret diplomacy—the close connection of private capitalistic enterprise with government policies and the making of wars. In the effort to control raw materials and markets modern states have become partners or trustees in the business enterprises of groups of their nationals. Americans, for example, are rapidly learning the extent to which their government is becoming "involved" in the Caribbean and Central America through the operations of private bankers and corporations. They will be able to make up their minds whether the proper function of government in international affairs is to represent the interest of special groups or not. They will know, thanks to the trend of events since Versailles, exactly what the term "preparedness" covers in the minds of militarists and of big business, so that it will hardly be possible to window-dress the next "defensive" war in the same specious terms of patriotism as the last.

Perhaps the one most depressing revelation of the past ten years has been the failure of democracy plus plutocracy to provide great leadership in crisis. The war was bungled into and largely run by opportunist politicians—mediocrities who crumbled altogether under the test of peace and reconstruction, and fortunately have almost to a man dis-

appeared from the world scene. The blame for this lack has been commonly put upon the working of democracy; the parliaments of European democracies were closed at the outbreak of their struggle with Teutonic autocracy and as far as possible were kept shut through the war, their rulers afraid of their own institutions. This disbelief in the democratic principle, in representative government, has grown woefully since the Armistice, both among the masses who feel that representative institutions are too easily manipulated to their oppression by the privileged classes and among "our best minds" who find "the mob" too difficult and dangerous. Hence the paradox that in a brief half dozen years since the conclusion of a world war waged professedly by the victors to save the world for democracy from the tyranny of autocracy the autocratic principle has temporarily triumphed throughout the world. We now have two forms of autocracy to choose from instead of one: the Tory mind takes refuge in some form of facism—and force, while the proletariat mind seeks communism—and force. A bitter choice for the peaceable-minded! Such a situation, however, explodes the silly anthropomorphism of war psychology, which created the myth of German diabolism. The Hun, we can see, is in our midst in every nation, not conveniently grouped in a single unit of sixty-five millions to be excoriated and exterminated. The war, we discover, was not between democracy and kaiserism, as we were told, but is and always will be between the hun-minded and the free-minded.

If the chief concern at Versailles had been for the preservation and development of "free institutions," through a peace of reconciliation and disarmament, instead of for "mandates," "reparations," and "national aspirations" for other people's possessions, there would be more wealth in the world today and a better prospect of enduring peace. Even the peace-makers themselves and those who sneered most cynically at "Wilsonian idealism" would admit the fact after a five years' experience with the results of the vindictive and predatory settlement of the war. An astounding crop of antagonisms—national, racial, religious—has sprung from the war and the peace, carrying in them the seeds of new wars. Our best minds, with the same instincts and the same fears that made the world war and the peace that was no peace, are inclined to use the same measures of repression —upon "the Red," the "inferior race," etc. and to distrust democratic institutions,—what they call the "mob mind."

The Whites when they get the upper hand are as ruthless and almost as bloody as the Reds, as in Italy: they care for law and order only as long as they make the laws and keep the order. So, in sum, it would seem safer not to trust the leadership of "the strong man," the "best minds," the aristocratic few, but to blunder on in a dark world with the broadest possible suffrage in the delegation of power. In spite of the lugubrious comments of our legalists and politicians we should welcome the appearance of multiple parties and legislative blocs as evidence of the individualizing and clarifying of purposes in the public mind—of growth to a new order of things.

For that some kind of reorganization of society is on the way seems beyond doubt, too vast in its reach for us to comprehend who see but the first phases, the chaos with no clear drift on its surface. The old order where President Harding could complacently declare in his last utterance on foreign relations that property rights alone are subject for international treaties must give place to some larger conception.

The world waits not only for the final disappearance of the leadership that perpetuated war in peace but also for a change in its own spirit of which it is becoming conscious. Every now and then there is a gleam of hope. When a socialist and pacifist becomes prime minister of England, even for a few months on sufferance, it would seem that a new generation is knocking at the door. One that desires to forget the follies of its fathers and start over. This generation may create instead of a League of Nations a Parliament of Peoples—if the spirit of men has changed sufficiently to use it.

The efforts of right-minded men and women to outlaw war or regulate it as an institution of society arouse mingled feelings of sympathy and despair. The agitation over the process, whether World Court or Bok plan or League of Nations with or without reservations, savors of the quackery that treats elaborately the symptoms of disease without searching for the cause. It is a misfortune that our one contribution to the peace treaties should have been cast in the set forms of eighteenth century thought, that it should have been rejected by its own people after a constitutional wrangle supplemented by a muddled election campaign. What English opinion favored, a flexible association of peoples to provide an opportunity without narrow limitations for a full parliament of nations, had more promise in it of growth—as societies grow by perception of possibilities, by weight of accomplishment. If the wise ones of Versailles had agreed to cancel all war debts, refusing to burden future generations with the sins of the past, instead of creating a reparations commission as an instrument of interminable extortion, something more real than the debating society at Geneva might well have resulted.

As it is, the world waits not only for the final disappearance of the leadership that perpetuated war in peace but also for a change in its own spirit of which it is becoming conscious. Every now and then there is a gleam of hope. When a socialist and pacifist becomes prime minister of England, even for a few months on sufferance, it would seem that a new generation is knocking at the door. One that desires to forget the follies of its fathers and start over. This generation may create instead of a League of Nations that Parliament of Peoples—if the spirit of men has changed sufficiently to use it.

In such a world as ours the pacifist would seem to be the anomaly that the militarist calls him, but he is really the only logician left. That war rarely achieves any good was sufficiently understood by a wise minority before 1914. But that war can accomplish nothing whatever but evil, to victor, vanquished, and neutral alike, was never so widely acknowledged, so honestly believed as now.

Nobody wants war, any more than typhoid or other human affliction; the only difference of opinion is whether war can be prevented, whether or not it (*Continued on page* 525)

Seven Roads To Peace

By JAMES G. McDONALD

THE peace forces of the country are again militant. Vastly increased in numbers, well organized and well informed, they are waging an intensive offensive on many fronts. They have learned well the bitter disillusioning lessons of the war and the peace treaties. They are challenging vigorously all of the hitherto generally accepted shibboleths of our militarists.

They know that criticism is easier than constructive accomplishment. They realize more and more the complexity of present-day international relations. They do not underestimate the stupendous difficulties inherent in the task of abolishing the war system. Yet they face it courageously.

The very recent but now common use of the phrase "the war system" is indicative of this deeper understanding of the problems of war and peace. It implies that war is not an accident, not usually the result of the whim or caprice of a ruler or military clique, nor even usually the deliberately chosen weapon of ambitious imperialisms. Peace seekers now believe war to be the result basically of:

(1) Distorted conceptions of national sovereignty, honor, rights and duties
(2) Fundamental social, racial and economic maladjustments in modern society
(3) The lack of adequate international cooperative machinery to assure to all peoples fair access to the resources and markets of the world.

How to eliminate these causes of war? Only a few unrepresentative groups believe that there is an easy path to peace through simple formulas or comprehensive panaceas. On the contrary, the prevailing belief is that the war system will be ended only through the gradual and painful creation of a world opinion which recognizes war as murder and which substitutes for the habit of organized slaughter the habit of judicial and other peaceful methods of adjusting the causes of friction between peoples.

How is it proposed that our government or we as citizens can best help towards the achievement of these ends? The answers which come from organizations and leaders are many. But seven plans are especially significant because they are inherently sound and because in different ways each is beginning to quicken the conscience and enlighten the intelligence of the masses of our people. These include:

(1) Revision of the peace treaties
(2) Referendum before declaration of war
(3) Refusal to sanction or participate in war
(4) Adherence to the Permanent Court of International Justice and membership in the League of Nations
(5) The outlawry of war and the codification of international law
(6) The American Draft Treaty of Disarmament and Security
(7) An informed public opinion on all major questions of foreign policy.

It is interesting that this long list does not include "Self-Determination," "Democracy, a Guarantee of Peace," "The Freedom of the Seas," "War to end War." These favorite war-time slogans have in practice been proved either so vague as to be inapplicable or so capable of abuse as to be almost valueless. Self determination has created as many problems as it has solved. Democracies are by no means invariably pacific. Freedom of the seas, short of complete scrappingg or international pooling of naval and aerial armaments, is an empty phrase. The war-time propaganda that a smashing military victory makes for permanent peace has been sadly disproved by events since 1918.

Popular sentiment here for treaty revision is limited for the most part to radicals and liberals. It is none the less a force to be reckoned with. Its latest expression is in the platform on which Senator LaFollette is running for the presidency. "We favor an active foreign policy to bring about a revision of the Versailles Treaty, in accordance with the terms of the armistice." Whether such revision is in fact effected through formal action or by indirection as through the Dawes Report is immaterial. Certainly treaty revision is an essential first step towards European peace and, therefore, towards world peace.

That the people themselves should have the right to vote on the questions of war and peace is a belief of widening influence. It is insisted upon without qualification in the LaFollette platform; it appears in attenuated form in the Democratic platform. Its growing popularity is symptomatic of the deepening conviction among the mass of the people that international affairs cannot safely be left to the sole control of politicians, but instead that those who must bear the brunt of war should themselves make the final fateful decision.

THOSE who pledge themselves to refuse to bear arms or to perform any service in support of a future war are the shock troops of the peace army. Their courage and devotion to principle is an invaluable asset to the cause. The number of absolute pacifists increases daily, especially among young men and women. One significant manifestation of this was the vote of seven hundred students at the Indianapolis Student Volunteer Convention in December, 1923, "not to sanction or participate in any future wars." A direct outgrowth of the action of these students was the formation of the Fellowship of Youth for Peace. The members of this Fellowship adopt the following pledge:

> Recognizing that the method of war is self-defeating, involving greater evils than it can remove, and is contrary to my understanding of the spirit and principles of Jesus, I am impelled to turn from it and to rely instead upon the creative power of love. . . .
>
> And since war inevitably involves violation of these principles [of Jesus] I find myself unable to take part in it.

Prompt adherence to the Permanent Court of International Justice is almost universally supported. At the recent hearings on this subject before the sub-committtee of the Senate Foreign Relations Committee, more than forty state and national organizations represented by their official spokesmen, urged immediate action by the Senate. It is significant that the organized churches, organized labor, organized women voters, organized members of the Bar, organized university women, organized merchants, or-

ganized business and professional women, organized women's clubs and organized teachers, representing a vast majority of the voters of the United States, were able to unite not merely on an abstract question of principle, but on the specific proposal of Mr. Hughes and Mr. Coolidge as the best practical means by which our government could give its support to the Permanent Court.

CURRENT League of Nations sentiment is difficult to estimate accurately. The League of Nations Non-Partisan Association, which is gradually building up a country-wide organization, insists that there is an overwhelming popular sentiment for our government's entrance into the league. This is doubtful. Whereas more than forty national organizations formally endorsed the Permanent Court, less than a fourth of those same groups are formally committed to the support of the league. The Republican Party this year reiterates its determination not to go into the league, while the Democrats satisfy themselves with an equivocal position. The politicians of both parties have registered unmistakably their conviction that the majority opinion is not for the league.

But neither, apparently, is the majority opinion anti-league. Rather, the league is now generally approved as a going concern, which is believed to be functioning usefully as an essentially European organization. The bitter hostility of the 1920 campaign has died down, in part because the true character of the league is now much better understood. It is seen as a promising organ of international cooperation and not as in any sense a super-state or a league to enforce peace. Yet much of the heat and passion of the last campaign might again be revived if the league were now to become a major political issue.

The humanitarian and non-political activities of the league have evoked here almost universal approval and a considerable degree of active support. Our government's timid measures of cooperation with the league in matters of health, drugs, traffic in women and children, etc., have evoked no criticism. Instead, with singular unanimity, public opinion urges that these modest beginnings be expanded as fully as possible. Almost without exception, all of the organizations which support the World Court will support this stand. Perhaps the United States' ultimate full membership in the league may be achieved rather through this process of cooperating on specific subjects in gradually widening spheres of activities, than through direct and formal acceptance of the league as a whole.

The "outlawry of war," a phrase first widely used in this country only a few years ago by Salmon O. Levinson, Chicago lawyer, and more recently given wide publicity through its use by Senator Borah, has already become a potent force. Though its exact connotations are little understood and the difficulties inherent in making it a reality are even less realized, this simple slogan has gained an amazing acceptance. President Harding gave it respectability. The Democratic platform uses it. Its nearly universal acceptance is having an educational effect of incalculable value. In proportion as the masses of the people come to see that wholesale slaughter is, like murder, a crime, there will be built up an overwhelming repugnance to war, which may, even in great crises, be sufficient to preserve peace.

It is this educational effect of the phrase which is now of the greatest importance. We are a nation of phrase-makers—one might almost add, phrase worshippers. In the past we have in international relations been blindly and unquestioningly devoted to two principles, the "Monroe Doctrine" and the "Open Door." Perhaps now we shall add a third," the "Outlawry of War." If we do, a large step will have been taken towards world peace. In addition to its vast "propaganda" value, the outlawry of war principle, when and if coupled with its supplementary ideas—the gradual development of a comprehensive body of international law, applicable ultimately to such vital economic problems as equitable access to markets and raw matreials, the develpoment of a more and more effective international judiciary—may contribute materially, perhaps even decisively, towards the reign of law among nations.

A VERY suggestive concrete proposal for the outlawry of aggressive war is contained in the "Draft Treaty of Disarmament and Security," which is discussed elsewhere in this issue of The Survey by Professor James T. Shotwell, one of the members of the American group which prepared it. Already very widespread interest has been shown in this plan. Particularly important are the indications that radical and liberal groups heretofore not willing to support the League of Nations are favorably inclined towards this proposal. Since the Draft Treaty will be discussed at the September meeting of the Assembly of the League, it is very important that discussion in this country on it should take concrete form as soon as possible. The text of the treaty, together with a commentary prepared in consultation with Professor Shotwell, are available through the Foreign Policy Association.

Supplementing and in a sense coordinating all of the other programs already discussed are the activities of the Foreign Policy Association, with which the writer is associated. This Association grew out of a series of dinner-conferences attended by forty to fifty editors, writers and students of international affairs during the summer of 1918. At the time of the Armistice, a group of a few hundred men and women organized for the purpose of encouraging in this country the study of concrete problems of American foreign policy. Since then the membership has increased to several thousand with representatives in nearly every state and with branch organizations in many of the chief cities. Through its technical sub-committees on our government's relations with Mexico, Russia, the Caribbean, the Lausanne Treaty, etc., which make available to the public the results of their study; through its luncheon discussions on concrete problems of foreign policy, at which meetings invariably all the maior points of view are represented; through the active cooperation of its staff and members with large national organizations in the development of their programs on international affairs, the Association is functioning as an active force for the education of public opinion. The growth of the Foreign Policy Association is but one indication that foreign affairs are no longer to be considered as removed from the knowledge or concern of the people.

Thus from at least seven different angles the peace forces of the country are marching against the arch-enemy of civilization, war. The battle will be long, the issue frequently uncertain, but if the years since the Armistice are a fair augury of future developments, then the intelligence with which the crusade is directed and the moral fervor with which it is carried out will insure ultimate victory.

The Church Wakes

By GEORGE ELLIOTT, D. D., LL. D.

ONE question was frequently asked in the earlier years of the Great War: Has Christianity failed? Probably the sanest answer was that of Gilbert Keith Chesteston: Christianity has not failed; it has not been tried.

Today it is more generally recognized that this chaos was caused by the triumph in both Church and State of selfishness over brotherhood and of matter over spirit. The Christian Church is slowly beginning to realize that war, which may have had some human elements in the past, is today solely a materialistic affair.

Yet the church was largely to blame for the failure to apply Christianity to all life. Its work was confined too closely to saving souls from hell rather than saving business from baseness, politics from pollution and society from selfishness. Nearly all atheism, agnosticism and the breaking down of spiritual ethics has been caused by this failure to proclaim a social as well as an individual gospel. And the Church is beginning to see it, thuogh probably not fully to confess it.

Modern Christianity scholarship has aided greatly the present revival of applied Christianity. None of the creeds and confessions of all church history had placed any emphasis on the supreme teaching of Jesus, such as the Kingdom of God and spiritual ethics. But the transfer of faith from ancient creeds to Christ did bring about a new type of preaching, which is creating a new Christian consciousness, one which can see nothing but sin in jingo patriotism, in racial hatred, in selfish nationalism and above all in fear and force as the chief instruments for the settlement of the problems of political justice.

This kingdom of which Christ is ruler is growing faster and is far wider than the church itself. Such modern mystics as Bishop Fred Fisher of Calcutta, India, recognize in such brahmins as Mahatma Gandhi and such moslems as Mahomet Ali the conquering spirit of Christ. Outside of the organized church whose business it is to establish His kingdom, He is reigning in countless human hearts. And one of the planks in the platform of His policy is "Blessed are the peace makers."

The world-wide revolutionary movement toward democracy is another element in this pacific progress. All militarism is necessarily autocratic. During war there is freedom neither of speech nor of action. The war psychosis involves a standardization of opinion which is the death of mental and moral liberty. But reaction against this spiritual slavery has set in. The principle of "self-determination" announced by Woodrow Wilson is not only supplanting imperialism with political democracy, but is pushing the world toward industrial, social, and spiritual democracy.

Another really religious element in this progress toward peace is that is known as the Revolt of Youth. It was the men of the past generation who led our young soldiery to horrible butchery. Is it any wonder that youthful idealism today breaks loose from yesterday and claims to be the true creator of tomorrow? The church is being mightily influenced by the message of its coming membership.

Such forces have powerfully affected the Christian churches of the present year. That remarkable "Copec" convention at Birmingham, England, the Methodist General Conference at Springfield, Mass., the Presbyterian General Assembly at Grand Rapids, Mich., the Northern Baptist Convention at Milwaukee, Wis., and Congregational meetings in a number of states have taken decidedly forward action for the promotion of world peace. None of these denominations keeps full step with the Society of Friends, that one religious body which has won the respect of all the world by its humanitarian service during and since the war, but all have been stirred by the conviction of the wickedness of war and the need of outlawing it as an international crime. War is no longer to be glorified and Government must cease to ignore the personal Christian conscience both in times of peace and war.

Some sections both of the "Copec" and the American bodies were unable to denounce all war. Some assumed that there might be such a thing as righteous war, "indisputably in self-defense or in defense of humanity." But a growing number hold that the word "defense" is a deceitful term. If Japan should use force to compel the cancella-

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Seven years ago the official organizations and journals of the Protestant denominations were doing everything in their power to aid the government in mobilizing America for "the war to end war." They were sincerely persuaded that Christian civilization could be preserved only by force of arms. Something has happened to the thinking of the churches since that day. In their national conventions, the Methodists, Congregationalists, Presbyterians, Baptists and other major denominations have declared their enmity to all war—not in the usual platitudes, but with a deep emotional current of conviction. They are for outlawing war once and for all. Some of these utterances are quoted on the opposite page; here we have asked Dr. Elliott to trace some of the factors which have brought about the change.

tion of our immigration policy, which certainly will not happen, she would do it in defense of humanity and the United States would fight her in self-defense!

All of these ecclesiastical bodies are forming educational programs on the principles of peace and international relations. All plead for disarmament and favor an International Court of Justice. They ask for the cooperation of "the religious forces of the world." Possibly that last phrase, used in the Methodist report, did not consciously include Romanists, Jews, Moslems or ethnic religions. But would not such a concentration of all spiritual forces of the earth upon this glorious objective of universal brotherhood be a genuine marching in the footsteps of Christ?

I am confident that this opposition to all war and this movement toward universal peace is capturing not only the Christian conscience but is beginning to master the mind of the world.

The Church Speaks

THE Friends, of course, lead the field. Their historic position on war has always been unequivocal, and their latest statement is no less so. They say,

We see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace. These two paths lie in opposite directions; we cannot possibly follow them both. There is no shadow of doubt on which of them are found the footprints and the sign-posts of Jesus Christ our Lord.

The Congregationalists in four different regional conventions have expressed themselves in as many different ways, but all in the same spirit. The body which met in southern California last May spoke its mind in part as follows:

We, therefore, declare our opposition to the war system involving war propaganda, war preparations, military training in our schools and colleges, race prejudice, economic exploitation and religious intolerance as inconsistent with Christ's spirit and example. . . . We announce that we cannot conscientiously take part in propaganda or preparations looking toward war.

The last General Assembly of the Presbyterian Church pledges all its energies to the outlawing of war: "We refuse to believe that the wholesale slaughter of human beings upon the battle field is morally any more necessary to man's highest development than is killing by individuals." It invites the cooperation of all Christendom "in a determined effort to devise such complete machinery for peace as shall insure the settlement of all international controversies by reason instead of force." It favors the participation of the United States with other nations in the Court of International Justice, and concludes with the statement that "the teachings of Christ furnish the only basis and hope of permanent peace."

The northern Baptists declare their conviction that "war is a wrong method for settling international disputes, and that because it is wrong the church must not only condemn war and the things which make for war, but must take active part in discovering and promoting the things which make for peace." It also favors the permanent Court of International Justice and urges our government to unite with other nations in that Court "to create a rational system of settling international disputes in order that we may keep faith with the youth of our country who served so well in the World War which they believed would end war."

The most practicable steps taken to outlaw war are those of the Methodists in whose utterance on this subject there is a note of grim determination that rises to heights of tragic sublimity. After damning the whole war system as the supreme enemy of mankind they propose to it by an educational process.

We set ourselves to create the will to peace. . . . Through its educational program, our church must mold the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequences of war. The glorification of war must end.

We set ourselves to create the condition for peace. Selfish nationalism, economic imperalism and militarism must cease. The establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life will be a powerful deterrent against war. . . . The rights of the smallest nation must be held as sacred as those of the strongest. We hold the cause of peace dearer than party allegiance, and we shall tolerate no dilatory or evasive attitudes on the part of those who represent us.

We set ourselves to create organization for peace. Grateful to our Government for its leadership in the movement toward reduction of armaments and the promotion of tribunals for international arbitration, we insist upon a more decided and aggressive policy in these directions. We urge our President to summon another conference of the nations for the more drastic reduction of armaments. We demand the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a league of nations will receive our active support. We shall elect men to public office pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world.

World Christianity is enlisting in the campaign for peace. We seek allegiance with all the forces which make for the principles here advocated. We, therefore, propose that our church now assume its responsibility by appointing at this General Conference a commission of twenty-five members, composed of five Bishops, ten ministers, and ten laymen, authorized and instructed to call a conference of the religious forces of the world to consider the best plans and methods for making the impact of united Christendom against the evils we deplore. The principles of brotherhood are so plainly challenged. The progress of the Kingdom of Jesus Christ is clearly at stake. The issues are so momentous, the opportunity for leadership is so great that we here and now call upon all peoples to avoid devious and fruitless discussions and unite their energies in this great crusade for a war-free world. To this sublime end we dedicate ourselves, and for its accomplishment invoke the blessing of Almighty God.

"Doing" the Battlefields

By A. EVELYN NEWMAN

LAST summer I went to Paris, hoping to banish the haunting memories of war service from April, 1917, to June, 1919. Whenever I had come to Paris then, it had thrilled me; my hotel in the old Rue des Saints Pères had an atmosphere of quiet assurance even in those days of air raids and big Berthas and there was courtesy upon the streets and in the shops. Last summer, Paris was pandemonium. My same hotel room on Rue des Saints Pères was frightfully noisy. It was as much as one's life was worth to take a taxi or mount a bus; people pushed past you everywhere; Paris seemed impatient and irritated with American and English visitors. Courtesy and politeness were still found in stores and shops and, individually, I was the recipient of many thoughtful acts of kindness. But quiet seemed fled.

The American Express Company was conducting sight-seeing trips to the battlefields. I went on the two-day trip in a *charabanc* holding twelve passengers, all American women —two teachers, four well-to-do middle-aged wives, a young war widow seeking her husband's grave, her five-year-old daughter, her mother, a librarian, my friend, and myself. Our chauffeur, a Frenchman, had been an ambulance driver; our guide was an English captain, thrice wounded and gassed, living in France because he could find nothing to do in England to support his wife and child. He had the war psychology of France.

That whole trip of two days was a prolonged nightmare to me. Chauffeur and guide fed these American women with hate propaganda every inch of the way.

In Armistice Glade just outside Campiègne, the arch, erected by the Paris Matin in memory of fallen French soldiers, was surrounded by a group of about fifty school boys to whom a priest was telling in fervent and oratorical tones the story of French glory and German atrocities. The English guide remarked, "That is the way France is teaching patriotism." An almost faceless French soldier, wearing many medals, was selling postal cards. France wishes to remember, not to forget. On through Campiègne, along the road to Soissons, the way was strewn with memorials and cemeteries—black crosses for the Germans, white crosses for the French and the Allied soldiers. English graves were differentiated by the presence of grass. We stopped at Hill 108—Berry-au-Bac, an awful mass of sun-burned white clay scarred with trench marks and shell holes, the grave of more than seventy thousand men. At the end of the torrid, hate-filled day we came to Rheims and rode to the cathedral with its ruined façade in front of which Joan of Arc again points her sword heavenward. And here, as at Soissons and at every ruined church, the guidè declared, "See what the Germans did. The Huns delighted especially in wrecking cathedrals. There is no good German but a dead one." At my protesting "But didn't all the armies bombard churches where there were signal stations in the towers? Allied soldiers have told me that they did"—he did not answer. And an angry woman said, "Are you trying to defend the Germans?"

The memory of fighting Allied soldiers, whose unfailing reply to hate talk was "Oh, cut the damned stuff out! Let's clean up the job and get home; the Fritzies can't help it any more than we can"—rose again in my mind.

NEXT morning, with a huge wreath of flowers obtained by the hotel proprietor at early dawn from the flower market, we went to the Oise-Aisne American cemetery where the young widow's husband is buried. The soldier in charge was waiting there, and with the chauffeur and guide he escorted her to the grave while the rest of the party wandered about at will until it was time to leave. Afterward, in the long day's ride, we took turns sitting with her. The child was in the front seat, being petted by the chauffeur and the guide. The widow's soldier husband had not been killed in battle, although he was in the final fighting in the Meuse-Argonne sector. On the contrary. At a German prison camp near the embarking centers, one blustery, rainy day, he gave his overcoat to a miserable, thinly clad German prisoner. From the exposure he caught a cold, followed by pneumonia, and died.

"Then your husband really gave his life for love and pity of men who had been his enemies," I said. "Don't you see how wrong this *révanche* spirit is now? And the invasion of the Ruhr—how futile?" And I spoke of the League of Nations and the International Court—

"I don't know. I am too ignorant of it all. Germany just won't do right," she sobbed.

IT was the hottest part of a scorching July afternoon when we passed Belleau Wood and we were too exhausted to walk a mile or so in the blazing sun for a closer view of the rows and rows of white crosses. Both the widow and her child were sleeping the sleep of exhaustion; all the party were emotionally worn out. We decided not to stop.

Suddenly our way was blocked by an American army officer. We heard him say to our guide chauffeur—"Shut your damned mouth. I don't want any of your English impudence. And you, too, Frenchie, shut yours. These ladies are my people. I'll find out why your accursed car didn't stop at this place of American glory. I'll call up the American Express Company and see that both of you lose your jobs." In vain, we protested that the captain was not to blame, that we had already visited one American cemetery and that we had decided not to stop at Belleau Wood; our protests were unheeded. We left this over-zealous American cursing there.

Atrocity stories and hate propaganda had filled up the two days—to the end that the well-meaning American women were ready to color their home letters with this material, to tell the story later to their home clubs, and to plant seeds for the next war.

Homesick

Defenceless Victims of War

Interpreted by GIOVANNI CONSTANTINI

HIGH up, nearly hidden in the famous maze of studios nestling on the flanks of the Pincio, one may find a quiet, ascetic looking man in a severely bare studio: Giovanni Constantini, known in the world of art and letters by the impressive titles, Professore, Cavalliere, Accademico Della R. Accademia Di S. Lucca, etc.

Three years ago when Italy celebrated the fiftieth anniversary of the establishment of Rome as its capital, the chief feature of the extended celebration was an immense exhibition of Italy's art production during those fifty years. At that time, Constantini's indifference to outer honors and the public exhibition of his paintings was overcome—after thirty years of resistence.

He was induced to spread out thirty-nine of the series of fifty-five paintings depicting the tragedy of war as a great memorial to the makers and the victims of the World War, paintings to grip the heart and impress the mind powerfully in condemnation of all war and to make poignant appeal for peace.

Not the conventional bloody battle scenes. Constantini painted heavy, big figures of men, mutely questioning women, children with staring eyes that look down from the canvases with animal dumbness—the defenceless victims of war.

"I was crushed," Constantini said. "I could not go on painting life when the great, great slaughtering began. Italy was not in it when it started, yet I was entirely crushed—that it could happen at all."

He drew out a half-finished canvas from a corner of the studio, a gay colorful scene of his beloved Campagna. "That's where I dropped work when the war broke out. I could not continue the ordinary routine. The light seemed to go out of life.—I couldn't get the war out of my mind, and as I could not sit idle, I painted these, one after the other, without any plan." Fifty-five large canvases, some of immense proportions, of which three are reproduced here.

Constantini's first exhibited picture was bought by the King of Italy—when the painter was twenty. And though at the time of the exhibition of the war paintings, three years ago, the Fascisti had already gone far on their terroristic way, the grand gold medal award was given to Constantini and one of the pictures was bought by the King; a second was acquired by a South American government. The artist wishes to keep the remainder of the collection intact, to speak as a whole to the world against war, and for peace.

Rosika Schwimmer

THE PLAN OF ATTACK

THE END OF THE FIGHT

Aftermath

By MARY ELIZABETH GROSS

TWO big eyes in a gray face. Miss Foster from her place at the desk watched the girl crossing the room with Miss Morland.

"Here's another who has reached her limit," was her mental comment.

Miss Foster, assistant in the Brussels office of the organization, had been "in the work" two years in Europe after two years at the home end. Miss Morland had suffered front line experience for four years in Europe. Neither could see a place to quit; neither could see when a breathing spell would come. Almost three years since the armistice and—endless work still to be done.

Miss Morland explained briefly, "Miss Stein is on her way home after seven years in Germany."

Miss Foster smiled up into the weary face, "Glad you're going home?"

"Glad? If I was to miss this boat, I'd die! I'm nearly crazy. I never want to hear anything but American—I'm wild to hear some slang. Why, I've talked English out loud to myself in my room lots of times just to hear it." She was almost hysterical.

"The firm had just sent me to Germany when the war broke out. I haven't any near folks and I had a two-year contract, so I stayed on. I saw the first German troops leave Mannheim and I saw the first French wounded brought in there. I'd go to the hospital to see them. I couldn't talk to them but I went. Many of those first French brought in wore patent leather shoes!"

Without pause the story rushed on: things got bad in the little town on the Rhine and the manager begged her to stay on because she could do any part of the office work, holding her first "on contract," then on loyalty, and then on actual necessity when marks lost their purchasing power. Cold, hunger, uncertainty, no word from home, her own country in the war, and wild stories of riot and revolution in the United States. Then came the choice of staying on under German management to turn out articles badly needed for the nourishment of the children, and incidentally saving the firm's business, or going home, penniless, out of work. They said her German marks would not be accepted.

She was hungry for news. At one time she had seen no American paper for nearly two years. Her friends seemed to have been the type that write a little family gossip and call it letters. Every obstacle was raised against her going home, fussing with passports, steamship reservation, and the manager's constant appeal for her to stay—even the Big Chief at home wrote, wanting her to remain.

"But I couldn't. I couldn't. I just had to get back.

"There was a Christmas dinner given by some Americans going through, and I could hardly eat anything. It choked me. So much rich food after what I've had, was awful. And after the hungry old women and children—it was horrible. No, not where the armies of occupation are—no—but back in—where the children crowd up to you and beg bread. Money is no good. They want something to eat. I always gave them any food cards I could."

The girl looked from one to the other of her auditors.

"Do you think when I get rested a bit and see my friends, I can come back with some relief work? I couldn't settle down to a fat job at home after what I know."

"Yes—yes—these things drive us all nearly wild," said Miss Foster, striving to make her voice flat.

"When I get home, I'm going to every church and club and school and tell what I've seen children and old women suffering," vowed the girl.

"They will tell you that the war is over long ago and wonder why you talk so much." Miss Morland merely stated a fact in a voice that held no feeling. "Last year I went home on business—important business—for the organization, and in my own headquarters I was asked why I was in uniform—the war was over."

LATER, when the girl had gone out to attend to some details about her papers, Miss Foster moved her blotter and stared down at it, automatically setting things straight.

"She has the 'look,' hasn't she? Do you remember that last evening in Paris when we had to talk to so many people? That Scotch nursing sister who had just returned from Serbia—and the nurse just back from the typhus in Poland with her calm recital of deliriums and unbelievable misery—and that relief worker from Albania who told us about the children living wild in caves in the mountains—and that English woman from the children's place in Bohemia—they all had it.

"The look of one who has seen things she could not relieve until it has eaten in—eaten in like a cancer."

Miss Foster sprang to her feet and paced the room.

"It isn't right for young women to look like that. They are all so sick at heart for the children—these endless children—Ten years ago women of their age were laughing and giddy flirts. I wish they could try a little of it now."

"Why don't you try it yourself?" smiled Miss Morland, rising. "I've got to feed my brood and see them safe for the night. And tomorrow night, being Saturday, I shall hie me to a hotel where I shall sleep eleven hours, breakfast in bed and sleep three more, dine and walk, sup and sleep until Monday dawns—and bathe and bathe and bathe."

"—How often do you do that?"

"Every second week when I am off duty. That is how I avoid the 'look.' What's your opiate?"

"Reading detective stories and boning Russian," admitted the other, "and Nell Flood takes in the cinemas like a child."

SOME hours later Miss Foster poked her head into the room where Miss Stein was already curled down in bed. Raising somber eyes the girl asked earnestly,

"Is every woman tired and filled with horror nowadays? Miss Morland was so sweet, but she is so weary looking, so sad, and you've teased me and laughed at me—but you have such a look in your eyes."

Euripides conceived no make-believe tragedy so devastating as that played for the past two years in the Royal National Theatre of Athens

After Two Years

By EDITH VAN HOOK

THE Royal National Theatre of Athens was designed for a playhouse where the great Greek tragedies might be revived and modern drama and opera enacted. It was erected in the heyday of the monarchy, as a proof to the rest of the world that this ancient capital was not lagging behind other European centers of art. Its four tiers of boxes, rising nobly upon each other formed a golden horseshoe whose occupants represented the flower of wit and beauty and intelligence, not only of Athens, but of Smyrna, Alexandria and Constantinople, and its grand staircase, spacious foyers and promenade furnished a fitting background for the brilliant social life of a happy capital city.

But Euripides conceived no make-believe tragedy so devastating as that which is now being lived within its walls. It has become a home of sorrows, a shelter for an unwilling people, driven in by cruel necessity, and unable to leave its roof because of a worse fate outside. Since October, 1922, it has served as a haven for eighteen hundred refugees from Smyrna. A few of them have since moved on, some have found relatives, some have died, but twelve hundred of them have their dwelling there today. For, although it was intended as an emergency refuge only, in spite of every effort, it has been impossible to absorb these destitutes into the community or to establish them elsewhere.

When the doors were opened, no audience had ever been more eager to enter than this one. Mercilessly pursued by the Turkish Furies, barely rescued from a city in flames, and with difficulty transported across the sea, here was safety for them at last. They swarmed in with the few belongings they had saved tied up in bags and blankets, clothed only in filthy rags, weary, hungry, and ill, but grateful for any roof. The first arrivals were assigned to the boxes, considered the "choicest location in the house" in box-office parlance—not in this case for the sake of the good view of the stage, but because each cubicle at least had two walls, and the remains of a door. Eighty-four families with their goods and chattels now have become permanently established in the four tiers of boxes, making their homes in spaces no larger than dry-goods cases. The railings separating one from the other they have piled high with trunks and boxes in a pitiful but ineffectual attempt to obtain some privacy, as well as to use every available inch of space. Whatever articles cannot be stowed away in the interior

are suspended from the edge of the railing, so that the entire auditorium is festooned with a heterogeneous mass of chairs, clothes-baskets, wash-tubs, bags of clothing, empty bird-cages, and an endless variety of household objects. The floor of each box descends in two small steps toward the stage, the better, in former days, to display the Parisian gowns and military decorations of those who came to be seen as well as to see. Now, cooking utensils, pots, pans, dishes and supplies are harbored here, with the charcoal brazier and the rolled-up bedding close by. Curtains pieced together of old flour bags, burlap, and cast-off garments strung on a rope and tied to the columns shield each family but slightly from the pitiless publicity of their surroundings. At night, the few blankets are unrolled and the entire family, never less than five, and frequently more, sleep on the floor. Meals are served whenever there happens to be food on hand, with the result that some cooking is constantly going on. The air is blue with smoke, and the odors of garlic and coffee are mingled with others more pungent.

As I went up the great marble stair-case, I was met by streams of women, some descending with buckets of refuse, others carrying up their Standard Oil tins which they had filled with fresh water at the hydrant on the street below. Little boys clad in a single abbreviated garment were flying kites improvised from a scrap of newspaper and a piece of string over the balustrade. On each stair-landing families had taken up their permanent residence, using old blankets tied to the marble columns as a semblance for walls. The stair-case turning up to the left was kept free as a passage-way, but the one on the right was curtained off, and three families had settled here, allotting one step to each member for the purpose of sleeping. The household paraphernalia was stacked along the walls and railings, while the woman on the top step was sweeping the dirt from her four steps into the "home" of the one below, who in turn was passing it on with some more refuse, thus imposing upon the third one, subsequently, a three-fold amount of housecleaning. But she did not seem to mind the accumulation of orange and potato peels from her neighbors' domain, as she cooked her Turkish coffee on her little charcoal stove. She evidently had decided to ignore it, in as much as she was living three steps lower on the social scale, and no amount of scrubbing would help her rise to a higher status.

As I reached the grand tier, I stepped into the box formerly occupied by the king, and looked across at the stage. A solitary unprotected electric bulb suspended from the ceiling gave a ghostly light over the huge auditorium. The space for the musicians was vacant. A grey canvas covered the orchestra chairs in waving billows like an angry sea, and strewn along its edges were the flotsam and jetsam of the eighty-four households conducted above. An aged crone whose years of suffering were nearly over was sitting on a bag of clothing, staring blankly at the curtain which had never risen on tragedy more poignant than hers.

I was soon surrounded by at least thirty women and their children. They told me that I was the first foreigner who had ever come to see how they were living. When they heard that I was an American, their spokesman said, "Tell them in your country how we must live here. Greece can help us no more; America is our only hope." This I promised to do. Never shall I forget the infinite sadness in the eyes of one woman, aged beyond her years by the untold horrors of Smyrna, as she said simply, "Four sons had I in the army who were caught and killed by the Turks. This one is all I have left. He is a cripple, and will never work." Like the chorus in Trojan Women, who fleeing the burning Troy, their army defeated, their homes gone, the lament of these unfortunates rose, "Woe, woe, unto us." Their strident, confused voices, though not cadenced in Euripides' meter, conveyed as much misery. Again let their leader speak for them, "Two years nearly we have lived here, and yet no other homes can be found for us. Never do we see the sunlight, we do not know if it rains or shines. Our eyes are weak from the darkness, and we can no longer see to work. Our children are sick, the doctor comes, but we have no money for medicine. Our old people must lie on the floor until they die."

Whatever articles cannot be stowed away in the interior are suspended from the edge of the railing

The players have stepped across the footlights, but the action continues on the other side with far greater intensity because of its stark reality.

Here was a Carmen in the flesh. She stood before her tiny mirror propped up on her trunk arranging a tall comb in her black curly hair, humming a gay tune, while trying to hold a flower between her teeth. Next she opened a box and took out a shawl which she adjusted with admiring pats and gestures before she sallied forth on her high heels to her work in the cigarette factory near by. She is the sole support of her parents and three younger children, but her love of finery will not be denied. Her toreador is a butcher who flays tender lambs, and has no arena to display his bravery, while her Don José is a young soldier recently returned from Asia Minor.

A MOTHERLY-LOOKING woman with a deeply furrowed face was drying the coffee cups and arranging the few dishes in a rudely constructed rack on the dark wall of her enclosure. Judging from the care and neatness with which she was arranging (*Continued on page* 516)

Where Goes India?

Gandhi the prophet and Das the politician at the parting of the ways

By S. K. RATCLIFFE

IT was plain to everyone who is in the habit of following the course of affairs in India that the liberation of Gandhi by the MacDonald Government would be the beginning of a new chapter in the Swaraj movement. I do not know the inside reasons that decided MacDonald and the Viceroy to order the Mahatma's release; but I suspect that among them was a conviction that during the two years of his imprisonment non-cooperation had passed decisively beyond the stage of 1922, and that Gandhi, on returning to the field, would find that his position needed readjustment to a greatly changed situation. If this was the official reading, it has been to no small extent justified by the event.

Gandhi in the winter of 1922 stood at the apex of his power. It is true that the non-cooperation crusade had reached a point of extreme difficulty: so much so, indeed, that Romain Rolland, the Mahatma's illustrious European champion, suggests that he may have welcomed arrest as a needed relief. But he still held his great following among the educated classes, while in the esteem of the Indian multitude he occupied a position to which the history of popular leadership offers literally no parallel in any country or age.

The two years of his withdrawal from the conflict made a crucial interlude in Indian nationalism. The Gandhi program, for all its astonishing success, had not gone very far in the positive sense. The culmination of the non-cooperation scheme was to be "civil disobedience" carried out on the national scale. Gandhi had instituted a notable experiment of civil disobedience in his own district, Bardoli; but, in opposition to the more extreme missioners of non-cooperation, he had always held back from annunciation of the full program. He was not persuaded that the Indian people were ready. He had, very reluctantly, been convinced that mass civil disobedience could not yet be attempted without violence and disorder. It is no derogation from Gandhi's greatness of spirit to say that at the moment when the Government struck he was not able to see a clear light on his path.

During the early months of his imprisonment a special commission of the Indian National Congress toured India for the purpose of exploring the temper of the people and their local leaders in respect of the two crucial matters: (1) the prospects of mass civil disobedience, and (2) the continuance of the Gandhi program of complete abstention from political activity and from the legislative councils. Upon the first point the commission made a unanimous report: mass civil disobedience could not be declared because there was no national solidarity of opinion. On the second question the commission was equally divided, three being for the return to politics and three for the maintenance of the Gandhi form of non-cooperation. Following this report the leaders of the political non-cooperators—C. R. Das of Calcutta and Motilal Nehru of Allahabad—set to work to convert the national congress to a political program. It was not an easy task, the great majority of the congress delegates being devoted adherents of Gandhi; but before the elections of 1923 they succeeded—to the extent, at all events, of getting the national congress to remove the ban upon political action. An effort was made to induce Gandhi to sanction the departure, but he was wise enough to send from prison a message that could not be quoted as an indication that he had in any way altered his own stand.

There followed the remarkable election campaign of last fall. The Indian Liberals, or constitutionalists—among whom the gifted statesman and orator, Srinivasa Sastri, who succeeded the late G. K. Gokhale as head of Servants of India Society, was prominent—were hopelessly left. The new Swaraj party gained striking victories in almost every province. In the Bengal Council, Das, effecting an alliance between the Swarajists and other Indian parties, attained a commanding position. In the All-India legislature the Swarajists and Independents found themselves strong enough to initiate a program of obstruction, which created a serious deadlock in legislation and threw upon the Viceroy and his government the necessity of employing the coercive power of the executive for the passage of the budget and other urgent measures.

THIS was the situation when, in February of this year, Gandhi was set at liberty. He was in very weak health; it was natural that he should go for a time into retreat, and as a consequence it was not until May that the public was made aware of the vitally important discussion that was going forward between the Mahatma and the leaders of the Swaraj party.

Gandhi had, for various good reasons, delayed the publication of his promised statement of policy, and Das, realizing its necessarily crucial character, traveled across from Calcutta to Bombay in order to secure, if possible, a joint manifesto. The conferences between the leaders lasted several days. For my part I cannot understand how they could have ended in any form of agreement, since Gandhi is immovable on his central anti-political principle. The result was the issue of separate manifestoes, carefully framed so as to avoid the suggestion of a dispute, but indicating in the clearest fashion the wide and deep difference of spirit and method between Das the politician and Gandhi the apostle of an idea and the believer in soul force alone.

Before the Bombay meeting a rumor was spread abroad to the effect that Gandhi had changed his attitude in regard to membership of the councils; that he was prepared to advise his followers to enter the political field, provided that Das and Nehru abandoned the policy of simple obstruc-

tion and agreed to work for Swaraj within the assemblies by following a line of constructive action. I have not been able to see the force or sense of such statements as these. It is true that Gandhi has no sympathy with active obstruction. He holds that it is not non-violence. He points out that it cannot be called non-cooperation. Das, on the other hand, is wedded to political nationalism, and he went to the Bombay conference with concrete results to exhibit. Nothing could well be more certain than that the conversion of either leader by the other was impossible.

BOTH held back their decisions until it became clear that joint action was impossible. Then they released their manifestoes. Gandhi was, as usual, quite candid. He began by saying that he was unable to see eye-to-eye with the Swarajists in regard to entering the councils and that the difference between him and them was fundamental. He conceded that resolutions passed at two meetings of the national congress permitted "those who have no conscientious scruples to enter the councils and assembly if inclined," and he added a remarkable confession which once again displayed his directness and simplicity. "If the work of the Swarajists progresses," said he, "and the councils benefit, each ocular demonstration cannot but convince honest sceptics like me of error." He had previously admitted that the Swarajist methods in the councils were successful to an extent that had surprised him. And he concluded: "I will therefore be no party to putting obstacles in the way of the Swarajists' entry into the legislature, though I cannot actively help them in a project in which I do not believe."

He then, in a manner highly characteristic of him, proceeded to set forth what in his view would be a program of action within the central and provincial legislatures which would be consistent with the principles of non-cooperation. It is a fourfold program:

(1) To make all purchases of cloth, for government use, of *khaddar*,—that is hand-spun and hand-woven stuff;
(2) To impose a prohibitive duty on foreign cloth;
(3) To abolish the revenue from drink and drugs;
(4) To reduce the army expenditure.

The Swaraj party, Gandhi says, should first move resolutions in favor of these provisions. If they should be carried and the Government refuse to act upon them, the Swaraj party should then invite the Government to appeal to the electorate on the four points; and, that request being refused, all Swarajist members should resign their seats and prepare the country for civil disobedience.

IN opposition to this, the Das program reasserts the necessity of complete obstruction in the legislative bodies. Its four points are as follows:

1. To throw out any budget until the system of government is altered in recognition of Indian rights;
2. To throw out all proposals for defining or consolidating the power of the executive;
3. To introduce bills and resolutions for the displacement of the bureaucracy;
4. To initiate an economic policy designed to prevent the draining of Indian wealth to Europe.

The differences between these two sets of proposals are plain enough for all to see. It is not surprising that Gandhi should describe them as fundamental. The Indian press, however, would seem to have found a bridge between them in the declarations of the two leaders on the pivotal question of mass civil disobedience. Gandhi says in effect to the Swarajists, "Go for it if and when you find that the Government will not accept your positive proposals." Messrs. Das and Nehru say they can assure Gandhi that the moment they are convinced that "an obstinate bureaucracy" will not yield to pressure from within, they will come out of the councils and work for civil disobedience through the national congress serving under Gandhi's banner. They, more obviously politic than the idealist leader, feel certain of "a fundamental unity among the parties of the Indian National Congress," and they believe that the joint efforts of those parties "will furnish a fitting answer to a bureaucracy unwilling to recognize the rights and liberties of the Indian people."

The apparent agreement of the two leaders upon this matter has led the Anglo-Indian newspapers to see a sinister agreement between the two sides beneath the differences of method. They have a vision of idealist and politician united, after a confused interval, upon a national scheme of civil disobedience. But this, in view of events of the past three years, seems to me far-fetched. The political non-cooperators have never believed in mass civil disobedience, while Gandhi has, in every crisis, decided against it. And, since he deliberately set it aside at the moment when, by common consent, (*Continued on page* 522)

The Social Gospel of the Man

"IN the esteem of the Indian multitude, Gandhi," as Ratcliffe phrases it, "occupies a position to which the history of popular leadership offers literally no parallel in any country or age." Any one who would understand the social forces at work in the world of today, must try to gage and understand this new leader of the humble of the East. But his leadership is not merely emotional or political; it has a broad social content. And to grasp as time goes on the deep human import of Gandhi's policies with respect to non-cooperation and home production, of the bearing of these things on workers and consumers no less than on foreign commerce and British rule; and with respect to habits, to racial unity and the reform of the most deep-seated evil of the caste system—it is necessary first to follow the swift political development of the last two years. These policies Mr. Ratcliffe interprets—against the background of his earlier residence in India, against the foreground of his discussion of them with various informed groups concerned in London.

American Rotten Boroughs

By ORVILLE A. WELSH

OUTBREAK of open warfare in the Rhode Island Legislature should direct public attention generally to American "rotten boroughs."

Partisan legislative wrangles do not usually make the first pages of newspapers throughout the country. But when a gas bomb was found in the Rhode Island Senate chamber, and four Senators were taken to the hospital from gas poisoning, and the entire Republican membership of the Senate fled across the State line "in fear of their lives," as they claimed, the rest of the nation began to visualize an unusual situation.

Yet the Rhode Island situation is not unusual in America —it is merely accentuated.

It must be recalled that at the time of the American Revolution there was no such thing as manhood suffrage, and indeed the aim was to remove government from the mass as far as possible. Only a very small percentage of the people had any voting voice in local government. Representation was fixed arbitrarily by the state constitutions then adopted, without allowance for the subsequent growth of the towns. The Rhode Island charter gave Newport not to exceed six members of the Colonial Assembly; Providence, Portsmouth and Warwick not to exceed four, and other places not to exceed two.

In Massachusetts each town or place was given two representatives regardless of population. The county was the unit in the middle colonies, the parish in South Carolina. In only one-third of the early American states was the population taken as a basis for legislative apportionment. Alabama gave each county one member of the House, Florida one to three members. These states did not enter the Union until 1819 and 1845, respectively.

Rhode Island is the smallest and most densely settled state in the union. With 604,397 inhabitants, it is thirty-eighth in population, ahead of giants in area as Arizona, Idaho, Montana, Nevada, Utah and Wyoming.

It is almost exclusively urban, 97.5 per cent, and in fact contains but 4,083 farms. The few farming communities, however, virtually control the state.

Under the constitution of 1842, still in force, each city and town is entitled to one member of the Senate and one only. Thus the great industrial cities—Providence, with nearly 250,000 population; Pawtucket, 64,248; Woonsocket, 43,496—are forever outvoted by men from tiny fishing villages and rural hamlets, such as West Greenwich, with 367 souls; Foster, with 905; Charlestown, with 759; and Narragansett, with 993. These all return Republican Senators.

There are thirty-nine cities and towns in Rhode Island, and in 1922 the Republicans elected twenty-one senators and the Democrats eighteen. That year William S. Flynn, Democratic candidate for governor, swept the state on a platform of political and social reform, and got an even break in the Assembly, which is elected on a basis of population. The major planks in the Democratic platform were:

1—A forty-eight hour work law for women and children.
2—A constitutional convention to remove the inequalities of senatorial apportionment.
3—Abolition of the property qualification for voters.
4—Restoration to the governor of authority to appoint State officials.
5—Change in the method of electing sheriffs in order to effect some executive authority.

The following year the Assembly passed the forty-eight hour law and a resolution for a constitutional convention. The Republican majority in the Senate refused to allow a vote on either proposition. Senate Democrats engineered an eighty-day filibuster without avail.

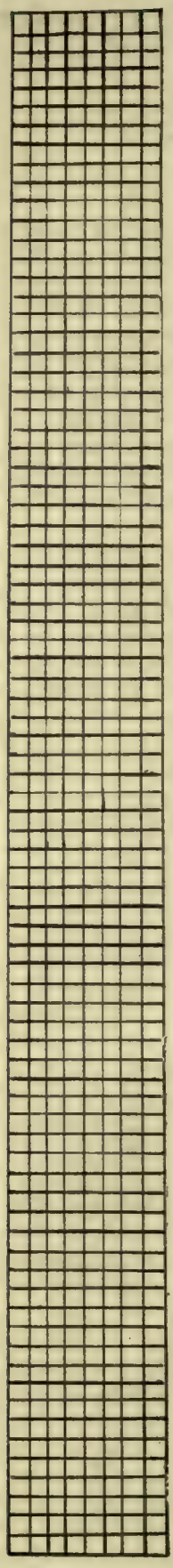
Before telling the legislative story of this year, it might be well to explain the last three planks in the Democratic platform. The demand for abolition of the property qualification for voters has always been a Democratic standby in Rhode Island, where the industrial workers in the main have followed the Democratic standard. Originally the state gave the franchise only to those

From Farm to City—1,400,000 a Year

THE immense turnover of the United States in the last few years from a predominantly rural country to one considerably more than half urban, with the tremendous growth of our large cities, has created a new set of American problems of which one of the most serious is the growing cleavage between town and country. And in the industrial states, as the accompanying article tells, political power still is retained by the rural minority, very largely to the detriment of the cities. This turnover was something like 14,000,000 persons in the decade ended with the 1920 census, an average of 1,400,000 a year.

In the thirty years from 1890 to 1920 the urban population (those living in towns of 2,500 or more) increased from 22,298,359 to 54,304,803, or about two and one-half times. In the same period the rural population increased from 40,649,355 to 51,406,017, or about 25 per cent.

However, of the rural element the increase was mainly in the small towns, incorporated places of less than 2,500, wherein the population doubled, from 4,757,974 to 8,969,241. In 1920 there were 12,905 such towns, as against 2,787 cities over 2,500. Thus the population living in unincorporated places increased only about 20 per cent in thirty years.



PROVIDENCE WEST GREENWICH

Providence, a Rhode Island city with a population of 237,595 has the same representation in the state senate as West Greenwich, the smallest town in the state, which has a population of 367. Although Providence is practically 648 times as large, because it is politically Democratic in complexion, it cannot depend on sympathy or support from the Republican majority furnished from the small towns

men who paid taxes on at least $137 worth of property. As the movement for universal suffrage grew, this restriction was lifted as affecting state officers and mayors of cities. It still applies to election of city councils. As a result the big cities have Democratic mayors and Republican councils, which are always deadlocked.

The fourth Democratic plank—empowering the governor to appoint certain state officials as in other commonwealths—aims at one of the worst phases of the rotten borough government. A law provides that unless a nomination sent by the governor to the Senate is confirmed within seventy-two hours the Senate itself becomes the appointing power and may elect state officials. This statute was the work of "Charlie" Brayton, the blind boss of the state Republican machine, twenty years ago just before the election of a Democratic governor.

Regarding the fifth plank, sheriffs of Rhode Island counties are elected in secret ballot by the two houses of the Legislature sitting in grand committee, and therefore are entirely irresponsible to local constituencies or to the state administration.

The demand for a constitutional convention is directed not only at the rotten borough Senate majority but also at the method it has taken to perpetuate itself. The state has been growing more and more Democratic in recent years, but a Democratic majority in the Senate is further and further away. Whenever the Republican organization sees its grip in danger it creates new towns, thus making more votes in the Senate. For instance when the town of Warwick became debatable territory it was divided, the Democratic sections being put in the town of West Warwick. So the status quo was maintained. The same thing was done in Woonsocket.

As Governor Flynn points out, the eighteen Democrats, with 46 per cent of the vote in the Senate, represent 76 per cent of the population, and under the present system it might be possible for 9 per cent of the population to elect twenty Senators, or a majority.

Again this year the evenly-divided Assembly passed the resolution for a constitutional convention and the Lavender forty-eight hour bill, imposing a penalty of $20 for each violation (a mill owner with 100 women employes working over that time would be subject to a fine of $2,000). These measures were sent to the Senate.

Taking a leaf from the lesson of the previous year when the governor, by vetoing the appropriation bill, forced the Republican Senate majority to agree to several specific reforms, including a bill giving the governor power to veto any item by itself in an appropriation bill, the Senate Democrats resumed their fillibuster, in behalf of the Quinn resolution for a constitutional convention. This fillibuster, with the connivance of the Lieutenant Governor, Felix A. Toupin, a Democrat, continued into May. All state institutions were forced to suspend payment of employes for lack of funds. The wheels of the state's governmental machinery were completely blocked.

Then things began to happen. On the afternoon of May 9 the Senate was in session, with the usual persiflage and extraneous talk of a fillibuster. Republicans seeking to move an adjournment were ignored by the Lieutenant Governor.

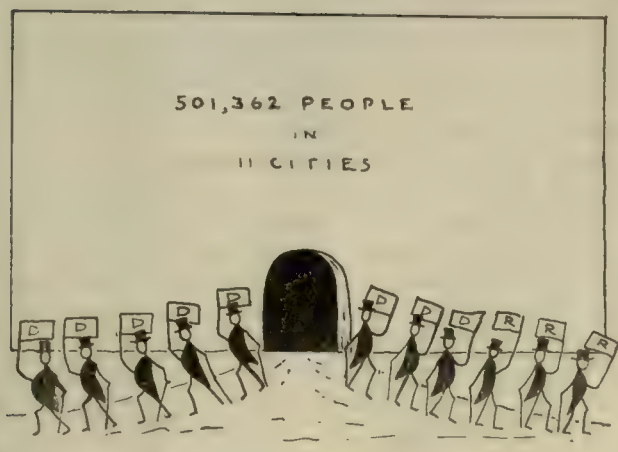
Toward 6 o'clock Lieutenant Governor Toupin electrified the Republicans by declaring the Senate "at ease" until the High Sheriff and doorkeeper returned to the chamber. Some of the Senators had never heard the expression, and they questioned the action.

Senator Arthur A. Sherman, Republican leader, who was elected president pro tem at the beginning of the 1923 session (although the Democrats attacked the legality of the proceeding), went to the rostrum and protested that the Lieutenant Governor was exceeding his authority. A clash of words ensued. Then Senator Sherman declared he would assume the chair himself. He stood on the floor and entertained a motion to adjourn, while Toupin was pounding his gavel and calling on a deputy cheriff to eject Sherman from the chamber. Sherman declared the motion to adjourn had carried, and the Republicans left the chamber in a body.

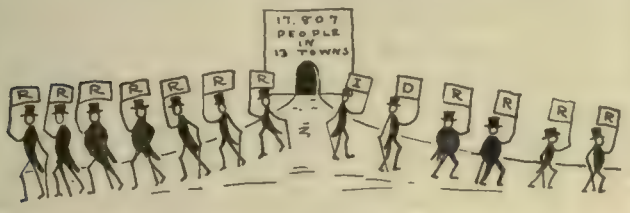
The Democrats conferred and decided that their opportunity had come. They immediately chose temporary clerks, came to order, and sat in session until 4 o'clock in the morning. They passed the forty-eight hour bill, a new resolution for a constitutional convention and a temporary appropriation bill. The forty-eight hour bill reached the governor at midnight, and he signed it at 3 a. m. The other two measures were sent to the Assembly the following Tuesday, but the Republican speaker refused to recognize the messenger and the documents were "lost." By that time the Republicans had rallied and announced that they would contest in the courts the forty-eight hour bill and the governor's appointments which the Democratic rump Senate had confirmed. The governor on his part announced that the forty-eight hour law would be enforced beginning June 1.

A peculiar feature of the situation is that any member of the state Supreme Court may be turned out of office over night by the mere passing of a majority resolution by the Republican Legislature. The court is composed of five Republican judges.

By this time great pressure was being brought to bear on the Democrats to permit action on appropriations. Money had been loaned by private individuals and banks without security to state wage-earning employes who had been unpaid since March 1. A committee of the Rhode Island State Bankers' Association called on Governor Flynn. He placed



Eleven Rhode Island cities, all having populations over 10,000 (total population, 501,362) having only one senator for each city, send 8 Democrats and 3 Republicans



While thirteen Rhode Island towns, all having populations under 3,000, (total population, 17,807) each represented by one state senator, send a controlling majority of 11 Republicans, 1 Democrat, and 1 Independent, to the state senate

the blame on the Republicans, and refused to interfere. The State Sanitarium and the State College were threatened with suspension.

Public feeling grew heated. The newspapers issued special editions, and crowds stood in front of the bulletin boards. The Senate gallery and entrances were jammed, as the filibuster continued.

On June 17, there was a general riot in the Senate chamber. Two hundred spectators, including many women, joined in it. The riot was precipitated by Senator Sherman's attempt to open the session in the absence of the Lieutenant Governor. Twenty policemen with guns answered a riot call, but the governor, hastening to the Capitol, had intervened with the aid of sheriff's deputies. Thereafter the filibuster was continuous for forty-two hours, with several fist fights and other evidences of party passion. Each side accused the other of importing gunmen and thugs to the galleries. Each side had its own set of barbers in the chamber.

On the morning of June 19, an unbearable odor became noticeable near the rostrum. The Lieutenant Governor at that time had not closed his eyes in sleep for nearly three days. He ordered the senators out of the chamber and an investigation by the janitors. A newspaper soaked with a bromine gas mixture was found behind draperies. Of the four affected senators, three were Republicans.

The governor undertook to effect a compromise, but a tentative one reached in his office was repudiated by the Republicans, who thereafter refused to return to the Senate unless given "guarantees" and even went in a body to Rutland, Mass., where they kept their hotel guarded.

With this "deplorable situation," the Providence Chamber of Commerce called a meeting, June 21, of thirty civic and business organizations of the State. A committee was appointed to confer with both parties. "The state's good name is menaced," said President T. F. I. McDonnel of the Chamber, "and there is danger of bodily harm to persons and of the destruction of property."

The early settlers—the real old "Yankee stock"—which the Republican rotten boroughs represent, are determined to retain their control of the state. They sneer at the "foreign" and "radical" element that comprises the Democratic strength in the cities. The Democrats counter with talk of the Republican Ku Klux Klan. And there, at the time of writing, the matter stands.

So much for Rhode Island. What is the situation in other industrial states?

THIRTY years' agitation has failed to end rotten boroughs in Connecticut. In 1902, George S. McLean, Republican candidate for governor, was elected on a platform that called for a constitutional convention to end inequitable apportionment. The convention met, and redistricted the senatorial districts to give the more populous sections more representation, but left unchanged the provision that each town should have two representatives in the Assembly. So the town of Union, with 257 persons, still has equal voice in the lower house of the Legislature with the cities of Hartford, Waterbury, New Haven and Bridgeport, the population of which runs between 100,000 and 160,000.

The most spectacular effect of this system recently has been the passage of a strong anti-daylight-saving law to which the cities strenuously but vainly objected. However, much more important measures, relating to education, have gone to defeat at the hands of the rural majority.

The small town appropriation committee of the House holds absolute power over legislation, according to Senator Charles M. Bakewell, professor of philosophy at Yale. At the last session three of the most important educational measures were killed because the farmers who dominated the committee couldn't see the need of them for the more congested districts. These bills provided for a special appropriation to give attention to backward school children in the cities and to Americanize adult foreigners through education in night schools.

But that the country districts have not everything their own way, was indicated by the charge of Representative Harry Morgan Ayres, professor of English in Columbia University (who was elected as a Democrat from the Republican town of Westport), that machine politicians, in order to prevent a favorable vote by the Legislature on the World Court, threatened the farmers with calling their mortgages.

In 1920 the urban population of Connecticut was 936,330; rural, 444,292.

IN New York, no county under the State Constitution was permitted to have more than one-third of the

RURAL VS. URBAN COUNTIES

New Jersey allows one senator and one only from each county, regardless of the fact that each urban senator represents an average of 285,362 voters, and the senator from a rural county represents an average of only 48,914 vo

members of the State Senate, and no two counties adjoining, or separated only by public waters, more than one-half. This obviously was aimed at New York City, and the restriction never has been removed. Each county was given one member of the Assembly, regardless of population, and this provision has enabled rural up-State New York, which happens to be Republican and conservative, to maintain its grip on the lower chamber of the Legislature to this day.

The effect of this has been particularly noticeable in the two administrations of Governor Alfred E. Smith, whose ambitious program of political reforms and social welfare was slaughtered in successive sessions by the rural-dominated Assembly led by Speaker H. Edmund Machold of Watertown. This included: A minimum wage law for women and minors; forty-four hour work week; state ownership, control and development of hydro-electric power; a state fund monopoly in the writing of workmen's compensation insurance to save the insured the cost of private administration; restoration of direct primaries; reorganization of state departments, executive budget, and the four-year term for governor; legislation to put teeth in the corrupt practices act, to compel the publication of political contributions before election; laws to improve the rural school system and bring it as nearly as possible on a par with the city educational facilities.

During the Republican administration of Governor Nathan L. Miller, which was between the two Smith régimes, the majority under rural domination emasculated the state primary law; imposed a movie censorship; passed the Lusk loyalty bills affecting teachers (repealed by the next Legislature); passed a state prohibition enforcement law (repealed by the next Legislature); took from the cities control over public service corporations within their boundaries; enacted water power bills for private interest; handicapped the administration of the workmen's compensation act and the state labor code; reduced the budget for the state Labor Commission. The Republican Assembly also threw out four Socialist members solely because they were Socialists.

In Vermont each town was allowed one member of the House and one only. Thus, in 1910, ten towns with a population of 1,231 (3.6 per cent of the total) were equal in voting strength to ten towns with a population of 93,936 (27.3 per cent).

In New Jersey, with a population predominantly urban (in 1920 2,474,936 persons were classed as urban dwellers, 680,964 as rural), the legislative policies are determined largely by the rural element. All efforts to amend the state constitution, which provides one senator and one only for each of the twenty-one counties, have been defeated by the smaller counties. Herein lies the key to the retention of the state's bluest of the blue laws, the enforcement of which is attempted now and then. About 40 per cent of the population of New Jersey lives in Essex and Hudson Counties, which together have two of the state's twenty-one senators, or less than 10 per cent. Essex, with 652,089, has the same vote in the Senate as Cape May County with 19,460. Hudson, with 629,154, is balanced by Sussex with 24,905. Taking the counties of more than 100,000, nine out of the twenty-one have a total population of 2,668,923, or 84.5 per cent of the state's total.

In Delaware, Wilmington, the only large city, has almost exactly 50 per cent of the voting population. Yet it has only 13.5 per cent of the representation in the General Assembly. Of the thirty-five members of the House, Wilmington gets only five. Of seventeen State Senators, Wilmington gets but two. In the party conventions also the city is grossly misrepresented.

At the last legislative session an attempt was made to increase Wilmington's representation in the House from five to ten and in the Senate from two to five. The bill was overwhelmingly defeated. Two successive Legislatures have defeated measures designed to give home rule to Wilmington through a new city charter providing for the city manager form of government. Another bill relating to public utilities control, greatly desired by the city, was beaten. The 1922 Legislature forbade daylight saving which was being practiced by Wilmington.

In Maryland, a little more than half the population is in the big city. Baltimore has 733,826, against 715,784 in the counties. The total urban population including Baltimore is 869,422. Baltimore has a voting representation of 28.57 per cent on joint ballot in the Legislature—thirty-six of the 118 members of the House of Delegates and six of the twenty-nine State Senators. The effect of this rural control has been particularly controversial in the levying and distribution of taxes. The city pays the larger portion of both direct and indirect taxes, but receives only two-fifths of the road fund and about the same proportion of the school fund. The city is wet and the rest of the state dry: The Eighteenth Amendment was ratified, but all state enforcement bills have been defeated.

Pennsylvania is 70 per cent urban, yet largely under rural sway. Each of the sixty-seven counties is guaranteed one member regardless of population. The five smallest counties, with an average population of only 7,944, and totaling .45 of 1 per cent of the State's population, cast 2.4 per cent of the vote in the House of Representatives. Twenty-eight counties with 8.7 per cent of the population have 13.5 per cent of strength in the House. Twenty-three counties with more than 100,000 population and totaling more than 78 per cent of the State have but 72 per cent voting strength. In 1923 the rural members of the legislature forced through a bill prohibiting daylight saving time.

Ohio, which is 63.8 per cent urban, suffers severely from rural domination. Each county has at least one member of the House, regardless of population. A strong rural bloc has long been operative at Columbus. The most serious effect of rural control on the cities has been in regard to taxation. The farmers are strong for low tax rates. All attempts to strike out the constitutional provision for a uniform tax rate for all property everywhere have failed. In consequence all the large cities are running chronically short of funds. They must skimp on the schools, hospitals, etc., suspend many municipal functions, and as far as possible anticipate revenues from future taxes.

Facing bankruptcy, Mayor Brough in Toledo in May ordered suspension of many city departments, including the Municipal Hospital and the Forestry Department. Workhouse prisoners were substituted for park employes. Police and firemen went unpaid. So did the members of the staff of Toledo University. A general cut in wages of all city workers was ordered. In desperate straits for lack of revenue, the city passed an occupational tax measure which it was estimated would bring in $500,000. May 20 was the time limit for payment, and only $125,000 was collected. All

The map shows the fear of New York State Constitution makers of the possibility of urban control. New York and Kings, the two populous counties of New York City (corresponding to Manhattan and Brooklyn Boroughs), are barred from having more than one-half the membership of the Senate. Also each county in the State, with the exception of Hamilton, has at least one member of the Assembly regardless of population. The effect of the inequitable legislative apportionments is to keep the up-State minority, which happens to be Republican and Conservative, in the saddle at Albany. The population of New York City is 5,620,048; that of the rest of the State, including several large cities, such as Buffallo, Rochester, Syracuse, Binghampton and Albany, 4,765,179. Yet New York City has only 22 State Senators (all Democratic) against 29 for the rest of the State (25 Republicans and 4 Democrats). The metropolis has 62 Assemblymen (55 Democrats and 7 Republicans), while up-State gets 88 (80 Republicans and 8 Democrats)

the big railroads entering Toledo, as well as many manufacturers, filed suits against payment of this tax.

Youngstown has been in a similar fix. Two or three years ago the Police and Fire Departments had virtually to be disbanded, and private citizens came to the city's aid. Yet the rural vote in Ohio will not permit tax classification relief.

Although Ohio cities have a large measure of home rule, they are hamstrung financially and can't make much use of it. They may buy street car lines and operate them—but they cannot bond the municipality to get the purchase money. So there is but one municipally-owned street railway in the state.

The State Board of Health, in the face of a sanitary emergency, may order improvements and local authorities must comply and get the necessary funds some way. They mostly do it by assessments.

Cleveland, largest city of Ohio and fifth in the country, has been especially hard hit by the tax situation. Since Jan. 1, Cleveland has been the largest municipality in the United States with the City Manager form of government; its progressiveness in civic affairs dates back to Tom L. Johnson's time and before, but the civic reformers have repeatedly found their hands tied. With the necessity for bond issues for practically all improvements, there has been no start toward rapid transit since the street-car epoch and the county-city building program has been completely blocked.

In Michigan, seventh state in population, the industrial population also is kept in rural-forged shackles, in this case through operation of a so-called "moiety clause" in the State Constitution respecting legislative apportionment. This provides that when any county has a moiety or more than half of the ratio of population for one State Representative it shall be given the Representative. There are now thirty-one of these moiety districts out of a total of 100, and although the constitution makes mandatory a reapportionment of both House and Senate districts (*Continued on page* 518)

EDITORIALS

IN this heyday of amusement-from-the-air we have become sensitive to those obstacles to radiation which may interfere with an evening's distraction. But we forget that tiny segment of the electro-magnetic rays on which our lives depend—most of all the ultraphotic rays from which we gain protection from one of the commonest of the preventable diseases: the deforming rickets, which brings to childhood so many added risks of pneumonia and to motherhood extra dangers in childbearing.

Now come the students of the National Institute of Medical Research in London, proving that most of these priceless intangible emanations are derived from the sky, and but little from the direct rays of the sun. In the hours of a low-lying sun the sky itself is our source of strength and safety for health. But the dirtiness of city air scatters these furtive rays. Our wells of inhumanity—cramped courts and canyon streets—not only steal the sun from their neighbors but blot out the very "sky-line" itself and blanch the cheeks of children.

We have come too slowly to the proof that dirty dark ais is a hazard to health none the less than soiled water. We should do well, if it were possible, to level our buildings to the height of the trees, and broaden our streets till we gave some semblance of an horizon for everyone. Failing that, we need sky-engineers who will be as jealous of the translucency of the atmosphere, as are the sanitarians of the water we drink.

A SMALL group of lay church workers are assembling at Auburn, New York, for a summer school of religious drama, held there this year for the first time under the auspices of the committee of religious drama of the Federal Council of Churches and in affiliation with the Auburn School of Religious Education. This school, taking its place beside those held in Wellesley, Mass., Chicago, Ill., and Delafield, Wis., marks the definite progress of interest in drama as a tool of religious education.

The students who attend these schools will study dramatic directing, methods of production, music and pageantry, the history and function of religious drama. They will busy themselves with the Bible narratives which may be dramatized by young people's groups, with the more serious production of plays of religious inspiration such as The Servant in the House, and with religious pageantry.

Their interest in better standards of playwriting and production is a promising one. Plays with a message, whether of religion or social service, are likely to be most fearfully dull when they are not meretricious. The Federal Council has already taken a hand in assembling a volume with intelligence and taste (Religious Dramas 1924, The Century Co.). The editors waded through 150 plays which had been passing under the name of religious drama and put to each of them four tests—religious content, dramatic technique, educational value and availability for production by amateurs in a church. They report that "the dearth of plays of social and ethical import is nothing short of amazing." The judges in the contest recently held by the Committee on Publicity Methods in Social Work had a similar experience.

With a book of selected materials and summer schools for training young people in effective methods of production, the religious drama movement is getting on.

'IT must needs be that offenses come." No sooner are we fairly on the way to solve one civic problem, than some new development in social or industrial life presents us with a new one. Now comes this matter of oil-pollution —not, this time, in the troubled sea of politics, but along our ocean shores: Oil is the new fuel. Its superiority over coal is obvious enough. But when every oil-carrying and oil-burning ship dumps oil waste into our harbors, and every oil-burning factory and every garage near the coast, lets oily waste go "somewhere safe to sea," we are confronted by a menace which every lover of beauty, every swimmer and bather, every holder of any kind of property near the sea, must recognize. The broad black "mourning band" of oil or tar marking the high-tide line on rocks and reeds and wharf sides; the bathers emerging from Long Island or Jersey beaches to take a shower bath of kerosene to remove the sticky coats of tar; the departure of fishes, shell fish and seafowl from their old haunts with a consequent serious disturbance of food supplies; the highly inflammable irridescent floating scum on the waters of rivers and harbors, a new serious fire hazard that is engaging the attention of insurance authorities. Of such is the new menace of oil on the waters. Conventions meet to discuss remedies and call for restrictive legislation. It is obviously a matter for national regulation and international agreement. In the meantime, through the press and otherwise, pressure should be brought upon ship owners, oil companies, manufacturers to spend a little money on oil separating devices, and means should be adopted—like those used in some foreign ports—to reclaim oil waste. For this is no minor or temporary threat. It is not at all unlikely that in a decade the coal-burning steamer will be as rare a sight as the full-rigged sailing ship

is today. And we must prepare now to regulate the oil-burning ship for the sake of health, decency, beauty and public safety.

THE notion that there is any such right as that of immigration and emigration, would, no doubt, be dismissed as chimerical by a majority of the United States Senate and House of Representatives. But these rights are the subject of suggestive analysis and comment by Paul Fauchille in a recent number of the International Labour Review. They are, he writes, only gradually being worked out between nations. For the most part nations of both the Occident and the Orient have maintained the sovereign right of the state to exclude foreigners or to keep their own nationals within the state boundaries. Latin American republics "appear actually to admit that foreigners have a natural and international right of free immigration, to which there is a corresponding obligation of the state at whose frontiers they arrive to admit them. On the other hand, the United States appears to have decided that every state has, in virtue of its sovereignty, the right to allow, to prohibit, or to limit at will the entry of foreigners."

Although European nations have not recognized the *right* of entry of foreigners, economic reasons and the lack of man power after the war have brought about a situation in which they are paying less attention to their sovereign right and coming to depend more upon special treaties and understandings. Within the last five years France has concluded such treaties with Poland, Italy, and Czechoslovakia; Italy with Luxemburg and Brazil. Other of less importance have been made by Bulgaria and Greece, Austria and Poland. Most of them are characterized by three main features: (1) They give the greatest possible facilities to nationals of either of the contracting parties wishing to go to the territory of the other for purposes of employment; (2) They lay down the principle of equality of wages and living and labor conditions for all workers employed within one territory regardless of their origin or nationality; (3) They provide for the creation of a commission which would roughly estimate the number of foreign workers that could be admitted without becoming injurious to native workers.

THE Minimum Wage Law of Massachusetts (see The Survey, June 15, 1924) has just withstood a further crucial test in the Supreme Judicial Court of the state. After the decision of the United States Supreme Court in 1923 declaring unconstitutional the mandatory minimum wage law of the District of Columbia, there were those who became apprehensive of the security of all minimum wage legislation. The Massachusetts law, while recommendatory only in so far as the application of its wage decrees is concerned, was mandatory with respect to the publication of its findings by the newspapers. In the case of the Commonwealth vs. the Boston Transcript, the state court has decided that the Minimum Wage Commission cannot compel the newspapers to publish its findings or its notices of non-compliance. Referring to the District of Columbia case, the court states that there is nothing in the decision in that case requiring a modification of its reasoning in Halcombe vs. Creamer, 231 Mass. 99, "wherein he main feaures of our minimum wage law were upheld." The invalidity of the sections relative to advertising, the court holds, "does not affect the rest of that chapter which stands as a valid exercise of legislative power." In view of the fact that during the period while the present case was before the court, not a single paper requested to advertise the commission's findings refused while a number of papers actually applied to the commission for permission to publish advertisements of non-compliance, the decision in Commonwealth vs. the Boston Transcript leaves the powers of the Minimum Wage Commision essentially unimpaired.

THE story of the Ruhr in terms of political expediency has been told and retold from French, German, and English point of view, but in terms of human suffering it probably never will be fully told. Not the least significant of the signs of a new order in France is M. Herriot's action —in the face of difficulties and vigorous opposition from some groups of his countrymen—in granting a general amnesty to all Germans who had been deported from the Ruhr. This act of good will is said by Vorwärts to affect some 60,000 persons. Their troubles are by no means at an end, however. Most of them are railway and civil employes. They are hurrying back to the Ruhr, but they find for the most part neither homes nor jobs awaiting them. Their homes are occupied by Frenchmen and their jobs have fallen to those who did not come under suspicion. This minor dislocation is typical of the confusions which can be cleared up only by the actual working out of the Dawes report.

THE proposal to devote September 12 to the mobilization of the citizen forces of the United States comes as a prompt challenge to the churches and other bodies which have been expressing in their official resolutions—such as those summarized on p. 449—their unalterable opposition to the war system. The Yearly Meeting of the Society of Friends of Pennsylvania, New Jersey, Delaware and parts of Maryland has addressed a letter of protest to the president, the tenor of which my be summed up in this remark of its secretary:

> We feel that it would be a serious mistake for this country, the most powerful in the world, and far removed from European unrest, to parade its readiness to rely on military force for the settlement of disputes.

The Chicago and Philadelphia federations of protestant churches have expressed their opposition to the plan, and the Christian Century has condemned it editorially. The Secretary of War has replied to the editorial in words of a fmiliar ring:

> We all desire peace. Its attainment, however, does not lie in a denial of the constitution or of the basic principles of American citizenship that he who enjoys its rights and privileges must assume the responsibility for their preservation.

The Secretary tends to overwork the Constitution.

NATIONAL LEAGUE OF WOMEN VOTERS

Department of International Cooperation to Prevent War

1010 Grand Central Terminal Building, New York

MISS RUTH MORGAN, Third Vice-President, Chairman of the Department

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Peace: Make the wish the will

The National Council of Jewish Women

Its Efforts for World Peace

WORLD COOPERATION

May, 1924: Summoned World Conference of Jewish Women at Vienna, to discuss post-war problems.

THE WORLD COURT

November, 1924, Adopted the following resolution at its Tenth Triennial Convention:

"Be It Resolved That the National Council of Jewish Women urge that Congress at the coming session authorize the entrance of the United States into the World Court."

PEACE PROGRAM

A National Committee on Peace promotes a peace program among the 225 constituent Sections of the Council in the United States and Canada.

THE NATIONAL COUNCIL OF JEWISH WOMEN
305 West 98th Street, New York City

AFTER TWO YEARS

(*Continued from page* 506)

her few belongings in her makeshift quarters she must once have enjoyed an orderly, comfortable home of her own.

"Come and meet our new bride," urged my guide as we went on to the second tier of boxes. She stood in her parental home, Box No. 44, smiling and thanking me for wishing her a happy future. She had on a new dress of gay material of which she was very proud—the only new garment she had procured since her arrival in Athens, and constituted her entire trousseou. It was about time for her young husband to return from his daily search for work, and she was eagerly watching the staircase, as the days are long and monotonous for those who are left behind in the Opera House. But she wanted to show me her new home; so, stepping across the hall we came to an alcove where the young couple had set up housekeeping. Their furnishings consisted of a blanket, two cups, and a box with a few smaller possessions. The bride at least was not weighed down with vexing household cares.

I now entered the Grand Promenade, where not so long ago, diplomats had met aristocrats between the acts of the opera. It was now a seething mass of humanity, a scene of indescribable noise and confusion. Three large windows let in a flood of good sunlight, but not the air.

Just as when children play house, so it was here; one had to try not to step over the walls and to be sure to enter by the imaginary front door. In spite of these undimensional homes, women were everywhere occupied in "keeping house," cooking, sweeping, washing, and putting away unnecessary utensils so that there would be room on the floor for all the members of the family for the night. The children were less particular, and had literally spilled all over the place.

Life was in full swing in this combined market-place, shop and home. Vendors of *karoulia,* the round sweet cakes sprinkled with sesame seeds, so beloved by the Greeks, were hawking their wares; a small boy was peddling little bowls of sour milk from 'door to door,' while trying not to step on sleeping old men and women. A cobbler was loudly hammering some wooden shoes, one woman was sewing on a machine, and others were making bobbin-lace, and raffia baskets. A crippled soldier, who had somehow secured a stock of highly colored candy, had seated himself at the entrance to tempt a little refugee with a few *lepta* to spend.

AFTER telling me their troubles, their conversation invariably ended in a shrug of the shoulders, and the words *"Then peirazi"* [It does not matter.]. They do not like Greece, although many realize that all that is possible is being done for them. They are a people in exile, many of whom speak only Turkish, although they are Greek subjects. They long for the day when they can go back to Smyrna, and begin life again in familiar surroundings. Frequently they asked, "When will the ship come to take us home?"

What makes it possible for these people to face another day? What gives them strength to continue life under what would seem to us utterly impossible conditions? Is it religious faith that sustains them? Is it their long cherished hope that they may be allowed to return to their old homes? Or is it not, perhaps, the belief in their hearts that a great rich country beyond the sea will help them to start life anew?

How the Churches Have Waged Peace

July 26th and 27th mark the Tenth Anniversary of the beginning of the War. Those dates may well be recognized as an appropriate time for emphasizing the necessity of preparing for world peace. It is a tragedy that six years after the cessation of hostilities there is still hatred, confusion and excessive armament and preparations for more war.
During these years the churches and the Christian leaders of America have steadily "waged Peace." From pulpit and platform have come declarations increasing in strength and volume until they have united in a demand that must be heard, not only in Washington but in the capitals of Europe.

As their joint contribution to the cause which on this Anniversary should be uppermost in every mind, the three organizations whose names are signed to this advertisement have gathered these declarations in a printed broadside which is being distributed to more than 100,000 clergymen throughout the United States. It contains resolutions and statements by

Presbyterian Church
Protestant Episcopal Church
Congregational Church
Religious Society of Friends
Evangelical Lutheran Church
Governor Baxter of Maine
Methodist Episcopal Church
Federal Council of Churches
Reformed Presbyterian Church
Northern Baptist Church
President Faunce of Brown
General John F. O'Ryan

This material is full of information for speakers, students and teachers and all others who are interested in the advance of world peace. Copies will be mailed free upon application at the joint headquarters of the cooperating organizations—Room 807, No. 70 Fifth Avenue, New York

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WORLD PEACE FOUNDATION

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

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BONI & LIVERIGHT **GOOD BOOKS** 61 WEST 48TH STREET NEW YORK, N.Y.

AMERICAN ROTTEN BOROUGHS

(*Continued from page* 513)

every ten years, the state is still governed by the 1903 apportionment, due to the failure of the Legislature to act and the overthrow in the courts of the 1913 apportionment.

Wayne County, which includes Detroit, has almost one-third of the state's population and pays 40 per cent of the taxes. But it has only five of the thirty-two Senate seats, and but fourteen out of 100 House seats.

As in Ohio tax equalization is the principal bone of contention between the urban and rural groups in the Legislature. This feeling is particularly pronounced now as a result of a series of clashes in the 1923 session and defeat of an attempt by Wayne County to force a reapportionment. The urban population, with 60 per cent of the state's total, has but 45 per cent of voting strength.

Detroit's one avenue of escape is in the increasingly popular weapon of the initiative and referendum.

Illinois, second state in population, is no exception to the rule of rotten borough control of industrial commonwealths. The rural minority has succeeded in preserving its power against all assaults for fifty years. One vote from the farm is said to equal five in Chicago.

More than half the population is in Cook County (Chicago), which has only nineteen Senators against thirty-two for the rest of the state, and fifty-seven representatives compared with ninety-seven for the rest of the state—a percentage of 37 in voting strength. The constitution calls for a reapportionment every ten years, but there has been none in twenty-four years. The same discrepancies exist in party conventions, so that it has been virtually impossible to elect a ticket pledged to a fair apportionment. Through this rural domination the Eighteenth Amendment was ratified, although at a state referendum two years ago the wets won by four to one.

The rural-controlled Legislature allows very little home rule to the poorly-represented cities. A Public Utility Commission in which the cities have no votes is appointed by the Governor. This commission fixes car fares and electric light, telephone and gas rates. Chicago, second city of the Western World, is held to a bonded indebtedness so low in comparison with other large cities of the country that municipal enterprises are prevented. Approval of the Legislature must be obtained for any loan.

Although Missouri, unlike the other states treated in this survey, is more than half rural, the urban minority is very inadequately represented. St. Louis, Kansas City and St. Joseph, with 34.5 per cent of the population, have only nine Senators out of thirty-four and thirty out of 150 Representatives. There has been no reapportionment since 1901.

The growth of St. Louis is definitely barred by a section of the 1875 Constitution, which an amendment is necessary to change. The rural majority has refused to accept such an amendment. A $60,000,000 bond issue for good roads, the bonds and interest being met by receipts of automobile licenses, is being dissipated on gravel roads in the small counties.

These rotten borough conditions cut through party lines in most of the states, although in New York and Rhode Island they are live party issues. There remains to glance at the situation in Massachusetts, (*Continued on page* 520)

"Books from Beacon Hill" of Interest to Survey Readers

For the Mother and the Prospective Mother

Thousands of "better babies" and "better children" are being raised and there are a great many more healthier and better informed mothers as the result of these instructive and authoritative books. The authors are: S. Josephine Baker, M.D., D.P.H., an international authority on children and child welfare, now Consulting Director, Children's Bureau, United States Department of Labor; and Miriam Finn Scott, formerly in charge of all children's work at the University Settlement and Director of Playgrounds of New York City, and a pioneer in her profession—that of Child Diagnostician.

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AMERICAN ROTTEN BOROUGHS

(*Continued from page* 518)

and her highly urbanized state with no rotten boroughs but with the state, through control by smaller cities, imposing its will in minute detail on the metropolis of Boston.

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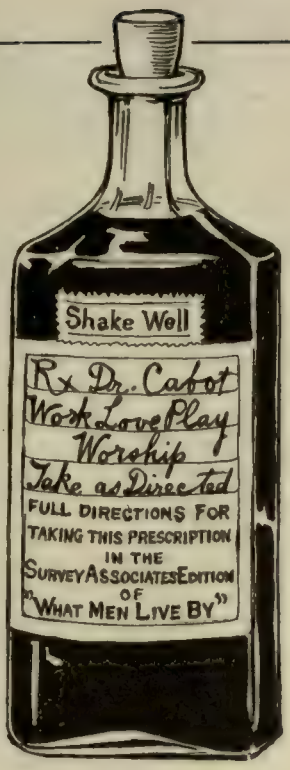
Our American rotten boroughs are of course an inheritance from Eighteenth Century England. Even in the early part of the Nineteenth Century, a few men of title and property were able to name a majority of the British House of Commons. Non-existent towns, or "pocket boroughs," frequently returned two members of Parliament, while young and large cities, such as Liverpool and Birmingham, were without any representation. The agitation over the Corn Laws, with the threat of revolution, wiped away these abuses, though not all at once. But today Great Britain, a centralized government, has representation according to population. Also the cities have a large measure of home rule.

It may be noted that Massachusetts, which a few years ago put its Legislature on a population basis, retained state control over its largest city, even to police powers. Massachusetts has now the initiative and referendum and at least a partial reform has been accomplished.

The fight on American rotten boroughs, such as those in Rhode Island, is a state matter, and one that can be won only by educational campaign. The rural minorities which have retained power must be convinced that in the long run such an undemocratic system cannot endure and that they have nothing to fear from the urban vote. On the other hand, the urban representatives, while looking after the interests of their constituencies and insisting on their getting the voice in legislative affairs to which they are entitled, must be sympathetic toward the farmer and his peculiar problems and consequent attitude toward the "city feller." But there is nothing to be gained in the way of harmony between these two groups by blinking the fact that in many states a profound antagonism exists, which is strengthened by the fact that the minority rural voters hold the whiphand and force distasteful legislation on the cities, at the same time withholding from the city the right to govern itself. Just so long as this condition exists will the sharp cleavage continue between town and country, the cities will continue to defy an enormous mass of state sumptuary legislation, and they will fail in their efforts to secure the relief through industrial and fiscal legislation that many of them so urgently need.



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WHERE GOES INDIA?

(*Continued from page* 508)

he was in a position of unique ascendency, we may infer that the manifestoes make mention of it in what may be called the millenial sense.

The one fact about Indian Nationalism in regard to which there would seem to be no room for reasonable doubt is that it has once again become political. If Gandhi cannot refrain from acknowledging the effectiveness of the Swarajist tactics, we may take for granted that the educated classes in general have been enormously impressed by the year's events in the provincial councils and the All-India Assembly. We must remember that the western-educated Indian is as much at home in politics as the Irish-American. He delights in the mechanism or organization; the debating chamber is his spiritual home. When, therefore, Gandhi urged his educated countrymen to give up political activity, he was demanding from them a sacrifice very nearly as severe as would be the sacrifice of their professional career. Hence it is perfectly natural that they should return with enthusiasm to the political field and should look upon Gandhi's non-cooperation as a realm of abstraction. The Mahatma, at the close of the Bombay conferences, said that the national congress must decide between himself and his former lieutenants. The national congress must in the end reflect the dominant opinion of the educated classes, and that, we may judge, is with Das and Nehru.

The foregoing, of course, has a direct bearing upon the all-important question of Gandhi's future. What will that future be? What, after the tremendous swing back to politics, is to be the character of his leadership?

Two years ago it would have seemed fantastic to predict that the control of the Swaraj movement would pass from Gandhi to Das, and that the great province of Bengal, which in the heyday of non-cooperation was one of the Mahatma's most significant conquests, would be turned back to political activity. Yet there is no doubt about the change; nor can any one question the reality of Das's power, or the evidences of the intense public interest in the drama of obstruction and provocation that is being played in the councils by the Swaraj party. The impressive unanimity of the earlier non-cooperation crusade, as we saw it in 1921, is today a memory, while the most wonderful popular leader of the modern world is engaged in the puzzling task of creating a new organic relationship between himself and a movement which, but for his own personality and vision. could never have reached its present character or strength.

Gandhi is essentially non-political, anti-political; and Swaraj is now emphatically politieal. Will he, then, resolve to devote himself henceforward to his fourfold path of social redemption, leaving the Das-Nehru combination to work out, as Indian movements so far have always done, in disunion and disappointment? There have been times since his release when this seemed probable, and certainly no one would say that the Gandhi social program is not more than enough for the greatest of prophets. It comprises:

1. *Khaddar*: the adoption by all Indians of the use of home-spun cloth:
2. Prohibition of drink and drugs;
3. Hindu-Mahomedan unity;
4. The recognition and redemption of the Indian untouchables.

There surely is a program that is staggering in its magnitude. As to *Khaddar*: Gandhi has to fight, not only the mills of England, of Germany and Japan, but the mills also of his own country. In this connection it is continually being said that non-cooperation implies the boycott of British goods. In Gandhi's mind it does not. He is and always has been against the use of merely nationalist and anti-nationalist weapons. But *Khaddar* for him does of necessity involve a boycott of *foreign* cloth, and the imposition of a tariff upon foreign manufactures. His fight against drink and drugs is, of course, a fight against the revenue policy of the British Government, as well as against a deep-seated racial habit. His insistence upon Hindu-Mahomedan unity implies an heroic purpose, constantly brought to nothing by the historic antagonisms of race and creed, to which at this moment the Punjab province bears distressing witness. His mission of hope to the Untouchables is, as we can all see, the sublimest thing in Gandhi's faith and spirit: for here he has upon his heart the weight of an immeasurable wrong, inflicted by the privileged Indian upon myriads of his disinherited fellows, and has arrayed against him the might of a terrific social and religious system.

I note here one recent event of immense import which is certain to strengthen the popular appeal of the Swarajists. On June 5, in the High Court of London, there was decided the sensational libel suit arising out of the Punjab troubles of 1919. Sir Sankaran Nair, an eminent Madras jurist and at one time a member of the Viceroy's cabinet, wrote an attack upon the non-cooperation movement in a little book called "Gandhi and Anarchy." It was a statement of the Indian Moderates' case against the Mahatma and his crusade, and as such it was approved and circulated by the Indian Government. But it contained several carelessly worded paragraphs in which the official actions of Sir Michael O'Dwyer, head of the Punjab Government, were severely condemned, O'Dwyer being accused of personal responsibility for the atrocities. He brought suit for libel against Nair, and the affair became a great political encounter in the courts. After a hearing of five weeks the judge summed up emphatically for the plaintiff, but the jury disagreed—eleven to one. In order to avoid a new trial, and the further raking over of the most tragic records of British India since the Great Mutiny, the majority verdict was accepted, with damages of £500 for O'Dwyer.

The English press made, on the whole, very little of the case; but in India it is inevitably being treated as a cardinal event, since Anglo-India will insist upon regarding the result as a vindication of Sir Michael O'Dwyer's regime and an endorsement of General Dwyer's fateful action at Amritsar. I listened on the closing day to Mr. Justice McCardie's charge to the jury, and as the sentences of justification came from him in measured tones, I caught in advance the reverberation in India of what may easily prove to be the most unwise utterance of an English judge in our time. It was unnecessary as well as unwise, for Amritsar did not come within the proper scope of the case, and the acquittal of General Dyer was no part of the award of damages to the lieutenant-governor. The case has many tragic aspects, not the least lamentable being this, that Mr. Justice McCardie has furnished Gandhi with a powerful piece of evidence in support of his reiterated assertion that India cannot look for justice to an alien government or court of law.

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THE WAR AND OURSELVES

(*Continued from page* 495)

is implicit in the nature of man and of society. The dispute lies between those who reason on the premise of "human nature being as it is" and those who believe in "human nature as it can be."

The trouble with many of us professed pacifists is that we see the truth too late: we become sober in the middle of the spree and once it is over forget our insights. For nothing is more evident than that wars are made in times of peace, and that the pacifist must take the field long before the disease has come to crisis. The pacifist is needed now in the United States—probably the greatest menace at present to world peace—as never before. Our imperialists, our war panderers and hun-minded "realists" and propagandists, are blowing up the embers for another "inevitable" and strictly "defensive" war. Their truculent technique was displayed in the insolent gesture to Japan. But they have other, more dangerous secret methods that demand a far-sighted vigilance.

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Would you give a dollar to stop a typhus epidemic in your neighborhood?

Will you give a dollar or more to stop an epidemic of mob violence and lawlessness in your neighborhood?

What is the constitution of your country worth to you?

The city of Los Angeles has seceded from the Union and turned over its harbor to the control of rioters. A mob of fifty men raided an I. W. W. meeting, smashed up the hall, destroyed the furniture, burning most of it, cruelly beat members of the audience, threw one little girl into a vat of boiling coffee, so that the flesh was partly cooked from her legs, and seriously scalded four other little children. Finally the mob carried six men off into the woods and tarred and feathered them.

The guilty men walk about the streets, and their victims meet them and know them, but cannot get them arrested—except in two cases where the victims did the arresting for themselves! The grand jury has heard some of the victims, but has decided it can do nothing, since it is not a crime to tar and feather men and torture little children. We have appealed to the city authorities again and again, but can get no real action.

We invite you to imagine, if you can, that a mob of fifty I. W. W. have raided the Chamber of Commerce and smashed up the place and carried off six prominent bankers and tarred and feathered them! Would the grand jury consent to take any action? Would the police leave it for the bankers to do their own arresting?

A few days ago we held a protest meeting at the harbor, addressed by the Reverend Robert Whitaker of San Diego. The police arrested one of our attorneys, Mr. Leo Gallagher, charged with singing a song.

We shall go on protesting to the people of Los Angeles. We appeal to the people of the entire United States for help in the effort to bring Los Angeles back into the Union under the constitution and the laws.

We cannot reach the people through the newspapers, which will not print the news. The newspapers say that the American Civil Liberties Union is a branch of the I. W. W., which only proves that to the offence of mobbing they add the offence of telling what is not the truth.

We are an organization of American citizens, who believe in due process of law and the constitution of our country, including its provisions guaranteeing freedom of speech, press and assemblage. Our executive committee is composed mainly of lawyers and clergymen. Our director is the Reverend Clinton J. Taft, until recently pastor of the Plymouth Congregational Church of Los Angeles.

We need funds to print leaflets for distribution among the people of our city; also to publish this advertisement throughout the country. We want to let the "boosters" of our community understand that they cannot run their city by mobs without the news getting out to the rest of the world. We want America to know that the city of Los Angeles has seceded from the Union.

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Beware of Fat

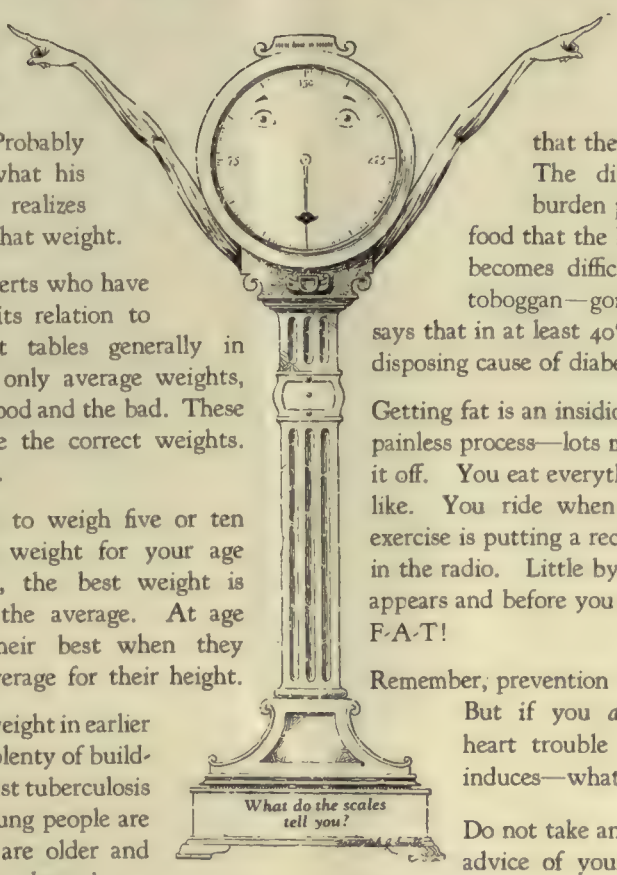
DO you know whether you weigh too much or too little? If your weight is just right, congratulate yourself. Probably not one person in ten knows what his proper weight should be nor realizes how important it is to maintain that weight.

What is the right weight? Experts who have studied the subject of weight in its relation to health tell us that the weight tables generally in use are misleading. They give only average weights, which are the composite of the good and the bad. These averages have been assumed to be the correct weights. As a matter of fact, they are not.

Up to the age of 30, it is well to weigh five or ten pounds more than the average weight for your age and height. But from 30 on, the best weight is from 10% to 20% less than the average. At age 50, men and women are at their best when they weigh considerably *below* the average for their height.

The reason is simple: The extra weight in earlier years is needed to give the body plenty of building material and to fortify it against tuberculosis and other infections to which young people are particularly subject. When we are older and food for growth is not needed, there is no longer any advantage in carrying the heavier burden of weight. A much smaller amount of food will replace the body tissues worn out in the everyday business of living. If more is eaten it is stored away as fat.

Stop and think of the six oldest people you know. The chances are they are not fat. Life insurance statistics have proved that as a rule the fat do not live to be really old men and women.



One person out of every seven between the ages of 35 and 45 is overweight! *That* is the story the scales are telling day after day. But the scales cannot tell the grim danger of overweight and its serious consequences. And yet most cases of overweight can be controlled—safely.

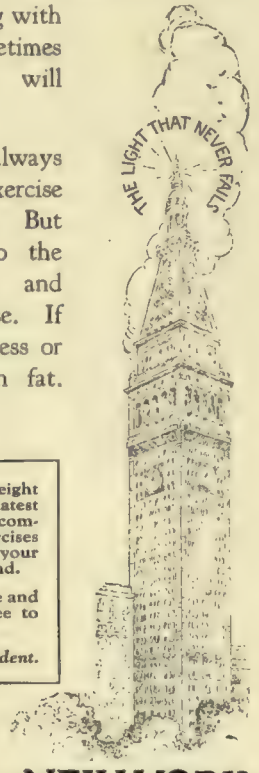
Fat is dangerous—a definite menace to life. And this is why: People who drag masses of flesh around are putting a strain upon their vital organs. High blood pressure, trouble with heart, kidneys or lungs often follow along in the train of excessive weight. The heart has to work extra hard pumping blood to tissues that the body *never was meant to have.* The digestive tract has a remorseless burden put upon it trying to dispose of food that the body does not need. Breathing becomes difficult and there you are—on the toboggan—going down! An eminent specialist says that in at least 40% of the cases—fat is the predisposing cause of diabetes.

Getting fat is an insidious thing and usually a pleasant, painless process—lots more fun putting it on than taking it off. You eat everything you like and as much as you like. You ride when you should walk. Your chief exercise is putting a record on the phonograph or tuning in the radio. Little by little that "too, too solid flesh" appears and before you know it you are j-u-s-t p-l-a-i-n F-A-T!

Remember, prevention is the better part of reducing. But if you *are* fat and don't want to have heart trouble or any of the diseases that fat induces—what are you to do about it?

Do not take any "fat reducers" except on the advice of your physician. They are usually viciously harmful and reduce nothing but your pocketbook. Have your doctor find out whether there is anything wrong with you physically. Sometimes glandular disturbances will cause fat.

Overweight is not always due to overeating. Exercise does not always reduce. But 90 times out of 100 the trouble is too much and too rich food and too little exercise. If you are overweight do not let laziness or complacency permit you to remain fat. Begin to reduce *right now.*



People past their youth who weigh 20% more than the average have a one-third greater death rate than the average. Those who are 40% overweight have a 50% greater death rate than the average.

The Metropolitan Life Insurance Company recognizes overweight as so serious an impairment among its policyholders that it has issued a booklet which contains much valuable information for those who wish to reduce their weight.

This is the booklet that tells of the methods we have used in bringing a certain group of our own Metropolitan employees back to normal weight. This simple regime of diet and exercise has been found to be most effective. In several cases as much as 50 pounds have been eliminated—safely and comfortably.

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THE SURVEY

MIDMONTHLY

AUGUST 15, 1924

Cornelia Stratton Parker on The International Child That Grows While It Talks. *Senator Pepper* on The Labor Injunction: a Touchstone of Opinion

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THE SURVEY

Midmonthly Number

Vol. LII, No. 10 August 15, 1924

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The Gist of It

IT TAKES faith, and some perspective, and sophistication to read the signs of the times—more particularly in the painfully experimental field of international cooperation. All these qualities Mrs. Parker brings to the task of recreating for Survey readers the sixth international labor conference (p. 531).

IT TAKES penetration and detachment to see the real bearings of such a fervently controverted issue as the use of the injunction in labor disputes. The Survey welcomes the opportunity to publish Senator Pepper's very lucid interpretation of that issue (p. 541).

WHEN Miss Deardorff—till recently associate editor of The Survey—is not codifying children's laws or analyzing orphanage budgets or otherwise contributing to the scientific study of child welfare she has a weather eye out for the little tragedies and comedies of children which flash across the vision of most social workers but which are too infrequently caught and recorded. Japhethie's Conviction of Sin, in the July, 1923, Survey Graphic, was one of these; Jonah (p. 534) is another.

THE particular "friend of the people" who writes of the public health nurse's job (p. 537) and one promising way to increase its usefulness, Miss Poole, is a registered nurse, now executive secretary of the Montgomery County Committee on Tuberculosis and Public Health, with offices in Amsterdam, N. Y. She went to Hornell, N. Y., in 1911 as one of the first public health nurses in "upstate" New York, and has since seen service in France, Serbia and Montenegro.

MISS WELLS (p. 539) is secretary of the extension and development service of that continually-extending-and-developing organization, the New York Tuberculosis Association.

WITH headquarters at the Ontario Agricultural College, Guelph, Ont., Mr. MacLaren is a sort of informal prophet and practitioner of rural community betterment throughout the province, teaching the principles of community organization at Guelph, visiting here and there, lending a hand, talking progress, and generally helping country communities to find themselves (p. 544).

THE glimpse at the regeneration of social work in Hungary which Miss Kennedy gives on p. 547 will recall a similar sketch by the same author (an American social worker serving abroad, who has chosen this pseudonym) of the industrial pioneering done by Marta Gyömröy (see The Survey, March 15, 1924).

MORE FRENCHMEN (p. 548) is the latest note on current social developments from The Survey's correspondent in France, who is professor of American civilization at the Sorbonne.

A PARABLE should not be annotated. Nor should Mr. Thurston (p. 549), head of the department of child welfare at the New York School of Social Work, be introduced to Survey readers.

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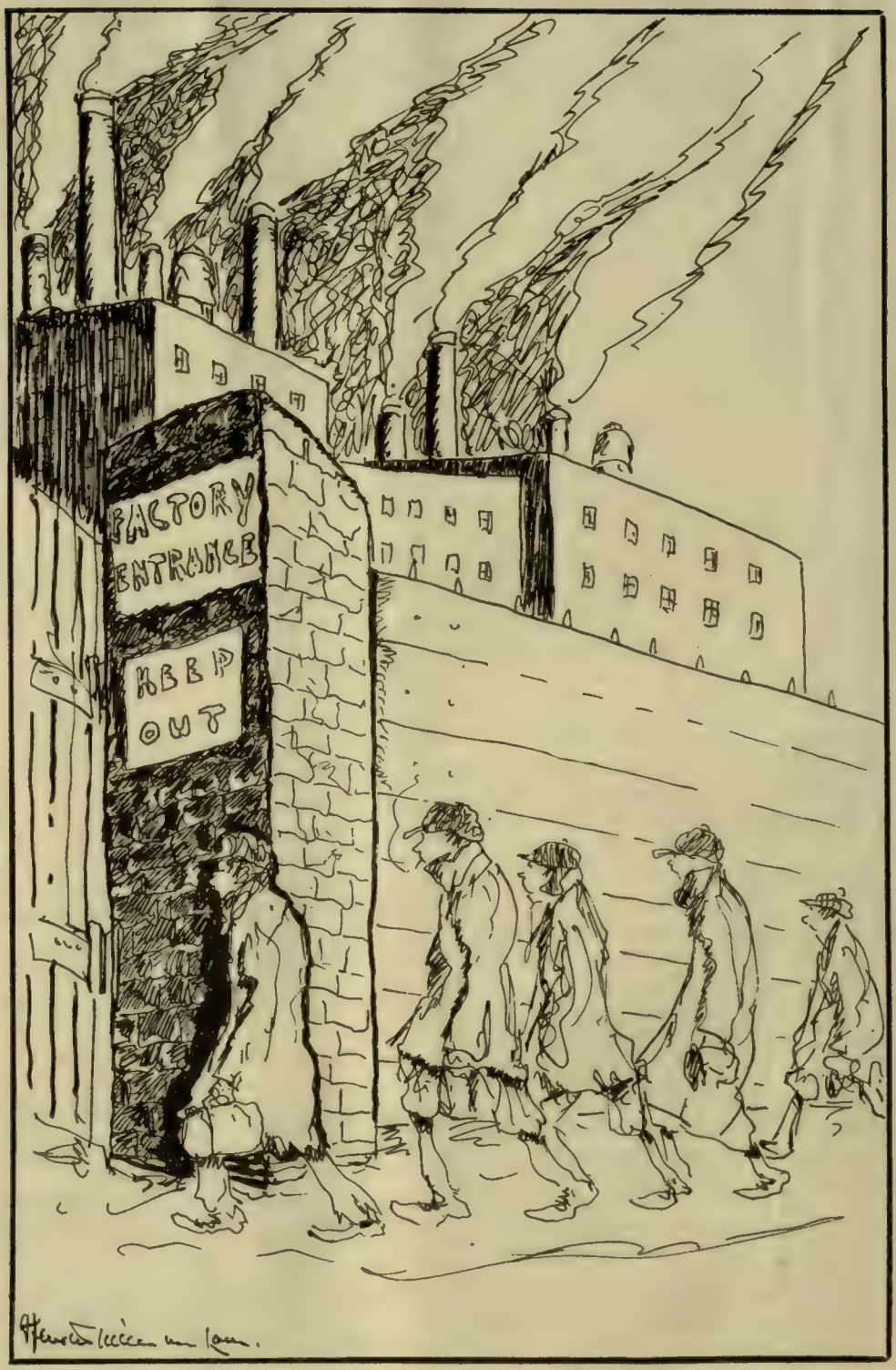


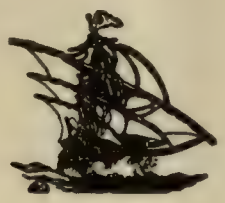
Hendrik Willem Van Loon

The International Labor Conference recommends . . . that workers be allowed complete freedom in the use of their leisure time. (Page 533.)

THE SURVEY

MIDMONTHLY

August 15
1924



Volume LII
No. 10

It Grows While It Talks

By Cornelia S. Parker

IT is not alone that the stature of this child waxes from year to year—and wax it does a bit in height and girth, but that its disposition is improving. A fact to bring it more into favor in the eyes of the Lord than were it twice as fat and tall.

Measuring its age by its Conferences, this six-year-old manages to hold its own and develop in a way to annoy souls who prefer to see all international children die young, granted the inexcusable fact of birth itself has willy nilly taken place. Though even the humane of us, who are willing to let all God's internationals live and breathe and prosper, must admit that like most children, and more adults, this particular offspring of the Treaty of Versailles talks too much. Oh but employers do love to talk! Oh but workers do love to talk! Oh but government delegates do love to talk! But so many of them have come so far to this Geneva, nor is it every day a man gets the chance to make a speech before thirty-nine different nationalities —some 275 delegates and advisers, from Norway and Sweden to South Africa on one side of the world, from Canada to Chili on the other (excepting, for the main, Turkey, Russia and the United States of America, as nations sufficient unto themselves). Once we exchanged the last grunt for the first verb it would seem that, young and old, white, tan and black, we have but stumbled further and yet further along the seductive path leading into the thick jungle of unending speech-making, through the tangled branches of whose moss-grown lichened trees does one all but never catch a glimpse of clear blue sky. And when, oh when, a star? Is there no help for it but to return to grunts? Nor does the fact that one stands up and talks in a foreign language which no one understands, or in French or English, which, as spoken by certain stalwart delegates, no one understands, deter human nature from volubility. The next day one reads one's speech in both French and English in the Provisional Record of the Sixth Session of the International Labour (sic) Conference at Geneva. And one, we suppose, sends a copy to the wife in Latvia, China or Brazil.

Again this year Mrs. Parker, author of a growing bookshelf—from An American Idyll to Jenny the Joyous—attended the International Labor Conference in Geneva as The Survey's representative. Here she tells what she saw and heard. Last year (see The Survey for December 15, 1923) Mrs. Parker was talking of its progress in terms of glaciers; this year its growth is that of a child!

As with all large bodies meeting for the purpose of getting something accomplished, the real work of the Labor Conference is done in committees. The first formal assembly—flags of all the nations (except the United States of America, Russia and Turkey), sunshine, photographs taken from the left of the hall, the back, front, and right, the entire Council of the League of Nations on the platform lending dignity and importance, three rows of press gallery, every seat taken, visitors' gallery full to overflowing, Margaret Bondfield nominating Branting of Sweden as President of the Sixth Conference, and Branting's speech of thanks and of welcome, with its last sentence—"The reason for our optimism is our common faith in the necessity for justice and peace. It is in peace that the peoples of the world, united

in new bonds, will be able to ensure happiness and justice to all workers; it is by this work of social justice that peace will be guaranteed," moving picture operators at the entrance as the crowds of Babel pour out—And then they divided up into commissions and got down to work.

THIS year there were five commissions sitting on as many subjects—anthrax, equality of treatment for national and foreign workers as regards workmen's compensation for accidents, worker's leisure time, unemployment, night work in bakeries, weekly suspension of twenty-four hours in glass manufacturies where tank furnaces are used. Off-hand we decided the subject of the Development of Facilities for the Utilization of Workers' Leisure would repay one the best for steady morning and afternoon visiting. But once we stumbled somewhat accidentally into glass we never left it, except to wrench ourselves away now and then because bakers were discovered to have fascinations not always to be resisted.

We clung to glass because within the four walls of that committee-room twice a day were fought over the main problems with which the International Labor Office is faced and over which it must ride to success on any great issue: the ever-present conflict between employers as a class and workers as a class; the competition between old methods of manufacture and the new; international competition between states members; and lastly the fact that, no matter what forward-looking action is taken internationally, there stands the United States without the pale, free to compete on her own terms. Indeed in that room were argued over almost every phase of modern industrialism, International Labor Office or no International Labor Office, with every interested party present in person—employer, labor, government—consumer represented only, it must be admitted, by one American woman taking notes for The Survey and never asked officially whether she would be willing to pay 18 to 35 per cent more for sheet glass that a worker might wheel the baby-buggy Sundays.

The issue was fairly clean cut. The employers were quite willing to grant a weekly rest of twenty-four hours to every worker in glass manufacturing, only it should be a weekly rest in rotation, and no stoppage of production. The workers would have none of a rest any old day in the week. They wanted their rest when the rest of the world had its rest—a collective rest, and on Sunday. "Do you mean by that," rises and demands the British expert for the employers, "that you want a stoppage of the machines? Yes or no?" "Yes," rises and replies the British worker's adviser. "We want a stoppage of the machines!" And for days they fought. Stoppage of the new automatic Fourcault and Libby-Owens machines would mean from 14 to 35 per cent loss in production, an increase of 35 per cent in price to the consumer, and glass of an inferior quality, and some other day of rest was just as healthy as Sunday. The workers argued in Czechoslovakian, German, French and English that human welfare stood higher than machines, that experts themselves were not agreed as to the effect of stopping the machines, and that Sunday was Sunday.

But there are the *economic* reasons why workers should not have a collective Sunday rest where the new processes are used.

Say the word economic and the worker gets purple in the face. the employer clinches his jaw. The fight is on in earnest. Certain workers may admit technical difficulties in the way of their leading the fuller life; say economic reasons—I will not make so much money, some person will have to pay more for what in bought—Humanitarianism is above profits, roars the worker in the tongues of Babel.

Tuesday off is as humanitarian as Sunday, and we can't stand international competition.

Sunday is Sunday and if everybody sign then international competition is not affected.

But if every one doesn't sign? And the United States?

And then just anyway there are our old employing friends saying in strange languages that employes *like* to work on Sundays—perfectly satisfied, perfectly satisfied. Then, blusters the German workers' delegate, red in the face, to the Belgian employers' delegate, the devil take your workers if they're satisfied. And for a moment it looked as if the war to end war was to be begun all over again. The German chairman ruled that internationalism was not to get personal.

And in the end the inevitable and necessary compromises, the workers getting less than what they wanted, the employers giving up more.

After hours of discussion the employers were forced to see a combination of workers and government delegates vote through Article 1 of the Draft Convention to be submitted to all States Members for ratification: "Work shall be suspended for twenty-four consecutive hours per week in glass manufacturing processes where tank furnaces are used, subject to the conditions and exceptions laid down in the following Articles." Every employer delegate voted against Article 1.

In Article 3, under exceptions: "(1) work which must necessarily be carried on continuously for technical *or economic* reasons," the word economic was inserted by a combination of employer and government delegates, every worker voting against it. When it came to the vote of the Conference in Plenary Session on the Draft Convention as a whole it was accepted by sixty-eight to twenty-eight, the twenty-eight against being the solid employer vote.

"It is splendid," whispers some outsider, "that France brought up this proposal of a twenty-four hour suspension of work in glass manufacturing processes where tank furnaces are used." "That," replies the cynic, "is because France possesses no tank furnaces."

THE commission sitting on the suspension of night work in bakeries had the problem of employer against worker, the problem of old methods of production against new, and except for a Swiss delegate bringing up the point that Geneva and Zurich had both voted against the abolition of night work in bakeries for fear of foreign competition across the border, there was no question of internationalism. Again the consumers were represented by an American taking notes for The Survey, who longed to get up and tell them that their tears shed for the tragic figure of the soul forced to eat bread perhaps a few hours old were tears mis-shed, since fresh bread wasn't healthy anyhow and who in their senses but would exchange all the morning bread of Europe for one piece of crisp fresh American toast? It is true that representatives of the French Consumers' Co-operative Societies and the Consumers' Cooperative Societies in Germany did speak for consumers and producers combined, and both were unenthusiastic over suppression of

night work. Consumers must have their fresh bread. Also prohibition of night work would increase the price of bread. Also nothing must be done to hinder the evolution of the baking industry along efficient lines. Worry on the part of cooperatives, worry on the part of those who held that "the prohibition of night work in bakeries would strike a fatal blow at private industry." Again one heard all the fearsome calamities which would overtake business were certain measures ever to be put in practice. Again one heard that those very measures had been put in practice already in certain lands or localities and nothing fearsome had come to pass. One moment you saw the world breadless, master bakers in the poorhouse, the next you saw contented lands filled with inhabitants eating just the age bread they would soon get used to eating, and bakers bounding eagerly forth after an evening of family life and a night of sleep. Except Japan let it be understood she intended keeping on eating rice and the Scandinavian countries would have their rye-bread when and how they would have it.

But the high points in the bakery commission and on the floor of the Conference when it came to discussing the Draft Convention on this subject of night work centered about Individual Liberty, with, as usual, the Anglo-Saxon to the fore as the defender of my-house-is-my-castle principle. If a poor little baker baking all by himself wanted to bake all night, where this side of paradise was the person to say him nay? (Of course there were those to state, besides, that night baking was healthy.) Nor was it so much the Anglo-Saxon who championed the lonely baker. Let no one say that employers are heartless. The rights of the lonely baker would be interfered with over any employer's dead body. There was no sense to the Draft Convention, said workers and government delegates, if bakers working alone were allowed to bake at night and thus unfairly compete with bakeries forced to close. The employers stood consistent. Hands off business. And the employer with his hands-off policy went down to defeat—twenty-two votes to twelve, the twelve being twelve employers. The Draft Convention, to take effect in January, 1927, prohibiting night work in bakeries (the term night signifying a period of at least seven consecutive hours) was carried in the Conference as a whole by a vote of seventy-three to fifteen.

THE difference between the atmosphere of the commissions on a twenty-four hours suspension in glass works and abolition of night work in bakeries, and the commission on the utilization of the workers' leisure was the difference between arguing about something definite and something indefinite. Now and then duty called and we betook ourselves to the Leisure Time Commission. By contrast with glass and bakeries they were dozing. Usually, as we came in, the British Government delegate was telling the Chairman in his very perfect English that the commission seemed to be endeavoring to settle every problem of social legislation, that they were biting off more than they could chew, only since the British Government delegate was a poet he expressed it otherwise.

Yet the problem of leisure, tho unapt to lead to blows, is of interest to us mortals. Whether a man prefers to use his leisure by raising pigs or playing cricket is not of such moment as that he have the leisure to use on one or the other or something else. The growing acceptance of the principle of the eight-hour day throughout the western world means that the use of time thus saved to the worker is of not only individual but social moment. There were some states, in answer to the questionnaire sent out by the Governing Body before the Conference, who felt that on the whole what the worker did with his spare time was decidedly up to the worker himself. The majority, however, favored some form of community assurance that facilities be encouraged to enable workers to make the best of their leisure. After reading the Draft Recommendation accepted by the Conference, one concludes that if the communities do their part and the workers meet them fifty-fifty, said workers are going to possess the best muscles, brains, homes, gardens, and live stock in their localities. Forget not, however, the year is still 1924. Paragraph 3 of the preamble reads "And whereas a well directed use of this spare time.....may increase the productive capacity of the worker and increase his output and may thus help to obtain a maximum of efficiency from the eight hour day....." Still, to some, a purposeful world. The suggestion to delete this paragraph entirely, raised by the Irish and British government delegates before the Conference as a whole was voted down fifty-two to thirty-five, after the Secretary General had explained that the paragraph had been inserted in the original Draft Recommendation, not with any thought of better output being the object of the recommendation, but to forestall the argument continually raised against granting leisure time to workers that by so doing it would lessen their efficiency. In the Recommendation voted through by the Conference, such matters were dealt with as preserving to the worker his spare time through removing the need of other paid work after his eight hours (collective agreements as to adequate wages) and well conceived transport systems; the promotion of health and welfare through public baths and legislation or private action against the misuse of alcohol, against tuberculosis, general desease, and gambling; the importance of a wise housing policy; the encouragement of domestic economy and family life, games and sports, technical, domestic and general education. At the same time the Recommendation takes notice of the fact that workers should be allowed complete freedom in the use of their leisure time. Adopted, seventy-nine to sixteen, the sixteen being employers' delegates.

THE majority report of the Commission on Anthrax recommended that no international action be taken for the present, which stand called forth an incriminating minority report, Mr. Ben Tillet chief spokesman. The six-year-old became almost naughty at this point, all but called names, all but shook its fists. Charges, countercharges. Ulterior motives for suggesting no action on anthrax—profits above human life. Mere practical considerations for not suggesting action on anthrax—the actual situation, namely the extent of anthrax, chiefly confined to Great Britain, the still limited knowledge concerning preventive measures and the expense of application, made extremely questionable any possibility of united international action.

The commission on the subject of unemployment presented a resolution, unanimously accepted, favoring an expert international study in conjunction with the League of Nations and International Labor Office, based on expert national studies, of the problem of unemployment, and

with special regard to such factors as the operation of credit, general instability of prices, and the dislocation of exchanges. A draft Convention and Recommendation concerning the equality of treatment for national and foreign workers as regards workmen's compensation for accidents were accepted, eighty-five to one.

THE most important general discussion in the Plenary Sessions centered around the subject of the eight-hour day. It is a continual thorn in the flesh of the International Labor Office that more States Members do not ratify the Eight Hour Convention. There is no doubt but that the eight-hour sentiment is growing through the world, yet each country holds back from official ratification of the eight-hour principle apparently waiting for other countries to ratify first. In this, as in all other matters, the International Labor Office can travel only so fast as its States Members travel, and no faster. But it can be tactful and encouraging and show the way, and this it appears to be doing in the matter of the eight-hour day, with the result that evidently France and Great Britain will both ratify the Eight Hours Convention shortly. It is hoped that Belgium will take similar action. International ratification is especially important as soon as posible in order to bring the pressure of good example on Germany lest she carry out her threat, already more or less in effect, to use the excuse of reparations to backslide entirely from her former acceptance of the eight hour principle. Ratification of the Eight Hours Convention on the part of the leading industrial nations would be the very biggest, brightest feather in the cap of the International Labor Office. The smaller nations would surely follow in numbers, and the workers of the world would feel a new faith in their international guardian.

More important than discussions and debates, than conventions or recommendations passed by the Sixth International Labor Conference, was the spirit of the gathering. We spoke of the improved disposition of the six-year-old. It was but the reflection of the improved disposition of Europe as a whole. The elections in England and France have given tolerance and liberalism a new breath of life, and workers, employers and governments, whether assembled in international gatherings or on their respective national and private jobs, feel a new spirit to the times. The spirit may not immediately translate itself into action, but it is there. Hallelujah.

Jonah

THE high-pitched voice of the little boy could be heard across the field as he argued with his garrulous and somewhat deaf great-grandmother.

"Ah ain't no niddah," he would assert with belligerent finality. And in truth, at least half of his antecedents were of the conquering race, as his flushed gold-colored skin and silken hair bore witness. His great grandmother, though of pure blood and darkest hue herself, had great contempt for the younger "no-count" Negroes of the village. Up to middle life Aunt Hannah had been a slave in a favored household position. Respectable, hard-working and a convinced believer in the superiority of the institution of slavery, she now enjoyed the friendship, indeed the respect, of the better people of the village.

Her children were a sore trial to her. Upon emancipation they had left her and trooped off to see the world at the county seat, and most of them had got into trouble. The oldest son, Jonah's grandfather, had died in state's prison, a fact to which Jonah was wont to refer with relish and an expanding chest, "Mah granpa, he buried in jail yard in Atlanta." His mulatto wife was completely under the ban of Aunt Hannah's disapproval, as was the handsome Luella, their daughter, who preferred gay clothes to hard work. When she brought her little boy, who strongly resembled his white father, a not disreputable young man of the village, to her grandmother, Aunt Hannah drove her off with a flood of vituperation while she clasped the baby in her withered old arms.

For four years Jonah and Aunt Hannah lived in the cabin together. Deaf, with failing sight and with no coin of the realm save what she earned by washing, the old woman tried to bring up the little boy.

As a baby he toddled after her while she worked. To his thousand questions she gave strange answers, but through them all ran the thread that his daddy was a white man and "niggers" were "no-count."

When Jonah got big enough to visit the white house across the little field, he found it a place of enchantment. There were grown-up white folks who enjoyed his antics, who showed that they thought him handsome, who talked to him and taught him funny tricks. They petted him a bit and gave him real boys' clothes to replace the faded aprons his great-grandmother provided. Their cool, dark house was a tavern of treasure and mystery, their barn and woodshed were places of immense moment. The dog, Spot, was a boon companion. . . .

One day his arrival was delayed. Presently he came around the house. "Ah know sumfin you doan' know," his manner was important. "Mah gramman, she daid. Old Jennie Dee, she dar now. All de niddahs from de hill come down." Out of respect for Aunt Hannah's venerable age and honorable reputation, the white folks arranged to bury her in the white cemetery—a privilege never before accorded a Negro. The folks at the big house kept Jonah while the burial rites were in progress. Of death he was quite unaware. Of social distinction he was acutely conscious. As he saw the little procession leaving the cemetery, he burst out laughing. "Ah bet ole Jim Tarey rarin' mad to hab a niddah's grabe next to his'n."

It was not until the next morning that the foundations of Jonah's world collapsed. His kin were preparing to take him back with them to the Negro quarter in the county seat. It filled him with a sickening consternation. To leave the big house, to leave Spot, to leave all the familiar haunts and field and garden, to leave the cabin! But worse, far worse than that—to go to live with niggers! He wouldn't be caught in such a trap. He would hide. Quietly he took the familiar path across the field, entered the woodshed very softly, and crept far back under the old work bench.

Presently the voices of his relatives were heard at the back door. Had Jonah been seen about? A hunt ensued—and he was soon discovered. He clung to the leg of the bench, so that it took two people to break his hold. As defeat claimed him, hoarse with rage and torment, he shouted to his vanishing world, "Ah ain't no niddah! Ah ain't no niddah!"

NEVA R. DEARDORFF

The Common Welfare

SENATOR PEPPER'S discussion of the injunction in labor disputes (p. 541) has a peculiar timeliness. The injunction issue as dealt with by the parties and presidential candidates in the current political campaign seems destined to have a decisive influence upon the political future of organized labor and so of American political and social life in general. As the Senator shows, the issue is vital to the very existence of the organized labor movement. If the present power of the courts to paralyze the trade unions by writs of injunction should be persistently sustained by American public opinion, then "the unions would lose their reason for existence." This accounts for that revolutionary sentiment to which the Senator refers. Is it probable that the organized labor movement in America will succumb without a struggle? What form will the struggle take? What will be the course of public opinion? Senator Pepper, addressing the members of the American Bar Association on the eve of their sailing for their joint session with the British Bar in London urged them to look for an answer in the record of the English law and the attitude of the English people toward labor.

THE increasingly drastic use of the writ of injunction by American courts, and especially the writ by District Judge James H. Wilkerson during the strike of the railroad shop crafts in 1922, has deeply modified the traditional non-partisan attitude of organized labor and is largely responsible for the present participation of the railroad and allied unions in the third party movement. Senator Pepper no doubt had in mind the analogous Taff Vale case in Great Britain and its decisive effect upon English public opinion. On September 5, 1900, on petition of the Taff Vale Railway Company in South Wales, the court issued an injunction restraining the Amalgamated Society of Railway Servants from persuading or otherwise endeavoring to prevent persons from working for the plaintiff. The case was carried to the highest appellate tribunal, the Law Lords of the House of Lords, where the lower court was sustained.

At that time, non-partisanship in politics was generally characteristic of the British labor movement. The trade unions there, like our trade unions, sought to elect their friends in the older parties and defeat their enemies. Such labor men as sat in Parliament were as a rule members of the Liberal Party. The Labour Party was still known as the Labour Representation Committee—an organization not essentially unlike our contemporary Conference for Progressive Political Action. The first result of the Taff Vale decision was, according to the Webbs, "to make the newly-formed Labour Party, which had hitherto hung fire, into an effective political force. Up and down the country every society (union), great and small, and practically every branch, rallied in defence of its right to exist." In the following general election, the Labour Party elected twenty-nine of its candidates. These with twelve workmen, mostly miners, who had been elected under the auspices of the Liberal Party, formed a bloc which constrained Parliament to pass the Trades Disputes Act, which registered that crystallization of public opinion in favor of the unions to which Senator Pepper refers and which culminated in the present labor government.

The Trades Disputes Act, as Senator Pepper shows, deprived the courts of power to enjoin any act by or on behalf of a union if done in contemplation or furtherance of a trade dispute. It effected, by Parliament's overruling a decision of the British supreme court, that "complete abolition of the power of the courts to issue injunctions in labor disputes" for which American organized labor has long contended in vain. Its provisions, if embodied in American law, would render the unions immune from such action for conspiracy as was successfully taken against them in the famous Danbury Hatters' case and would make it lawful for them to disregard the individual contract the existence of which in the non-union coal fields, notably of West Virginia, led our courts in the case of Hitchman Coal & Coke Co. v. Mitchell to enjoin the United Mine Workers from soliciting members among miners who had signed contracts binding them not to join the union. Parliament took the ground that labor's attack upon the injunction was not an attack upon the courts and the judicial system as a whole, but rather a defensive-offensive upon which the very life of the organized labor movement depended. In enacting the law

The British Law

THESE SECTIONS from the British Trades Disputes Act of 1906 *are pertinent to the current discussion of the injunction in labor disputes*:

Section 1.....an act done in pursuance of an agreement or combination by two or more persons shall, if done in contemplation or furtherance of a trade dispute, not be actionable unless the act, if done without any such agreement or combination, would be actionable.

Section 2. (1) It shall be lawful for one or more persons, acting on their own behalf or on behalf of a trade union or of an individual employer or firm in contemplation or furtherance of a trade dispute, to attend at or near a house or place where a person resides or works or carries on business or happens to be, if they so attend merely for the purpose of peacefully obtaining or communication information, or of peacefully persuading any person to work or abstain from working.

Section 3. An act done by a person in contemplating or furtherance of a trade dispute shall not be actionable on the ground only that it induces some other person to break a contract of employment or that it is an interference with the trade, business, or employment of some other person, or with the right of some other person to dispose of his capital or his labour as he wills.

it registered the judgment of English public opinion that "social development can best be pursued through organized effort" and that the trade unions had proved their right to live.

With respect to this fundamental issue of public policy, we in America, as Senator Pepper observes, are "experiencing the pangs incident to indecision." It is because of the grave implications of the injunction issue, more especially in their bearing upon the present ferment in American industrial and political life, that we welcome the opportunity of presenting Senator Pepper's authoritative discussion to Survey readers.

STRAIGHTNESS of Spirit"—interpreting their title literally—is the goal toward which the recently organized Association of American Orthopsychiatrists will bend their efforts. The association purposes to unite the work of those engaged in the study and treatment of problems of human behavior; its active membership is limited to psychiatrists engaged directly in this field in child guidance or mental hygiene clinics, prisons, reformatories, and the like—and psychiatrists who are teaching these subjects, while associate membership is open to interested persons who are not psychiatrists. The mere fact of such an organization, sponsored by the pioneers listed as its officers—William H. Healy of Boston, A. L. Jacoby of Detroit, Karl A. Menninger of Topeka, V. V. Anderson of New York and Herman M. Adler of Chicago—stands witness to our progress in bringing intelligence to bear on the troublesome abnormalities of human nature which through centuries have been prey to ridicule, fear, and superstition.

JULY first marked the closing date of the Harmon Foundation's offer to give fifty play-sites this year to growing American communities. The first announcement of this proposed gift was made through the press on March 31, 1924. During the three months following 750 requests for detailed information and preliminary applications were filed, and 125 formal applications were received.

The towns seeking Harmon playfields must meet an imposing array of conditions. To be considered at all a community must have at the present time a resident population of at least three thousand and show a growth of 30 per cent or more since 1900. In cities where such a growth has been made, suburban sections with at least three thousand within play distance of the proposed play space will be considered. $100,000 has been set aside for the total gift, making an allowance of $2000 for each tract. The foundation, however, consideres two acres a minimum area for a desirable playfield and therefore will not select playgrounds of less space. Where communities cannot secure land for a minimum of $1000 an acre, or where a larger purchase is desired, the foundation has offered to make its gift a final contribution provided the other conditions of the offer are acceptable. The title of each of the fifty playfields is to be vested in the municipality or the board of education with the provision that it is to be used permanently for recreation purposes only. Those towns will be selected which not only meet these and other conditions, but where the greatest interest is shown in definite plans for equipment, maintenance and supervision. To make each Harmon Field a community asset is the ultimate goal of the gift.

REQUESTS for a play-site have come from every state in the Union as well as the District of Columbia, Alaska and Hawaii. The greatest interest was shown in the southern states from which more than half the applications were received. Inquires were received from every eligible town in North Dakota.

About 25 per cent of the places from which formal applications have been received are planning to spend more in the purchase of land than the $2000 offered by the Harmon Foundation. In some cases this will be raised by private subscription and in others by city tax issue or outright purchase from present town funds. One city in the Middle West is prepared to spend $3000 additional for a two-acre tract of land in addition to the cost of equipping and maintaining the play place. A town in Oklahoma, if selected for one of the sites, will spend $6000 to purchase an eight-acre tract. The largest area applied for is 36 acres in a western town of about 9500 population.

Many of the appraisals show that the asking price of the proposed site is considerably less than the actual value; the reason is given that the owner has reduced the price to make the land come within the foundation's offer of assistance. The general spirit seems to be in keeping with that expressed by the True Citizen of Waynesboro, Georgia: "Better to vie with one another in doing the most than to place a single obstacle into the path of this constructive piece of work."

The conditions of the offer require that all applications must be endorsed by either the mayor of the town or the president of the board of education. It is interesting to note that a large number have come directly from these officials who saw the announcement in a newspaper and acted upon it. Applications have come, however, from many local organizations interested in community progress, such as parent-teacher associations, women's clubs, Rotary, Kiwanis, and chambers of commerce.

The present play-land activity of the Harmon Foundation is a continuation of the program for which the division of playgrounds was organized a little more than two years ago to encourage the permanent acquisition of land for recreation purposes while towns are in the earlier stages of growth and while desirable tracts can be secured for prices in keeping with city budgets, without the necessity of bond issues or expensive condemnation proceedings. While the gift a number of years ago to his home town in Ohio of an eighty-five acre tract, a community building and an endowment for up-keep was William E. Harmon's first playground gift, the division of playgrounds was organized to help towns help themselves rather than for the purpose of making outright donations which required no corresponding effort on the part of the town. Through various types of assistance fifty playfields have been established in the last two and one-half years.

HEALTH

The Public Health Nurse, Friend of the People

IN view of the large amount of money now spent on public health nursing, and in spite of optimistic reports of the good accomplished, it seems sometimes to some of the people that the Bible miracle is reversed: by taxation and in voluntary contributions, enough to feed five thousand is taken from them, while that given back in practical nursing service is but "five barley loaves and two small fishes."

While no work of this kind, done with good heart and honesty of purpose, is ever wholly lost, nevertheless it is generally acknowledged that much more might be accomplished if certain hindrances to efficient service were removed. The chief difficulty lies in lack of organization and cooperation among the different societies and departments engaged in public health work; in duplication of work done by the nurses, in time lost in covering the ground between cases, and above all, in the losing sight of, what is, after all, the fundamental work of a nurse, which is to nurse—to care for the sick. Public health nurses tend to do everything—give lectures, show moving-pictures, do "stunts," attend clinics, hold health classes, but often expect to give little or no help in caring for sick persons.

A city of 25,000 people, known to the writer, supported two health department nurses and a stenographer, two Red Cross nurses and a Red Cross secretary, one tuberculosis nurse and a stenographer for her work, and one school nurse. During an epidemic of measles, two children in one family were very sick with pneumonia following measles. After sitting up several nights, the mother was in a state of collapse, fearing that without trained help the children would die. She would gladly have paid a nurse, but no nurses were to be had—there was no one who could relieve her. The community was paying about $12,000 a year, in salaries alone, to nine women engaged in public health work, but not one was available for a few hours work which possibly might save the lives of two normally healthy children. The tuberculosis nurse attended only tuberculosis cases; the health department nurses did no bedside nursing, and their work ended at six o'clock; the Red Cross nurses took no contagious cases or night calls. One of the nurses, however, risking a reprimand, stayed up with the children and gave the mother a chance to rest. Incidentally, she gained more gratitude from the family and neighbors for the night's work than she had gained in a whole year of her own work. Every nurse in the employ of that city covered almost the whole of the city every day, spending at least 25 per cent of the working day in travel, and some families were visited by three nurses.

The plan of generalized nursing for which Miss Poole argues is similar in many respects to the system now in use in the health department of the city of Toronto, where it has been conspicuously successful. The story of Toronto's health achievements will be told in an early number of The Survey.

While public health nursing is still in its infancy, and before it is stereotyped and bound with tradition and red tape, something should be done to coordinate the work, eliminate such a waste of effort, and connect the somewhat nebulous theory and mere verbal instruction-giving, to which, at times, the work is in danger of being restricted, with some practical service given to the people in return for the amount of money spent.

Take for example, this city of 25,000 which employs at present two stenographers, six nurses and a secretary. Four of these women are supported by taxation, the others by voluntary contributions. Nevertheless, it must be remembered that all the money comes directly from the people of the community, and, in return, the people should have the best service that can be given them. The secretary would naturally remain with the Red Cross, but in a coordinated service, one of the stenographers could be dispensed with, and another nurse engaged in her place to act as the supervising nurse in the following scheme.

A Program of Generalized Service

The city should be divided into six districts, and a nurse assigned to each, with a school as headquarters. If possible, she should live in the district, to save time and expense, and so that she may learn to know the people. She should have an office and telephone in the school, and be there every morning at eight-thirty. When the children arrive, the teachers should find out if any feel ill, and send those who need attention to the nurse. Possibly the nurse will have told some to report to her. The principal should report the absentees, whose absence is unaccounted for, or those whose excuse seems to point to some contagious disease, with no doctor in attendance. It is astonishing how large a number of children can be seen in an hour by a nurse familiar with the school. Other work can be done, if time permits.

At nine-thirty, or as soon as she can get away, the nurse should go out on her visits. These will be of a far more varied nature than they are at present. In the first place, the doctors in the district should know that in cases of illness where no other help is available, the nurse is ready to help out. It stands to reason that she cannot give a great deal of time to each case, but it is astonishing what a difference a nurse can make in a sick-room in a visit of only half an hour's

duration. Beside these cases, she should call on the school-children who she suspects may be absent because of illness, and without a doctor. Lunch should be from twelve to one, and from one to one-fifteen she should be within call of the supervising nurse for emergency service.

The afternoon should be given to visits to tuberculosis patients, prenatal cases, and to finishing those who could not be reached in the morning. Each evening a card should be sent to the supervising nurse, stating briefly the work done —number of visits and their character, such as, school children, tuberculosis patients, bedside nursing, etc.

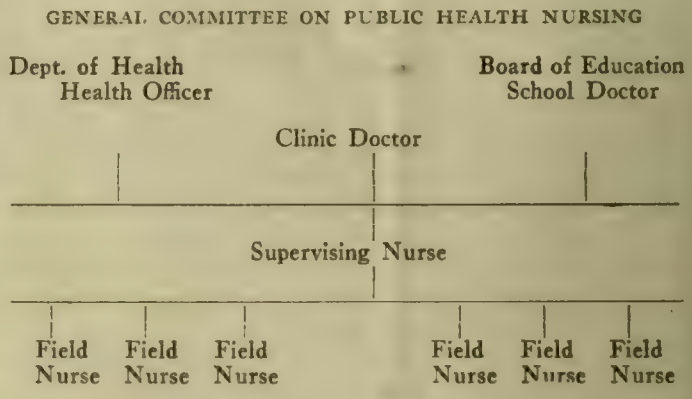
School work, bedside nursing, tuberculosis work, and possibly prenatal work, may seem an ambitious program for one nurse, but it must be remembered that the district is circumscribed, and that no time will be lost in long journeys across the city. Again, in planning her work she can often make three visits at the same time in one family—enquire about a convalescent tuberculous patient, make a bed for a sick mother, and find out the reason of a child's absence from school. Furthermore, in all plans for public health work, the fact must not be lost sight of, that, no matter what branch of the service they are engaged in, the work of the nurses will, generally speaking, be confined to about one-third of the population. In a city of 25,000 people, 5,000, or 1,000 families, able to pay for the doctors and nurses, will never need the visits of a public health nurse. Another 10,000, or two thousand families, will need little, if any attention, unless it may be to point out some latent defect in a school-child, or to keep in touch with a discharged tuberculous case. This leaves 10,000 people, or, roughly, 2,000 families to be divided as equally as possible among six nurses. From these families again, can be eliminated most of the grown men of the family, except in the case of serious illness or threatened tuberculosis. The remaining number, living in a small district—not scattered as at present, over a large area—should not be too much for one nurse to care for; especially as she would soon know them and their needs far more intimately than is possible under the present system.

The supervising nurse should serve chiefly to coordinate the corps of competent field workers. She should have an office in the Department of Health; should take care of all clinics, helping the doctor and seeing to the records; keep a record of work done by the other nurses so as to be ready to make a comprehensive report each month; and be on hand, so that when a doctor is unable to get in touch with the field nurse, he can report a case that needs attention.

The field nurses should not be expected to attend clinics, although they should be free to do so when, for any special reason, they so desire. Reports should be sent to them of any special findings on one of the clinic patients. For instance, at the clinic a child may be found to be running a temperature and losing weight. The nurse will visit the home at different times as she has opportunity, and take the child's temperature at home, as well as make enquiries in order to find out if the loss of weight is due to lack of food, because of sickness or poverty in the family. If this is the case she could report to one of the relief agencies of the city. Under the present system, children attend clinics and defects are recorded again and again, while little is done to remedy them, because no one has time to follow them up. Even when a special tuberculosis nurse is employed to cover the whole city, after spending two or three afternoons at the clinic, she often has not time to make more than about one visit a month to a home.

The bedside nursing would have to be left to the individual nurse to arrange in the best way possible.

The plan of the organization would be as follows:



Some Objections

Undoubtedly many objections will be raised to such a plan as that outlined here. Private organizations will object to giving money towards the upkeep of a nurse, who is not directly under their control. However, it must again be repeated that no matter through what channel the money is collected, it comes from the people of the community, and it is for those responsible to see that the most efficient service is rendered in return. In the city in question, the Christmas Seal money and Red Cross funds, which provided the salaries of three nurses, could have been paid into a central committee responsible for the public health nursing (both societies being represented on the board). This method might not be quite so spectacular as employing a special nurse, but with public appreciation of economy of effort and better service, the societies in question would have gained, rather than have lost, support.

Another objection will come from the school authorities, who prefer to have the nurses entirely under their control. Here again, it must be remembered that the ultimate consideration is the good of the whole community. In this connection it must be remarked that the school nurse, especially, needs to be brought back to practical service from a system which, in many cases, is rapidly becoming mere theory and instruction-giving. The school nurse often is not even called a nurse but a "health-teacher." Hygiene, sanitation, and health habits, can be taught by the regular teacher without much stretching of her own present duties, leaving the nurse free for her own special work—limiting the spread of contagious disease, preventing serious illness by the discovery of early symptoms, and caring for the sick, where no other care is available. By doing these things she can give the best kind of health education to those who stand most in need of it.

In addition to these objections it will be very strenuously argued that bedside nursing is not Public Health nursing. This raises the question, "What is Public Health nursing?" Where is the line to be drawn? The people of this country give generous support to Public Health work because they believe it prevents and reduces sickness, reduces the death-rate, and raises the standard of health of the population. Can it be seriously argued that a nurse who gives a little

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time to caring for the sick mother of a family, who can obtain no other help, is not doing as much to reduce the death-rate as when assisting at a clinic, or at a routine examination of school children?

Furthermore, I venture to say that if she does this, her influence for good in that family and among the neighbors will be ten times what it would be if she merely paid a visit, without lifting a finger to help.

The statement is sometimes made that the nurse is the "hand-maiden of the doctor." While this definition may be a true one for the hospital, or private duty nurse, a better title for the Public Health nurse would be "friend of the people." Once accepted as a friend of the people whom she serves, her influence for good will be incalculable, and nothing she can do will do more to win her this title, than rendering practical help in time of trouble. Whether the money for her salary be raised by taxation, or by voluntary contributions, it is paid by the people. Therefore her loyalty and service, the best that she has it in her to give, should be given, not primarily, to doctors, not to organizations, not to departments but to the people, whose good-will and generosity alone make her work possible.

ADELAIDE R. POOLE, R. N.

The Health Shop

FOR two years "Health Corner" has held out a neighborly show window in line with those of the bakeries and second-hand furniture stores and ex-saloons of First Avenue and Fifteenth Street, New York City. It sold only one commodity—information which might lead to health—provided in whatever form might be useful to the purchaser—and the selling price was only the interest sufficient to prompt an enquiry. Now that Health Corner has closed its doors at this address to make possible a series of similar experiments on a more intensive scale in other parts of the city, it is interesting to run through the history of this device, organized by the New York Tuberculosis Association to carry and adapt the work of its central organization to a neighborhood, drawing together in this fashion the health needs, interests, and resources of one little community within a large city.

Behind the show window, which beckoned by means of window exhibits, posters, and an Attractoscope, the Health Corner store provided other exhibits, frequently changed, an information service as to health resources, and a service of personal guidance as to health habits. A public health nurse, Selina Weigel, R. N., of long experience with the Department of Health and with private tuberculosis agencies, was in constant charge, giving her assistance to individuals and agencies and acting as an outpost through whom the central lecture, motion picture, poster, and technical advisory services of the New York Tuberculosis Association might be offered and applied to the needs of the schools, churches, clubs and other groups.

At first Health Corner depended upon its window exhibits, fliers, and posters distributed throughout the neighborhood, and upon personal visits to social agencies to attract its visitors. Some, of course, dropped in from idle curiosity alone, or to get in out of the rain or heat, and received but accidental benefit. The greater number, however, attracted by some particular window exhibit, came in timidly to inquire concerning places of treatment, usually for "a friend," and then, dropping the alibi as they felt the kindliness of the nurse, stayed to make frank personal inquiries concerning their own health. A large number of these became regular callers, returning to report results of treatment at the places to which they were referred, or improvement as a result of changes in their routine of life.

By the end of the first year Health Corner had registered some 700 individuals, two-thirds of them children, who were visiting Health Corner periodically for weighing and instruction at intervals of from one week to two or three months, according to their needs and their interests. These visits were entirely voluntary, as follow-up work, except that in connection with special projects, was usually limited to letters and cards of reminder and of invitations to special occasions, since Health Corner was essentially a center for information and coordination, so that duplication of follow-up with that of the agencies to which cases were referred for treatment was to be avoided.

One hundred and six mothers with their 198 children were numbered among these 700 regular visitors. Many of them were able and anxious to pay for treatment and needed only to be guided to the proper doctor or institution. About half of the whole number came of their own accord; the other half were referred by neighbors or agencies. Among them were several nurses and professional workers. Including these regular registrants, at the end of its first year, Health Corner had from 2,000 to 3,000 visitors a month.

During the second year a special effort was made to explain all the activities of the New York Tuberculosis Association to special groups of the neighborhood, and to get them to make use of these resources either at Health Corner or under their own roofs. Thus at the request of the principals, health programs which extended over a period of time were arranged in many of the public schools. These included carefully planned series of talks, poster exhibits, "Chew Chew, the Health Clown," and children's excursions to Health Corner, class by class, conducted by the teachers. There they were addressed informally by speakers assigned through the Health Speakers' Service. Each teacher received material for follow-up work for her own

use, or, if she so desired, for distribution to the children. At one school, Health Corner aided the director of the municipal Department of Child Hygiene by stimulating attendance at his pre-school clinic and helping to obtain correction of defects before the beginning of the fall term.

In schools in which there were no organized nutrition classes, children known to the teachers and the school nurses to be under-weight were referred to Health Corner for instruction either in a nutrition class or individually. The nutrition class itself became a demonstration to agencies interested in learning the possibilities of such work by direct observation. Similar opportunities were offered to the settlements and neighborhood houses, many of which sent their clubs in the same way that the schools sent their classes for special health meetings.

Throughout the first year a physician was in attendance during certain evening hours for reference of special cases, to advise them or to guide them to the proper agencies for treatment. During the second year this plan was discontinued, and in its place special medical services were organized, in particular cooperation with the Henry Street Nursing Service and the Committee on Dispensary Development. At the request of the Stuyvesant District of the Henry Street Nursing Service, medical examinations not available elsewhere were given to children convalescing from pneumonia, scarlet fever and whooping cough. In cooperation with the Committee on Dispensary Development health examinations were arranged for mothers and children and for boys of the Stuyvesant High School. These have been continued since the closing of Health Corner—the examinations for mothers and children at the Little Mothers' Aid Association, and those for the boys in the High School itself. The Stuyvesant High School examinations were arranged as part of the school's work in physical education, and along with them went a series of talks to all the boys in the Physical Training Department and special talks to boys of the Pre-Medical Society.

These examples show a few of the ways in which Health Corner was used as a laboratory to test out specialized types of service organized by the various departments of the New York Tuberculosis Association, and to work out cooperative relationships with other agencies. Upon the basis of work found practical in this district, similar services have been incorporated among those offered either on a city-wide basis, or to selected districts, as the type of service seems to indicate. In the plans for this work the New York Tuberculosis Association and the Committee on Dispensary Development are working in close cooperation.

The yearly budget allowance for the Health Corner experiment was $6,250, the greater portion of which went for service. This figure does not include the entire cost of the original exhibit material, but only the replacement costs and the additional expense of overhead and personnel necessary for its specialized neighborhood use. Neither does the figure include the cost of cooperative service rendered by the Committee on Dispensary Development. In towns where rents are lower, or where the work could be conducted under the same roof as the office, this cost would be considerably reduced. The cost per district served, in the future plans for the work, will be considerably lower.

The first neighborhood for future extensive work will be the East Harlem district where the New York Tuberculosis Association, in cooperation with the Department of Health and the twenty-two agencies which constitute the East Harlem Health Center, is opening a "Health Shop." It will be recalled that the East Harlem Health Center building was made possible three years ago through the generous assistance of the American Red Cross. This health shop will continue the work already begun by the cooperating agencies which make up the East Harlem Health Center and will test out methods of health education. It will have its show window on the street floor. Already health excursions have been put into effect for two of the schools and a health essay contest carried through for all of the schools. During the next year or two, by careful watching and checking of results, the cooperating agencies hope to arrive at a constructive working basis for health education which can be suggested to other health centers and possibly neighborhood centers.

KATHERINE Z. WELLS

FOLLOWING CLOSELY on two notable events of the past year in the evolution of nursing education—the organization of the university schools of nursing at Yale and at Western Reserve—comes the slightly different effort of Antioch College to combine a liberal education with the technical requirements of a course in nursing. The Antioch program is arranged to cover five years, at the end of which the student ordinarily will receive the degree of B. S. from the college and a nurse's diploma from the Miami Valley Hospital at Dayton, Ohio. joint partner in the undertaking. As in other departments of Antioch, the pupil nurses will spend half their time in a self-supporting occupation outside the college walls, in this case in five-week periods in one of the most progressive hospitals in the state, alternating with five-week periods in the college itself.

THERE were 2,313 dispensaries in the United States in 1922, according to a recent report of the Federal Bureau of the Census. The visits made to them in that year reached the staggering total of more than twenty million. About 800 of the dispensaries were classed as general; 988 as special; 383 as federal, and 124 as Red Cross.

A DEFINITE IDEA of what this tremendous dispensary clientele includes in a large city is to be gleaned from an analysis, recently published, of five hundred consecutive new patients admitted in January 1923 to the Central Free Dispensary at Rush Medical College. Study of the patients' incomes and family responsibilities showed that less than one per cent should have been refused dispensary service; the rest must have come to an organization with no fees or merely nominal fees, or else have done without medical treatment. Despite the large foreign group (50.7 per cent) naturally found in Chicago, the cooperation of the patient in the dispensary treatment was rated as definitely poor and unsatisfactory in only 17 per cent of the cases; in 53 per cent it was probably satisfactory; for 30 per cent it was impossible to judge. The ultimate success of dispensary service, the study inferred, was dependent upon the return of the patient to the dispensary after his initial visit. Excluding the incentive of acute pain or discomfort, that return was dependent upon his satisfaction and confidence, and upon the follow-up service. Satisfaction and confidence was best ensured by an appointment system, which minimizes waiting and makes it possible for him to remain steadily under the treatment of one physician; the "follow-up" is most effectively achieved in the clinic itself through the energy of the social worker in interesting the patient at his first visit and holding his cooperation. "The social worker is the family part of the family physician where the physician is a dispensary doctor."

The Labor Injunction—Touchstone of Opinion

Senator Pepper, discussing the use of the injunction in labor disputes before the American Bar Association and the Pennsylvania Bar Association on July 8, probed so clearly into the underlying tissue of the relationships of organized labor, the courts and the community that The Survey asked permission to publish his address. Some of its implications are discussed further on page 535.

IT is sometimes said that the nations of Continental Europe have domesticated war. In the sphere of industrial warfare we and our English brethren have long ago domesticated the strike. Legislators and lawyers, whether English or American, are familiar with the efforts always made by each party, when a strike is in progress, to win the final decision. The employer tries to keep his plant running with the help of all the non-union labor he can assemble. The strikers, by every device which ingenuity suggests, strive to induce workers to quit and to dissuade would-be workers from enlisting. There is apt to be lawlessness on both sides, more particularly on the side of the strikers. They are more numerous. The responsibility of the individual is more difficult to fix. They are persuaded that for them it is a life-and-death struggle. Defeat, they think, means for them industrial death. From their point of view the strike-breaker is not merely a formidable industrial competitor. He is committing a social offence against his class. Any group of people with class consciousness can be counted upon to show bitter resentment against the man who ought, they think, to be with them and is in fact working against them. It requires tremendous self-control in such a situation to keep bitterness from expressing itself in violence.

The thing called picketing may accordingly be regarded as much more than an effort to persuade or intimidate non-union workers. It may be conceived of as the protective action of a great social group who feel outraged at what seems to them the betrayal of their class.

In a community which so conceives of it, picketing is not a thing to be stopped by injunction. It is rather a thing to be domesticated along with the strike. Attending at or near the plant or near the non-union man's house, for the purpose of persuading him to abstain from working, becomes a normal and inevitable course of conduct. If you object that such conduct may easily lead to violence, the answer will be made to you that the administration of criminal law must in that event be relied upon for protection.

When you observe attentively what is going on in a given community you will find it possible to decide whether in that community picketing has come to be recognized as the self-protection of a social class in strike-time or is still generally regarded as something which can successfully be outlawed in the warfare between employer and employe. I suggest that it is in this connection that you will find an instructive contrast between the English industrial situation and ours. If you read the Trades Disputes Act you will find in Section 2 (see p. 535) a definite statutory declaration of the legality of some of the very things from which the striking shopmen were enjoined eighteen months ago by the United States District Court for the Northern District of Illinois. This means that in England picketing has been recognized as inevitable class self-protection, while with us it is still treated as a preventable offence against the rules of industrial war.

A further study of the act will show you that our British brethren have also declared that acts done by agreement or combination in contemplation or furtherance of a trade dispute are not actionable unless they are such as to be actionable in the absence of agreement or combination. In other words, actionable conspiracy in such cases no longer includes conspiracy to do things in themselves lawful. You will not fail to note, however, that, while Parliament was making these declarations, it put additional teeth into the Conspiracy and Protection of Property Act by prescribing fine and imprisonment after summary conviction for those who use violence toward a worker or his family or indulge in threats or in disorder or beset the house of a worker or follow him through the streets. In other words, our British friends have come to recognize peaceable picketing as a legitimate concomitant of a strike, but have trained the guns of their criminal procedure upon conduct which threatens breach of the peace or invasion of private right. What they have thus domesticated we still seek to enjoin.

When you mark this contrast you will be led to review our own industrial history during the last thirty-five years. You will begin with 1888 when a state court first issued an injunction in a labor case. You will pass to 1891 when the federal courts first entered this field. Then you will note the frequent recurrence of federal injunctions until today such injunctions have become a recognized exercise of the federal equity power.

I was led recently to make such a review of our industrial history by my desire to account for the growing bitterness of organized labor toward the federal courts. In the Senate one quickly becomes aware of the existence throughout the country of a sentiment on this subject which, if unchecked, may easily develop into a revolutionary sentiment. I accordingly addressed a letter to every United States District Attorney asking him to secure from the clerk's office in his district a copy of all such injunction orders made by the United States Court in his district during the last few years. Courteous attention to my request has supplied me with a most interesting mass of material. The study of these orders discloses an evolution mildly comparable with

the growth of the corporate mortgage. The injunction orders have become more and more comprehensive and far-reaching in their provisions until they culminate in the shopmen's injunction order already referred to. Every thoughtful citizen who has not already done so should read that order and meditate upon its significance. In so doing he should have in mind that during the shopmen's strike in 1922 nearly every one of the two hundred and sixty-one "Class I" railroads and a number of short-line railroads applied for injunctions in the various federal courts. No applications were denied. In all nearly three hundred were issued.

Naturally enough, during the past two decades, there have been bitter protests from the ranks of labor. To the striker it seems like tyranny to find such vast power exercised—not by a jury of one's neighbors—but by a single official who is not elected but appointed, and that for life, and whose commission comes from a distant and little understood source. The protests have taken every conceivable form. They include a suggested act of Congress to take away the jurisdiction to issue injunctions except to protect tangible property, and a proposed amendment of the Constitution framed to make federal judges elective. Whether the so-called Caraway Act should be regarded as a protest emanating from organized labor I do not know. It is at any rate a manifestation of the same tendency.

Much of the protest is intemperate and unintelligent. Many of the proposals are short-sighted and unwise. The friends of organized labor who criticize the federal judges for lack of the social instinct often themselves lack the insight necessary to a complete understanding of the problem. As long as the enlightened sense of the community fails to recognize the difference between the self-protection of an industrial class and mere wanton conspiracy to injure property and business, just so long judges who have power in their hands are likely to use it when urged thereto by the owners of the property and the business or by the official representative of the government of which the judges are themselves a part. The problem is not primarily the problem of changing the point of view of federal judges but of determining what the community attitude toward organized labor is going to be.

IN the last analysis the attitude of the community will be determined by the workers themselves. If their uncoerced judgment is favorable to organization and collective action as the surest guaranty of industrial welfare, then the sentiment of the community—your sentiment and mine—will settle down to an acceptance of that view. If the persistant judgment of a decisive majority of the individual workers were to be that social development can best be pursued through unorganized effort, then the unions would lose their reason for existing. In England the sentiment of the workers has definitely crystallized in favor of organization and this fact has determined the thought and action of the whole community. The Trades Disputes Act is the result. We, on the other hand, are experiencing the pangs incident to indecision; and unhappily we are placing upon our federal courts the non-judicial duty of maintaining the negative side of the dispute while organized labor maintains the affirmative.

One incident of the struggle of a community to determine its attitude toward organized labor is the constantly recurring dispute over the legality or illegality of a sympathetic strike or secondary boycott. In a community where in any field of activity there is a fairly divided public sentiment between closed and open shop, the union will often strive to build itself up by encouraging union men to refuse to work upon the same job with non-union men. By this means it is hoped that the employer will be forced to employ union men, thus ultimately forcing the individual worker to join the union as a condition of getting employment. In a community where union sentiment is universal, pressure of this sort on the part of the union becomes merely a measure of self-protection. Accordingly the Trades Disputes Act declares in effect that it is not actionable (in such a case as just suggested) to induce union men to quit the service of the employer or to press the employer to discharge his non-union men, or to force an owner to break his contract with an open-shop contractor. With us, since public opinion is not yet settled, such conduct is still regarded as actionable. It is an unjustifiable effort of the union to maneuver itself into a stronger position than is warranted by the sentiment of the community. In such cases organized labor has only itself to blame if its attempt to gain a tactical advantage is met by an application for an injunction. Wherever organized labor has failed to create an overwhelming sentiment for the closed shop it cannot in the absence of such a sentiment successfully do the things which otherwise public opinion would approve.

Difficult as is the duty which we have forced upon our federal judges, their problem has of course been complicated by the necessity of considering what conduct is, and what is not, a direct interference with interstate commerce or a violation of some federal statute. Less than a month ago the Supreme Court (in United Leather Works Union vs. Herkert & Meisel Trunk Co.) decided, six justices to three, that picketing to prevent the manufacture of goods which, if manufactured, would have been shipped in interstate commerce was not a conspiracy in restraint of interstate commerce within the Anti-Trust Act. Any other decision would have subjected to federal jurisdiction every strike in every factory the product of which was destined to swell the volume of interstate commerce. But back of the decision upon this jurisdictional ground looms the vital question—shall we persist in compelling the United States Courts to take up the shock of our industrial warfare?

Respect for the courts is not the least valuable part of our English inheritance. Under such a system of government as ours the maintenance of well-nigh universal confidence in the judiciary is pretty nearly essential to national safety. Is it not worth our while to place elsewhere than upon our federal judges the burden of solving for us our legislative and executive problems?

To maintain such confidence must we not confine the courts to the sphere in which the creators of our constitutional system intended them to live and move and have their being?

GEORGE WHARTON PEPPER

Where Are the Social Engineers?

IN certain committees of the National Conference of Social Work there was much talk of the professional status of social workers. The discussion showed a growing resentment at the traditional idea that social workers are merely the salvagers and repairmen of the current industrial and

social order. Those who expressed this resentment frequently claimed for themselves the rank of social engineers; they claimed for themselves and their like-minded colleagues the right to an independent professional status based upon their technical equipment for fresh exploration, for social invention, for shaping public policy into freshly creative channels.

This is a stimulating prospect, if, indeed, it is a prospect and not merely a vague aspiration. Social engineering connotes sustained interest, a capacity to follow a problem through. The criticism of social workers by many responsible business executives is that they are impractical, that their reactions are to the distressing human situations caused by unsolved business problems rather than to the problems themselves, that their interest is therefore overcharged with sentiment and transitory. This is a criticism to which those social workers especially who aspire to be something more than human salvagers and repair men ought to give sober attention. The following communication from a mine manager seems to us to express it with restraint and cogency:

Where have the social workers disappeared to, who a few short years ago were highly excited over the problems of coal mining?

When coal was booming and the price was high the coal towns were full of investigators and the breath of investigations was as steady as the pull of the fans of the mines. There was great talk then of social engineering. Has any social engineering been done?

The boom has gone out of coal mining. The bottom has dropped out of the market. There are no more small and large speculative fortunes made in brief periods to attract attention. It is starvation now.

Coal mining is back to the old story, the common story. Only it is worse than it ever was before, infinitely worse. During the war years society as a whole fed coal mining the liquor for a drunken spree. There is more than a hang-over headache to recover from. There is a lot of wreckage.

There were committees in the old days who solicited money to feed supposed-to-be-starving miners. There were no committees crying from house-tops or going out into the highways and byways preaching to high or to low any gospel of thrift against the terrible and certain day which was coming.

Now that there are starving miners and their families by the hundreds of thousands in the idle mining towns; now that those who have spent their life in coal mining and have their all invested in it and now that their all is being wiped out, there are no voluntary committees of notable men working in the cities on the problems of coal.

There was a glitter of gold when coal was selling at good prices. It must have been that glitter which attracted those voluntary workers as a light attracts a swarm of mosquitoes. The light has gone out and the swarm is gone.

A "major surgical operation" is being performed upon bituminous coal mining, according to Herbert Hoover. It is an operation performed without the benefit of any anesthetic. Parts are being cut out to die and rot. Those parts are composed both of human beings with family and locality associations and of aggregations of money such as are necessary to build and collect the capital goods which make production and employment in industry possible.

Social surgery is medieval. Bituminous coal is suffering tortures now when it really needs unlimited help. It is promised that after the end of a few years it will be in a much more healthy condition. Meanwhile?

Nor is this job of social surgery an operation that affects the tissue of capital alone. The Mine Manager continues:

One can pick up many a present fact about soft coal such as the statement of Frank Farrington that in Illinois out of ninety-six thousand miners, forty thousand are out of work and the balance are working one and two days a week. Inquiries in West Virginia show that the mines along one railroad are eighty-five per cent shut down and along another mainly coal carrying road, fifty per cent shut down. It is problematical as to how much values invested in coal mines is being lost, but measured in dollars there are probably a billion being reduced to the vanishing point.

"You know," said a miner recently, "I was a fool to throw my money away. For the past two weeks I have had nothing to eat but oatmeal."

In bituminous coal mining, the time for being useful for those who are interested in social problems, is now and for the past year. The problems are bigger than the confines of coal mining and the interest needs to be more deeply rooted than a fancy.

Social engineering based on scientific knowledge such as was promised in the boom days of coal does not seem to be coming forward to salvage any of the values being destroyed or to ease any of the agonies of the operating room.

Where are the social engineers now that they are needed?

ON the heels of this letter from a Mine Manager comes another from a miner describing conditions in the coal fields of eastern Kentucky. He recites the catalogue of evils which for upwards of a hundred years have characterized the newer coal mining communities, and which the present industrial depression has aggravated especially in the non-union fields. The average minimum wage, he says, is a little over two dollars a day, the maximum five dollars. The mines are running half time. Prices at the company stores are so high that many miners are constantly in debt to the company. The camps, he says, are

filthy and unsanitary almost beyond the power of words to describe. The outhouses are situated so near the dwellings and are allowed to remain in such filthy condition, that in hot weather the odor from them is stifling to the entire camp. Typhoid is commonly a raging epidemic throughout the section.

Within the vicinity of one little town one or more deaths due "to criminal carelessness and negligence" occur every week.

My brother-in-law was killed in one of the mines by being caught between a mine motor and a "hog-back," or lump in the roof of the mine, which the company had failed to have removed in compliance with the law. Friends who work in that mine have informed me since the accident that the mine had never been visited by a mine inspector since it has been in operation—a period of ten years.

His account of the tyranny of privately paid police, of the control of schools and elections, reads like a chapter of the reports of the late and almost forgotten U. S. Coal Commission. The post office is in the company store and, this correspondent alleges, all mail is carefully scrutinized and used as a means of espionage. Men who refuse to sign the "yellow dog" contract, pledging them to abstain from membership in any labor organization, are, our correspondent alleges, discharged and "blacklisted" and they and their families evicted from the company houses.

These complaints are not new. They have come in for voluminous comment by social workers, especially in times when strikes or other untoward incidents cut off the coal supply from the urban communities where most social workers live. They are sore grievances, but they are not our correspondent's chief grievance. His chief complaint is that the outside world has never taken the trouble to look in upon the world where he and his fellows have found it necessary to work for a living. Implicit in every paragraph of his letter is the challenge of the Mine Manager: "Where are the social engineers?"

COMMUNITIES

Home-Made Communities

Are courage, initiative and successful endeavor gone from the farm community? In these days of organization from above it is refreshing to find rural neighborhood enterprises which have been begun and promoted by local folks, volunteers all, without prodding or standardization from outside. Ontario has significant examples of such home-grown community life.

THERE are 500 people in Fordwich, a village in one of the Ontario counties where rural depopulation has been most marked. It stands in the midst of good rolling farm land. The population, largely of Scottish ancestry, is of a solid, somewhat conservative type. The village was typical of many others in the Province—people believed in something better for their community but did not know in what direction to move—when there arrived a few years ago a new Presbyterian clergyman, the Rev. Andrew Laing, who had been in touch with the modern county life movement through the summer school at the Ontario Agricultural College, Guelph.

One of the first things the new minister discovered was that recreation was being left to develop itself. Dancing was its commonest form. In winter the young people skated on a river where several had lost their lives. He seized the obvious opportunity; one day found him out on the flats beside the river with a small group of his young men and a force pump, helping them to flood the flats for a safe skating rink. This point of contact made, and the opposition of the elders to a minister of the kirk engaging in such work slowly overcome, he was soon established in the affections of the young people of the whole community.

Fordwich was struggling with the conditions which are so common in such villages—three churches where one would be sufficient, denominational rivalries and jealousies blocking progress, many organizations working either at cross purposes or utterly regardless of each other. Recognizing the need for community action he quietly approached this and that merchant, or farmer, or farmer's wife, and placed before them the idea of organizing a community association to work more broadly for the social welfare of the village and the surrounding country. The idea appealed to many; they decided to organize; and very soon applied for incorporation under the provincial law. A campaign for individual and organization membership, on the basis of $10 shares, soon raised enough money to buy the Fall Fair Grounds from the local agricultural society. These grounds had in the past been used for three days in the year and then let for pasture. The show buildings, in the middle of the field, had spoiled the land for playing purposes. When the grounds were acquired bees were organized to put them in shape: the old buildings were torn down, the ground graded and a foot-ball field laid out. An enthusiastic tennis player was discovered in the doctor who had recently come to town, and so a tennis club was organized. So widespread was the response that one court soon proved insufficient and a second was planned. The association organized its work through several sub-committees. There was first the Public Utilities Committee which organized and directed the campaign to buy the park. The small open-air rink on the flats was found unsatisfactory; the committee raised further funds and have now completed a covered skating rink with an ice surface 110 by 65 feet, and with club rooms, dressing rooms, and accommodation for spectators. Playground apparatus has been installed in the public school grounds. Another project was the laying of cement side walks.

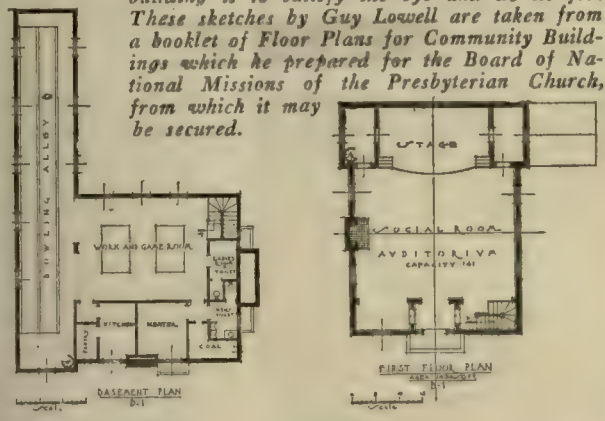
The Beautification Committee has helped to lay out a small park around the war memorial in the center of the village, is enlisting individual home-owners in garden and lawn competitions, and is working out a plan for the whole village. The Educational Committee plans and conducts annually a three-day Community Life Institute at which problems of home, school, church, recreation, and the like are discussed and resolutions drafted which form the basis for community action thereafter. This committee also promotes literary and debating events and organizes public forum meetings from time to time. A fourth committee is charged with developing the use of the recreational equipment. Its efforts have resulted in a tennis club, an association football club and district league, a curling club and annual field day.

The foundation is well and truly laid and the residents of Fordwich and the surrounding countryside have the forward look.

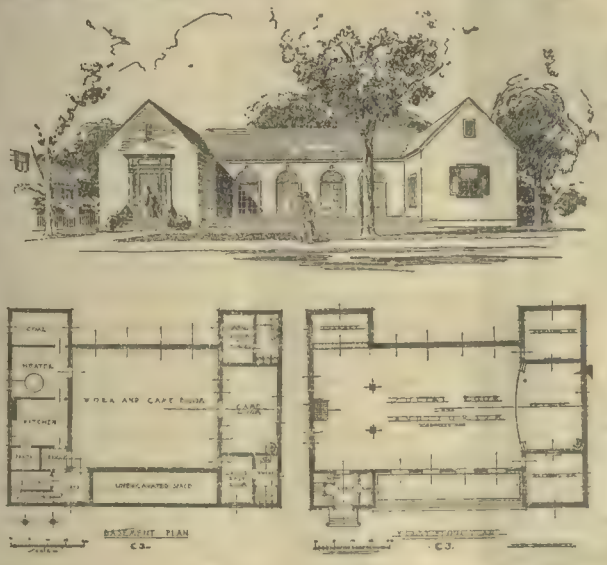
ONE day a farmer in Brant County decided to attend the annual Sunday school convention of the province. He was one in 1,000 in attendance. He listened among other things to an address on recreation. He became enthusiastic and went home determined to do something about it. He wrote, single-handed, to every community in the county and now after three years' effort every community but one is represented in the Brant County Rural Athletic Association. The unique feature is that practically every one who plays—and there were 23 teams last year—is actually a farmer, farmer's wife, son or daughter or hired help. The same organization is used during the winter for debating, with sixteen groups in the league. Every fall a banquet is held in the city of Brantford, where from 300 to 400 young people from all over the county sit down together. Here all the medals, trophies, etc. are presented, the season's work is brought to a successful close, and plans are laid for the following year. What this association has meant as a stimulus to the life of the community can never be told. The farmer who originally conceived the organiza-

THE COMMUNITY HOUSE

For villages which, like those Mr. MacLaren describes, are becoming home-made communities, a common meeting place may be a strategic asset. While local initiative should be the cornerstone, expert advice is equally necessary if the building is to satisfy the eye and do its job. These sketches by Guy Lowell are taken from a booklet of Floor Plans for Community Buildings which he prepared for the Board of National Missions of the Presbyterian Church, from which it may be secured.



The design above is for a tiny house, where the capacity of the meeting hall need not reach 150. Below is a larger and more formal plan. Others are suited to the needs of communities ranging from a South Dakota hamlet to a Long Island suburb.



tion, Peter Porter of Burford, was himself present at 35 games last summer—and he did not neglect his farm to do it.

Thirty years ago the trustees of eleven rural school sections in one of the best townships of the province decided to hold a union school picnic at the center of the township. The affair was so successful that it was decided to continue it, and the picnic has been held every June since then. This bit of cooperation suggested further experiments. The first thing to do was to secure a central permanent meeting place: eleven acres were purchased near the center of the township. These grounds were slowly improved (always by volunteer help); an old orchard was cleaned up and turned into a picnic grove; a baseball diamond was laid out. Folks then felt the need for a grand stand. Lumber and nails were accordingly ordered and bees organized to do the work. On some days as many as 50 to 60 farmers were busy at it, and a stand to seat about 1,000 people has now been completed.

This township, like most others, suffers from overchurching and denominationalism. Somebody suggested open air union services: a covered platform was built; an orchestra organized, and every Sunday evening during the summer months a congregation from 1,000 to 1,500 strong gathers from all over the township, listening to the local clergymen in turn. A memorial gateway has been built in memory of the sons of the township who fell in Europe. Can you wonder that there is the finest kind of community spirit?

When I last visited this township I was invited to suggest further plans for the development of the park and community play center. "We are free from debt," they said, "but we have always found that interest was greatest when we had a note in the bank to be met and cleared off. Will you suggest how we may go in debt again to the extent of $1,500 to $2,000?" Just imagine farmers asking such a question. Plans were suggested, and the future will see a children's playground, a covered skating rink, tennis courts, volley-ball court and a community hall added to the present center. It is impossible to give credit to any individual for this movement—all of Lobo township seems to be behind it.

Is the pioneer spirit dead? Surely not when such things can grow out of the native ability and initiative of country folk. Therein lies the strength and hope of the country life movement. ALEXANDER MACLAREN

Prohibition in Chelsea

Chelsea is that part of Manhattan Island lying just north of Greenwich Village. Like all the residential parts of downtown New York, it has a rich and varied life. One of its churches has been used by Holy Jumpers, Methodists, Presbyterians, and Greek Catholics. The Hudson River piers bound it on the west. The New School for Social Research and the New Republic have found habitation in it. There are families long-settled and industrious, and there are longshoremen, truck-drivers, and floating immigrant newcomers. Hudson Guild has long influenced its neighborhood life. Mr. McCloskey, who tells what the passing of the saloons has meant to Chelsea, is a native of the district who worked his way largely through school and college and has come back as a worker in the Guild.

TWENTY years ago in front of the notorious cheap barrooms in this neighborhood such as the Greasy Vest and Miles McSweeney's Dead House, where whiskey worse than the worst bootleg nowadays was retailed at five cents a glass, large trucks would line the pavement for a block while the drivers got their morning drink of whiskey. Today in front of the German baking shops at the same hour in the morning you will find motor trucks and occasional horse-driven trucks lined up with their drivers inside drinking coffee and eating buns.

The old saloons have found it impossible to keep going on near beer and illicitly sold liquor and have given way to coffee houses. At one street intersection in this neighborhood the four corners of which were occupied by beer saloons are now three coffee houses, each known as The Coffee Pot.

The change is seen very clearly in longshore work. Fifteen years ago men congregated in cheap barrooms and waited for the news of the arrival of ships or passed their time between ships. The barrooms have disappeared and a different type of man works on the docks. Only here and there can be seen the human wreckage lying about the water fronts—relics of the old days.

The Saturday night drunk is obsolete. The men who dissipated most of their week's wages in barrooms spend Saturday night in motion picture shows; their wives no longer have the fear of Saturday night hanging over their heads.

With the passing of the saloon has gone the class of can rushers—little groups of women who were accustomed to sit in the kitchen where each one would take a turn in going for a can of beer until all of them were groggy-eyed and beery and unable to fulfill their household duties. The whole trail of neglect and abuse which children suffered from as a result of fathers and mothers who were persistent drinkers has been pretty much cleared up.

It is difficult even to recall to mind the days when state licenses were much lower than they were in the days just before prohibition, when the people living in one or two houses adjoining a beer saloon provided almost enough custom to maintain the place, when beer cans were lowered by string and clothesline down the airshaft of the building in which the beer saloon operated, the money taken from the cans and the beer put in and hoisted away to be consumed by rough-house parties on roofs and in so-called parlors.

Drawn by C. B. Falls for The Color of a Great City, by Theodore Dreiser. Boni & Liveright.

Gone are the days when women would select with much care the stoutest paper bag from among those collected after a Saturday night's purchasing of food on Paddy's Market for the purpose of concealing the can throughout its Sunday journey back and forth to the gin mill.

But even worse than the beer saloons were the old bottle houses which have gone and no amount of bootlegging could take their place—the bottle house where tremendous casks lined the sides of the room, and what seemed to be thousands of bottles lined the walls, where a half pint of so-called whiskey could be procured for ten cents, and the line of customers patronizing the establishment was just as long as that of those frequenting the adjoining pawn shop on Thursdays and Fridays.

Gone are the old dollar beer rackets where for a dollar admission, beer and liquor were provided until practically everybody was dead drunk and there were the brawls, murders and debauchery that are the direct result of these gatherings.

Gone are the dance halls in back of barrooms, dance halls that were nothing more than brothels.

Unquestionably there is less neighborhood disorder, street and house brawls. Even in a neighborhood where because of national drinking characteristics the drink habit persists, a neighborhood in close proximity to ocean lines on which illicit liquor can be brought in, there is undoubtedly less liquor sold and consumed than in the pre-prohibition days. The increased number of confectionery stores, coffee houses and moving picture establishments is an indication that they have taken the place of the saloons.

MARK MCCLOSKEY

WITH the growing realization that continuous planned publicity is an essential part of any social program, one hears more and more often the query, "Where can I get training in publicity?" Georgia M. Bowen, formerly publicity director of the Cleveland Welfare Federation, and now executive secretary and publicity director of the University School in that city, gave fresh emphasis to a time-honored answer in a paper read at Toronto: "I maintain firmly, and without exception," she said, "risking as I presume I do the accusation of prejudice, that any public relations' post in social service work today is the more effectively filled and the more efficiently operated with a newspaper trained person in it. And by newspaper training, I mean the hard, uncompromising covering of assignments from a desk, the handling of copy, the dealing with people, the view from the inside of the newspaper, where all manner and matter of things are being interpreted to catch the attention and to sway the opinions of a rushing and easily diverted public. No six-months' correspondence course, no four years of academic journalism, no series of lectures will turn the trick. It requires the actual grinding practice and responsibility before one is admitted to the fraternity."

SOMETHING of the touch and go of pioneer community work in the mountains is suggested by a paragraph from a letter telling of the 3,000-book library which Carr Creek Community Center, in Knott County, Kentucky, has built up and installed in its schoolhouse. "We discovered that one of our boys had been sleeping all winter with a man who had tuberculosis. He knew he ought not to have done it, but was determined to come to school, and this was the only place he could find where they could take him in. We told him we would give him just three hours to set up a spare cot we had in our library and move himself up there—which he did, and is happy as a clam with all the books around him, and a chance to study without interruption for perhaps the first time in his life. He has driven some nails in the back loft to hang his clothes on, and feels as though he were in luxury. It occurs to me that this is one way, though an unusual one, in which our library has benefited the people."

SOCIAL PRACTICE

Pioneers in Hungary

TO grasp the significance of recent developments in social work in Hungary one needs to cast one's mind into "the dark, backward and abysm of time" and watch the wandering tribes flowing westward from the regions of Turkestan, west and north, settling some in Hungary, and some in Esthonia and Finland. Wandering also, possibly from India, as their noblest types so often resemble Indians, came the Gypsies who never settled but, going their wandering ways, singing their mournful songs, became a picturesque and distinct part of Hungarian life.

Add to this a dash of Czech and Slav, peasant settlers from the Rhine-land, wavering boundary lines bordering on Poland, Roumania and Serbia; superimpose three generations of Turkish domination followed by a long history of affiliation with Austria; conceive an intense, though hospitable, nationalism surviving all this, and interpret this national spirit in terms of an instinctive individualism so pronounced that it gives rise to costumes and customs differing in every section—throw it all into the mould of an agricultural society of the feudal type—and you have Hungary—Hungary before her troubles came upon her with the iron tread of History.

History's advance has brought two sorrows to this country—sorrows which she has not yet mastered—industrialism and the war—with an aftermath of communism, civil wars and petty foreign invasions, accompanied by disease, death and intense misery.

To appreciate the magnificence of Hungary's effort to master and digest her new experiences we western folk need to throw off our ways of ordered thinking and do a little intensive feeling—the Hungarian kind of feeling—which will give us an intuition concerning the hold which custom and tradition have upon the organization of Magyar life. The tradition of the country is the tradition of the soil. The city—the factory—the tenement—these are known to exist, but they are almost, one might say, mentally rejected. The conditions of the industrial era are thought of as unbeautiful and therefore unreal. The peasant is understood. His relation to his master or his lord is clear—or it was until Bolshevism began muddling things up—but the relation of an industrial worker to a normal life seems to be foggy to the average middle-class and upper-class mind. The war—and equally the peace—which has quartered Hungary, has intensified the chaos of thought and action brought about by the failure of minds rooted in the traditions of a vanishing order to face the facts of the new alignment of forces represented by the industrial era.

Chaos is the one word best describing phases as varied as finance and housing. Speculators are making huge profits while serious workers starve to death. A secretary of state and a skilled iron-worker make the same wages a day, and neither can maintain a decent standard on them. Office workers, for the most part, put in an exceedingly short day which begins late and ends at two. Factory workers, especially women and child workers, put in an extremely long one. Chaos reigns in the legal regulations also; compulsory school age is 12 years, yet the minimum working age is 14. Juvenile offenders between the ages of 12 and 14 thus keep the state statisticians busy reckoning their offenses. Visiting teachers there are—but truant officers or school nurses there are none. In Budapest there are school physicians, but they serve only the middle schools—the elementary schools have thus no health supervision. Tenements are incredibly overcrowded. What is being done about it all?

HUNGARY is, by pressure of her woes, developing social work into something more scientific and more valuable than an emotional outlet for a class of social parasites. Because social work, as a profession, outside the Church, is comparatively new to Hungary, because only pioneers are to be found in it, the work centers at present around a few picturesque personalities. These range from simple, good-hearted old "Uncle Robert," beloved of all Budapest, who raises his funds privately, buys his supplies, cooks his soup and serves the penniless with his own hands on a street corner daily, conducting also a restaurant for the "ashamed ones" as he puts it—to the equally dominant but entirely different character of Alice Ibranyi—a distinguished trained nurse, administrator and organizer, who has fought battles royal to raise the training course for nurses from a nominal two years (but an actual six months) to a proper professional course of three years. The crowning argument of the opponents to her efforts to bring nursing training up to better standards, was that she couldn't feed her pupil nurses. She met that as only a determined Hungarian could meet it, by taxing her cousins' estates to furnish flour, potatoes, fruit and sundry staples. At the last moment something went wrong with the culinary end of her training school, so for her ten pupils, newly enrolled, she had to be not only matron, instructor, guide, philosopher and friend, but also cook! With force like that behind the wheels, one has every belief that the standards of the nursing profession will be raised in Hungary. It will be a tremendous contribution.

AROUND Sarolta Lukacs centers another field of activity, in the organization and training of case workers for family and child welfare. Sarolta is also unique among women. It is impossible to describe her. Her black dress shows how much blacker are her eyes. Her hair is a silver halo round her lighted face. She is so human you would tell her your ugliest secrets, yet if saints were now in vogue you feel that she would be one.

All her life she has devoted to social work. When the American Red Cross was establishing its health stations throughout stricken Hungary, she worked with Miss Taylor and Miss Schaub of that organization. Through them she got a fresh impulse and a new methodology for her life-long interest. It was then that she read Mary E. Rich-

mond's Social Diagnosis and determined that the object lessons of Miss Taylor's and Miss Schaub's lives should not fall upon stony ground.

What was the situation in the family work field when Sarolta (I find myself unable to call her anything but Sarolta. It is not "good form" in Hungary to call a friend by her last name with a prefix) undertook her work as director of the department of social welfare of the Hungarian Red Cross? Confusion, disorder, overlapping, ineffectuality on the part of the organizations of Catholics, Protestants and Jews. Opposed to this negative feature was the positive one of community committees, representing all creeds, already at work on mothers' and infants' problems in connection with the health stations. What was to prevent this ability to work together for mothers and babies being strengthened until it could include the larger social field? To this problem Sarolta addressed herself with tact and wisdom.

She decided first to *say* nothing. So much had been discussed and planned in Hungary—and so little done! She would act first and tell about it afterwards. But it was not so easy to act—without a cent of money. What can be done in social work without funds? Nothing—or much—depending upon who is doing it, and how and why and where it is being done.

After much quiet preliminary work with the various organizations, on December 16, 1922, a large meeting of delegates from all voluntary agencies and social departments of the city and the state government was called. Twenty-eight bodies were here represented. From this large delegation an executive committee of eight was formed composed of the president and one delegate from each of the three main religious divisions and also of the Hungarian Red Cross. This executive committee has a regular weekly meeting. The large Board of Directors meets twice annually. The central office is with the Hungarian Red Cross. The city has ten districts. In each district is a sub-office housed in the city's district administration building. The state supplies the executive for this office—a teacher from some part of former Hungary now under foreign rule. The religious societies designate the family visitors for each district, and the executive adjusts cases to visitors, keeps records and statistics, and, like all the workers in this movement, tries to study her problem and improve her technique as opportunity offers. The visitors are all volunteers, though in constant service.

WHAT about training? That was exactly the question Sarolta asked herself at the start, and it is that question to which she is still trying to find the right answer. "Training on the job" is for the present the only hope. At first a six-weeks course was held. This year the course extended from November till April, meeting once a week.

The vitality of the movement is evidenced not only in the faithful attendance and serious character of the workers but also in the increasing appreciation of the value of their organization shown by state and city officials. Once or twice a week Sarolta comes in looking as if seven extra candles had been lighted behind her eyes, and I hear either that a new scheme of cooperation has been worked out between the family visitors and the home teachers whereby children evading school illegally may be reported and properly cared for, or some new development in juvenile probation plans has been decided upon, or the state has requested the family visitors to help in its child dependency problem by taking over its placing out and follow-up department.

Sarolta's story, like Miss Ibranyi's, is inartistic in that it cannot follow the Aristotelian law in having "a beginning, a middle and an end." All I can hope to tell here is the beginning. Others will undoubtedly compile large works recording the middle. And the end? The end is such stuff as dreams are made of—dreams and Utopias and a new social order.

CAROLYN FRANCES KENNEDY

More Frenchmen!

THE low birth-rate is a great cause of anxiety in France, especially since the war has diminished the number of young and able-bodied men by 1,500,000. Many inquiries have been made and explanations offered to account for the low figures of the birth-rate. There are various causes. One cause, sometimes brought forward, must first be eliminated: there is no decline of vitality of the race. Statistics show that the death-rate is going down. Public health institutions make for a stronger stock. Sports become more and more a feature of French life. The evil is not of the physical, but of the mental—that is, psychological order. Like America (where the same remark applies to the Anglo-Saxon element), France suffers from being too highly civilized. All classes, including most field and factory workers, have reached a degree of intellectuality in which foresight and reflection become an ordinary, almost inevitable, thought process. Social ambition, the desire to raise one's children above one's own condition, is another feature of civilized democracy. In the present state of society where the working class and the professional class (in France, at least) do not yet receive a remuneration enabling them to live in comfort, birth-control is the only way to avoid disaster for the family or a cramped life for the children.

Something must be done. The problem of re-population (as it is called) is foremost in the minds of all thinking men. Parliament is getting stirred. Everywhere activities are afoot to counteract the causes that make for "the small family" and the national consequences that derive therefrom. The churches, in spite of the delicate nature of the subject, take up the problem from the pulpit and in the clerical press. Various associations and leagues carry on propaganda by lectures and tracts. What is more significant, measures have already been taken, some of them wide-reaching and capable, with time and favorable circumstances, of considerable efficacy.

The readers of The Survey are already familiar with the new departure in the industrial world: the "family bonus." It is now a well-nigh universal institution, in large and small industries, in banks, in commercial firms. Workers, clerks, shop-assistants, who are fathers of families, receive, over and above the market wage, a bonus that increases progressively with the number of young children. In order to ward off attempts on the part of unscrupulous managers to discriminate between married and unmarried men, the employers contribute a fixed percentage per head of workmen, according to the number of their employes, to constitute a common fund, out of which the bonus is paid to the married men. The state requires the bonus to be paid to workmen employed on public works; but, for the

A PARABLE

A CERTAIN *Public,* going into another country of absorbing personal, family, business, and social activities, called its institutions and child placing agencies and delivered to them its destitute, neglected, and wayward children. Some of the children had five talents in capacity, some two, and some one; the number of children to each agency according to its several equipment and budget: and the *Public* went on its way. Straightway some of these institutions and agencies so studied, so transplanted, so watched and tended the children they had received that their several latent aptitudes and capacities grew within them until they flowered out as happy, achieving, loyal citizens that were more than double worth to themselves and to society. But others took the children they had received and buried them so deeply in the cold, barren soil of blind, formal, unsympathetic family and institutional routines that the several aptitudes and capacities of the children did not grow but were repressed and undiscovered within them.

Now, after a long time, the *Public* cometh back from its journey into absorbing family, business, and social activities and reckoneth with its child caring agencies and institutions. And some who had received children with latent but germinal aptitudes and capacities came and said: "Lord Public, thou deliveredst unto us children with latent talents. Lo! We have so planted and watched and tended them that their developed capacities are like five talents added to every five they had. The *Lord Public* said unto them "Well done, good and faithful institutions and agencies. You have been faithful guardians and gardeners over a few children: I will give you many children. Enter ye into the joy of your Lord Public's personal and pocketbook approval. Likewise agencies and institutions that had received and recognized and developed children so that their capacities were as two added to each two they had. But those institutions and agencies that had received children whose latent talents had seemed to them in their blindness to be only one came and said: "Lord Public—We knew thee that thou art a hard master, attending selfishly to your own pleasure and business and expecting us to do your social work for neglected and destitute children for you; and we were afraid to venture any unusual study, or care, or risk of failure on children that seemed to us stunted, unpromising, friendless, neglected, inferior, one-talented children, so we hid them away in the cold, barren, but familiar soil of blind, formal unsympathetic family and institutional adult routines. Here they are, just as undeveloped as they were when you gave them to us. We have kept them physically alive for you. Take them back, they are all that belong to you!" But the *Lord Public* answered and said unto these institutions and agencies—"You wicked and slothful servants, you knew me that I am a hard master, attending selfishly to my own pleasure and business and expecting you to do for me my social work for neglected and destitute children? You ought then to have discovered and developed even the one latent talent of these children so that at my coming I could receive mine own principal, of destitute and neglected children, now become with the accrued interests of their one developed aptitude or capacity, doubly valuable assets to me as citizens. Take ye away the children from these agencies and institutions and give them to those who have doubled the worth of the juvenile talents entrusted to them. For to everyone that does a good job with children shall be given more children to care for and he shall have an abundant budget—but from those that have not done a good job in discovering and developing the talents of the children given to them, even these children shall be taken from them; and cast ye out the names of these slothful and unprofitable agencies and institutions both from my lists of private benevolences and from all legislative appropriation bills. There shall be weeping and gnashing of teeth."

HENRY W. THURSTON

rest, does not interfere with the employers' management of the bonus fund.

Recently, the problem of population has come before Parliament. In an important debate in the Chamber, it was emphatically contended the government could not remain unconcerned in a question that was becoming a national danger. All functionaries had already been benefited with the family bonus. Why should not all large families in France receive the same national aid, which was, in fact, nothing but a compensation for the burden they assumed in rearing children for the country? In the course of the debate a weighty argument was proffered: the French system of taxes rests, for three-fourths of the total amount, on excise or indirect taxation. Although direct taxes are more easy to levy, they are unjust. Bearing, as they do, on necessaries, as well as luxuries, they load the large families with an undue burden. A family bonus, allowed to large families, would be rebate on indirect taxes, as required by strict social justice.

Every one agreed about the principle. But, in the present condition of the French finances—with 117 billion francs advanced for reparations, on which interest has to be paid at 6 or 7 per cent—many a well-meaning deputy shrank appalled from the consequences of such a measure. Yet, to the credit of the French rulers be it said, in spite of the financial stress, the bill was passed in both houses. The Senate somewhat lowered the rate of the bonus, reserving the possibility of raising the figure, when the budget would permit greater liberality.

As it is, the Law for National Encouragement to Large Families is a step greatly to the honor of French statesmen and of public opinion that supports them. It means sacrifices for the public welfare, at a time when large outlay is already called for to fill urgent needs. The present bonus, it is true, is hardly more than nominal—90 francs a year for each child, below fourteen, beyond the third child, with the proviso that it may be continued till the age of sixteen, if the child enters into a high school course after the primary school, or begins his apprenticeship. The bonus is granted only to families that are exempted from the income tax. The amount is small, but it is an important thing to have the principle recognized and incorporated into the Code. When France can draw less scantily out of the national assets, the machinery of this allowance to large families will be ready to work with full results.

CHARLES CESTRE

BOOK REVIEWS

Sharing the Control of Industry

THIS is a notable book. As executive secretary of the Board of Operatives of the Dutchess Bleachery, Inc., the author has enjoyed unusual oportunities to observe at close range the results of one of the most significant attempts to take the employes into partnership in business that is being made in any part of the world. To his own observations he has added study of the thousand-odd American experiments with shop councils or other plans of employe representation now in operation. The result is a really critical appraisal of the significance of this movement, its promise and its limitations. While his own conclusions are optimistic, he so clearly presents the obstacles to making labor co-partnership effective over the whole industrial field, that a reader of a less sanguine disposition may find material in his pages for as gloomy a view of the future of industrial America as suits his personal disposition.

In his introductory chapters, Mr. Myers shows the superiority of the wage system over the systems of slavery and serfdom which preceded it, but at the same time brings out the fact that the modern wage-earner is far from being the free agent which comfortable employers like to imagine. Dependent on his daily wage for his daily bread, he is tied to his job—when he has one—if not by law by an economic pressure which is almost as compelling. Continuing, he emphasizes the fact that dependence on the employer for the opportunity to live develops in the employe either a servile or a rebel mind according to his individual temperament and circumstances. Neither offers very promising material for the responsible relationship of a partner in industry and, therefore, the first task of an employing company, which wishes to substitute co-partnership for the former role of master, is educational.

Reviewing plans of employe representation in Chapter IV., the author distinguishes four types. In the first employe representatives have advisory powers only. In the second they really bargain with the employer as to the terms and conditions of their employment and have the right to refer to arbitration issues which cannot be settled by negotiation. In the third type, one or more employe representatives are admitted to membership on the board of directors. Finally, the fourth type takes a truly democratic attitude towards labor unions, dealing freely with union officials when the employes prefer this form of representation to that by fellow employes elected through shop committees. Among the thousand-odd American companies which have some form of works council or shop committee in their plants, he knows of only four besides his own which have employe representatives on their boards of directors. The number which negotiate regularly with trade union officials is, of course, very much larger but as a rule these plants are not very progressive in the development of employe participation in management partly because trade union officials themselves usually prefer to leave problems of management entirely to the employer.

In the chapters which constitute the chief contributions of the book on the Technique of Employe Representation, Employe Representation at Work, and Profit-Sharing and Employe Representation, Mr. Myers presents with skill and eloquence his conclusions, abundantly illustrated from his personal experience, as to the forms employe representation should take and the reaction on the employe and on production of a serious attempt to take him into partnership. Particularly suggestive is his treatment of profit-sharing. He brings out the fact that the root cause of the well known failure of most of the plans of profit-sharing that have been introduced is the absence of employe representation from the management of the business and the consequent suspicion and distrust on the part of the rank and file. His conclusions that, on the one hand, employe representation in management is essential to the long-run success of profit-sharing, while, on the other, no scheme of employe representation in industry will be complete until it includes some form of profit-sharing, are in harmony with those of other experienced and democratically minded industrial practitioners, such as Seebohm Rowntree and Henry Dennison.

The final chapters deal with the broader aspects of the problem, Efficiency and Democracy, Education and Democracy, Religion and Morality in an Industrial Democracy, The Public, and Constitutional Government in Industry. In them the author shows his clear grasp of the limited progress that can be made in a single plant, because of the controlling force of competition. He recognizes that employe representation in management must be extended to all the plants engaged in a given branch of industry before standards can be advanced to the extent that the best interests of employes make desirable. He hopes that this may come about voluntarily, a "revolution by consent" in Hobson's phrase, but also he believes that the government must intervene to define and uphold the rights which underlie industrial democracy in some such way as it long ago intervened to define and uphold the rights that underlie political democracy. An inevitable result of this process will be, he thinks, lessened emphasis on industry for profit and greater emphasis on industry for service, service to consumers in more and better products and service to the rank and file of producers in better conditions of employment, shorter hours, higher wages, and, above all, the improved morale that must result from a more self-respecting, responsible and understanding relationship to the day's work.

There are a few points in the development of the argument to which, if space permitted, exception might be taken, as for example where it is maintained, following Hobson, that "over-production is continuous and inevitable on ac-

REPRESENTATIVE GOVERNMENT IN INDUSTRY, *by James Myers. George H. Doran Co. 249 pp. Price $2.00 postpaid of The Survey.*

count of the disproportionate distribution of income" (p. 68), but these are unimportant. With these insignificant exceptions, the presentation of the case for Representative Government in Industry seems to the reviewer both adequate and convincing. It is a pleasure to recommend a book by a graduate of Columbia University as decidedly the best in its field.

HENRY R. SEAGER

Professor of Political Economy, Columbia University

THE RUN OF THE SHELVES

Books are listed here as received. Many of those mentioned by name only in the classified sections below will be reviewed later.

Education, Ethics and Sociology

ANTHROPOLOGY, *by A. L. Kroeber. Harcourt, Brace & Co. 523 pp. Price $4.50 postpaid of The Survey.*

PROFESSOR KROEBER has written a textbook that will interest students where other books fail to do so; for he writes with a warmth that has in it more of the ardor of the artist, engaged in the construction of a great pageant, than of the heat of argument over minor points that characterizes much of the literature in this field. We do not recall having anywhere seen the subject of race treated more sensibly or the different aspects of human evolution brought into more revealing relationship. But above all it is the critical quality of the book that fascinates. Here the fruitless efforts of the specialist in a small section of the field to explain from his little corner and with his fragmentary data the strangest phenomenon in the known universe, mankind, is shown for what it is. The author has no high-sounding solutions for every problem that faces the young science of anthropology. He does not attempt the impossible. Yet his masterly definitions of these problems are worth more, perhaps, than the most brilliant hypotheses defended at this stage. The book is to be recommended to our friend the "general reader" as well as the student; it will both entertain and stimulate him.

B. L.

PRINCIPLES OF SOCIOLOGY, *by Frederick A. Bushee. Henry Holt and Co. 577 pp. Price $3.50 postpaid of The Survey.*

A COMPREHENSIVE survey of the general field of sociological study with treatment of such special subjects as are likely to be studied in a general college course in this field. The author is professor of sociology in the University of Colorado, and deals with his materials in ways that, doubtless, commend themselves to himself as a teacher. He discusses the "general principles of social progress"; "economic and political factors" in social relationships; "genetic factors," such as race consciousness, sex, the family, migrations and heredity; "psychological factors"; and "cultural forces." The book raises many problems. It shows some bias toward antiquated types of biology and psychology. It should stimulate much discussion in classes.

J. K. H.

LAW AND FREEDOM IN THE SCHOOL, *by George A. Coe. The University of Chicago Press. 133 pp. Price $1.75 postpaid of The Survey.*

A FRESH and vigorous discussion of this old problem of the relationships and the contradictions between discipline and freedom. The discussion is set in terms of the current "project method" of teaching and brings out the elements of law and the elements of freedom in any "project situation." With so much "soft pedagogy" gathering around the "project," on the one hand, and so much schoolish rig-marole surrounding it, on the other, some clear, realistic thinking about the subject is doubly welcome. Professor Coe's distinctions between the "cannot" of natural law, the "must not" of statutory law and the "ought not" of moral law are illuminating. Teachers are probably not reading much in the field of educational philosophy, these days; but this small volume would not take their attention over-long from tests and measurements. And, afterward, those other subjects would have much more meaning.

J. K. H.

Behavior and Mental Health

THE CONQUEST OF NERVES, *A Manual of Self Help, by J. W. Courntey. Macmillan Co. 209 pp. Price $1.25 postpaid of The Survey.*

FOR THE panicky, worrying, psychoneurotic person who has lost confidence in himself and orthodox medicine which finds no organic disease in him, the prescription of self-control is more irritating than anything else. But a rapid survey of religio-medical cults and forms of charlatanry to which he is tempted to and often does turn shows that their cures are merely devices for diverting the attention which frequently reverts to the disagreeable physical and mental symptoms. A clear explanation of the nervous source of his distress such as that given in this small volume will restore to the individual his faith in the simple rules of personal hygiene, mental as well as physical.

J. H. O.

THE LOGIC OF CONDUCT, *by James MacKaye. Boni & Liveright. 486 pp. Price $3.00 postpaid of The Survey.*

THE MIND IN ACTION, *by George H. Green. G. P. Putnam's Sons. 223 pp. Price $2.00 postpaid of The Survey.*

CHARACTER AND HAPPINESS, *by Alvin E. Magary. Charles Scribner's Sons. 214 pp. Price $1.50 postpaid of The Survey.*

CONTROLLED POWER, *by Arthur Holmes. Little, Brown & Co. 220 pp. Price $1.75 postpaid of The Survey.*

PSYCHOLOGY OF EARLY CHILDHOOD, *by William Stern. Henry Holt & Co. 557 pp. Price $5.00 postpaid of The Survey.*

COMMON SYMPTOMS OF AN UNSOUND MIND, *by G. Rutherford Jeffrey. Paul B. Hoeber. 268 pp. Price $2.50 postpaid of The Survey.*

THE MASTERY OF FEAR, *by William S. Walsh. E. P. Dutton Co. 315 pp. Price $2.00 postpaid of The Survey.*

THE ADOLESCENT GIRL, *A Study from the Psychoanalytic Viewpoint, by Phyllis Blanchard. Revised Edition. Dodd, Mead & Co. 250 pp. Price $2.50 postpaid of The Survey.*

CRIME AND INSANITY, *by W. C. Sullivan. Longmans, Green & Co. 259 pp. Price $4.20 postpaid of The Survey.*

Religion

OF ONE BLOOD, *by Robert E. Speer. Missionary Education Movement. 258 pp. Price $ .75 cloth, $ .50 postpaid of The Survey.*

THIS "short study of the race problem" is likely to be read by tens of thousands of persons of all ages and shades of skin color in America in the next year or two. The demand for study material on race relations has been growing by leaps and bounds; and Mr. Speer has provided the Protestant churches with just the kind of book they wanted and needed. In spite of a summarization which has left in the author's hands enough material for a second volume to be published in the fall under the name of Race and Race Relations, the present book covers the ground interestingly, instructively and with enough quotation and discussion to make each point clear. Mr. Speer has managed to condense into this small volume an immense amount of reading; and while he is giving opposing views on contested questions, he has selected with almost unerring discrimination the soundest of views for emphatic endorsement and commendation to Christian Americans. In spite of its brevity, this little book is quite the best of popular expositions of the counteract in the most effective way, by stimulating thought, much misunderstanding and misleading propaganda. It is going to make the existing good will in the churches function more freely in the solution of the many and varied race problems of our country.

L. B.

STUDIES IN THE CHRISTIAN GOSPEL FOR SOCIETY, *by H. A. Mess. George H. Doran Co. 241 pp. Price $2.00 postpaid of The Survey.*

THE MYSTERY OF RELIGION, *by Everett Dean Martin. Harper & Brothers. 383 pp. Price $3.00 postpaid of The Survey.*

OUTLINE OF THE BIBLE, *by Cyril Wyche. The Bibliopole Co., Nashville, Tenn. 82 pp. Price $1.00 postpaid of The Survey.*

THE VIRGIN BIRTH, FACT OR FICTION, *by John Roach Straton and Charles Francis Porter. George H. Doran. 96 pp. Price $.50 postpaid of The Survey.*

WAS CHRIST BOTH GOD AND MAN? *by John Roach Straton and Charles Francis Potter. George H. Doran. 101 pp. Price $.50 postpaid of The Survey.*

SOCIAL WORK SHOPTALK

HISTORIC Toynbee Hall, whose head warden James J. Mallon is well remembered by so many delegates at the National Conference of Social Work in Washington a year ago, possesses ancestral ties especially significant to the older settlements in America. It will be of peculiar interest to our own pioneers to know that two rarely endowed women who so contributed vitality to the service of Toynbee Hall forty years ago at its founding still enrich the roster of England's truest living nobility. These are Mrs. Henrietta Barnett, widow of Canon S. A. Barnett, founder of the institution, and Mrs. John Falk, sister of Arnold Toynbee after whom the institution was named.

Mrs. Barnett is devoting the later years of her life first to the Hampstead Garden Suburb, to which has been added the Hampstead Garden Suburb Institute. Her Majesty the Queen has shown her interest not only by laying the foundation stone in 1918, and recently presided at the opening of the Institute.

Mrs. Falk was one of the first social workers at Toynbee Hall. Richly endowed mentally, and a most gracious lady whose invalidism has in no degree lessened her rarely intelligent grasp of social movements, she is living happily and beautifully in her fine old English home "Thorshill" in West Kirby, Cheshire, near Liverpool. A like sincere compliment may well be paid to John Falk, whose gracious hospitality is a pleasant memory.

Howard Falk of Montreal—known to National Conference attendants as one of the representative social workers of Canada—is their much loved son, while Alfred Anderson, editor of the Dallas (Texas) Despatch is a nephew.

ELMER SCOTT

ALFRED KENYON MAYNARD will be missed from the ranks of social workers both in England and America, with whom he served the common cause many years. In early manhood he was a fellow resident with Percy Alden at Mansfield House, East London. Coming to America and settling his family residence in a rural community of central New York, he and Mrs. Maynard greatly promoted its neighborly fellowship and progress.

Attracted to settlement service they and their daughter Frieda Maynard were among the most valuable volunteer residents at Chicago Commons, serving in the same capacity for three years at Northwestern University Settlement, Chicago. Through the most trying years of its initiation, Mr. Maynard was the treasurer and business manager of the Chicago School of Civics and Philanthropy, devotedly relieving its over-worked staff of many cares. He assisted the United Charities in meeting such emergencies as providing for homeless men in recurrent periods of unemployment. His understanding sympathy with the Negro people led him to serve them through his active cooperation with the Urban League. He did much toward starting and maintaining the Wendell Phillips Settlement among the negroes of Chicago's west side, serving as its treasurer and on its board of trustees.

Returning to England three years ago, the Maynards located their home in the Woolwich manufacturing district of London. With many former members of the Liberal Party, they joined the Labor Party and all three of them actively participated in the campaign that culminated in the Labor administration.

The singular simplicity, sincerity and almost self-less devotion of Mr. Maynard, which characterized his manifold service to others, also found the same gently heroic expression in the fortitude with which he patiently suffered through a long and painful illness. Conforted and strengthened by the faith and fellowship of the Society of Friends which he shared, his beautiful and helpful spirit found rest on June 30.

G. T.

STUDENTS, editors, social workers, investigators wishing information on British labor legislation or social conditions are among those indebted to the service of the British Library of Information at 44 Whitehall Street, New York. Recognition of this service came this spring in the King's birthday honor list, which bore the name of the director Robert Wilberforce. The order given was Commander of the British Empire.

LOOMIS LOGAN, case director for the Associated Charities of Richmond, and before that director of personnel and education work for the Potomac and Southern Divisions of the Red Cross, has joined the staff of the Virginia State Board of Public Welfare, in its children's bureau.

THE LATEST of the frequent adventures in publicity of the Public Charities Association of Pennsylvania is the P. C. A. Herald—a miniature magazine, smaller even than Better Times, which carries the news of the association's program, purposes, and personnel. Inside the front cover is an intriguing calendar calling attention to meetings, conferences, hearings and special observances.

1924			MAY			1924
SUN.	MON.	TUE	WED.	THU.	FRI.	SAT.
				ACHA	2	3
4	5	6	7	PCA	CC	10
11	12	PCA	14	PCA	16	17
18	19	PCA	PCA	22	CC	24
25	26	27	28	PCA	30	31

TWO CHANGES are announced in outstanding missionary colleges. Dr. Mary Mills Patrick, president for 34 years of the Constantinople Women's College, is coming home to America at the end of the summer after 53 years of educational work in Turkey. Kathryn Newell Adams, a member of the faculty in Constantinople since 1920 succeeds Dr. Patrick as president. Charles Keyser Edmunds, president for 17 years of the Canton Christian College, has become provost of Johns Hopkins University. The Rev. James McClure Henry, vice-president of the college, succeeds him.

AFTER a year in Cincinnati as executive director of the Trounstine Foundation for Social Research, Raymond G. Fuller returns to his earlier field—the child labor fight—as secretary of the Massachusetts Child Labor Committee.

FROM the superintendency of the Bronx Hospital, New York, Maurice Dubin goes to become superintendent of the Mt. Sinai Hospital in Philadelphia.

WASHBURN COLLEGE at Topeka honored L. A. Halbert of Kansas City with the degree of LL. D. at its 1924 commencement recognizing thus not only his leadership in the organization of social work but his authorship of a widely-read manual, What Is Professional Social Work?

BY TEAM-WORK between the Yokohama Y. M. C. A. and the Sunday schools of Japan, the children of Yokohama are to have flower-seeds with which to add beauty and cheer to the desolation of the earthquake and fire-swept city. Sufficient funds to buy more than 60,000 packages of seeds for the 30,000 children in the primary schools have already been raised.

FROM the Face-Sheet, published by the Family Welfare Society of Indianapolis comes this contribution to the literature of child-placing: A woman applied to the City Hospital for a colored infant.. The particular baby that impressed her was dark-skinned, but the hospital workers were not sure it was Negro. They thought it was foreign, as its parentage was unknown. The applicant drew back, firmly. "I don't want a foreign child," she said, "Supposin' it should talk some language I don't understand."

THE COLUMBIA STATE recently brought out staff correspondence by McDavid Horton, managing editor, describing St. Helenas' Island off Beaufort and the work of Penn School there. Mr. Horton included a number of excerpts from the "remarkable series of articles" written by Miss Cooley for Survey Graphic in which the "story of the island is told with humor and acumen." The correspondence has been reprinted by the publisher of The State, Ambrose E. Gonzales, and distributed as a twenty-page pamphlet "as a contribution toward racial adjustment." Mr. Gonzales is himself one of the most unique interpreters of the Negro life in the Coast region.

PROPAGANDA, what puns are committed in thy name! Illinois has been given a new state hymn, "to be used when we take the 'ill' out of Illinois," through the ingenious invention of Dr. George Thomas Palmer. Here is a typical stanza:

Pride of all thy sons and daughters, Wellinois, Wellinois,
You have cleansed your inland waters, Wellinois, Wellinois,
Fair Chicago great and grand,
Has no typhoid on her hand,
Offers health to every land, Wellinois, Wellinois
Offers health to every land, Wellinois.

COMMUNICATIONS

Frederick King

To the Editor: This is not just a notice to the friends of Fread King that he is dead—for since he died, July 15, I have been thinking about his life, and I want to write a few words about that. For he was one of the few *big* men, the rare personalities I have known, a silent man but strong and deep, enlisted in the service of that movement vast as all the seas, persistent and resistless—the Big Push toward the Better Days.

From the time when King left Yale in 1899, his record has been so plain and clear that the bare facts given here will be quite eloquent enough. He came to New York and was one of the probation officers here. In 1902 I joined him at the University Settlement and was his roommate for some years. His day was long. He was up at seven, and I remember him coming back dog-tired about twelve at night. It was heavy, exhausting, heart deadening work, but he kept at it all the time. I ran off to the big Stockyard's Strike, and later I went over to Russia, in the Father Capon days. When I came back, King was still on the job. I remember his asking me once, "Why don't you stop writing and go to work?" And by work he always meant personal work and always for the underdog. Not organizing, agitating, legislating. That's hard enough. But from their own experience many readers of The Survey know that the hardest kind of service is the personal work—case after case—the taking a man who is down and out and sticking to him through thick and thin. Fred King did that for about six years. Then he told me, "I guess it's pretty near hopeless, unless you get at'em early and head off trouble while they are kids."

He had always been wonderful with boys. The same rare quality in the man, the kindly deep humanity which though he was silent made his big presence felt in a room, was something that boys recognized the moment that they saw him.

So now he began to work with boys. Tough ones. He took them from Cherry Hill and out of reformatories and jails. He took them to a farm house near Litchfield, in the Connecticut hills. He had about thirty at a time. One woman to help him, another to cook. Summer and winter for four years. No cellar. Only two stoves in the house. Meat once a week. For King was no good at collecting funds. The small house, as I remember it, was always a place of deafening noise. And four years of it broke him down.

He had begun with a splendid physique. Six-feet-two, all muscle and bone.

Ten years of work had worn him down. And typhoid came—and from that time on he was only a wreck of the physical man that he had been. But he did not stop working; he kept on.

First for the grown-ups down and out, then back of them to the boys, and now to the forces behind the boys. He went out to Madison and studied labor conditions under John Commons, for a year. Then the Socialists carried Milwaukee. King went there and for three years ran the State Employment Bureau. It was there that he married Edith Shatto; and after an illness that same year she persuaded him to go out to the Coast, to California, her home state, where she hoped to make him well. But his kidney trouble grew worse out there, and an operation did little good. He began to be hungry for work in New York, so at last they came east and for some time he worked with boys in the public schools. Later he worked for the Russell Sage, and next for the Impartial Chairman in the clothing industries. But then back he came to the boys—and in these last years, whenever he was well enough, he worked in the Vocational Service for Juniors in a New York public school, trying to guide the youngsters into jobs that suited them. And he liked this work so well that nothing could keep him, in each illness, from getting up before he should and getting back again on the job.

But the sick spells grew more frequent—and so this summer came the end.

The Servants of Relief for Incurable Cancer

have got on well with their petitions for a large Fund to build a fireproof Rosary Hill Home at Hawthorne, Westchester County, N. Y., for destitute cancer cases, of all creeds and nationalities. $111,000.00 has been received in the last three years, and $59,000.00 has been expended in excavating, some building and furnishing of a first portion of the Home to hold 25 of the men and women already harbored in the old wooden Home; and $200,000.00 is needed to build the main fireproof Home for 100 persons. When it can be done depends upon the quick or slow response in donations of those who compassionate deplorable needs. Our first two large wards, with small rooms and kitchen, laundry and large well, are praised as a most cheerful and convenient beginning, on the fine hill adjacent to our present wooden house, occupied by our patients (numbering 45 or more at a time) for the last 23 years. All is warmly endorsed by doctors for the many windows and large spaces. For the peace and pleasure of these destitute invalids the piping for funds must go on, for no money is received from our poor; so do not, we implore, withhold the precious $1.00, nor the occasional meteor, a big sum, from a charity that cancer makes necessary today.

MOTHER M. ALPHONSA LATHROP, O.S.D.,
Treasurer.

The Servants of Relief for Incurable Cancer
Rosary Hill Home, Hawthorne, N. Y.

I know a boy who quite broke down when he heard that his old friend King was dead. And there will be many others like that. Some of them boys, some men and women—many of them down and out. A widely scattered multitude. Half of them may never know. But by long and devious ways the news will finally reach the rest. And each one will grieve for him. "My old friend Fred King is dead."

Ernest Poole

Franconia, N. H.

Costs at Mooseheart

To the Editor: A statement of comparative costs at several institutions caring for dependent children recently published in The Survey, (The New Pied Pipers, April 1, 1924), fixed the annual cost per child at Mooseheart, the Home-School-City of childhood, maintained by the Loyal Order of Moose, at something more than $1,000. The article criticises this cost as too high, and intimates that under some plan other than the Mooseheart system, dependent children could be cared for more cheaply. The point of view from which the article was written is entirely different from the point of view of the Loyal Order of Moose in maintaining Mooseheart for its dependent children. The purpose of the order is not to save money on the children, but to spend money judiciously to obtain the best results for the children. When the question of the child as against the dollar arises, Mooseheart gives the preference to the child. The nation is today spending billions on jails and almshouses and similar institutions which might well be saved if our neglected and dependent children were all given care, education and home life according to the Mooseheart standard.

At Mooseheart financial considerations are sacrificed to the end that the Mooseheart ideal in child care may be maintained. The plan is devoted to the preservation of the family and to the fostering of respect for home life. This system entails expenditures which would not be made under a plan which

AMERICAN BIRTH CONTROL LEAGUE—President, Margaret Sanger, 104 Fifth Avenue, New York City. Objects: To educate American public in the various aspects of the dangers of uncontrolled procreation; to establish centers where married persons may receive contraceptive advice from duly licensed physicians. Life membership $1.00; Birth Control Review (monthly magazine) $2.00 per year.

AMERICAN CHILD HEALTH ASSOCIATION—Headquarters, 532 17th St., N.W., Washington, D. C.; Administrative Offices, 370 7th Avenue, New York. Herbert Hoover, President; L. Emmett Holt, M.D.;* Livingston Farrand, M.D.; Thomas D. Wood, M.D.; Mrs. Maud Wood Park, 1st, 2nd, 3rd, 4th Vice-Presidents respectively; Corcoran Thom, Treasurer; Philip Van Ingen, M.D., Secretary; Edward M. Flesh, Comptroller. To promote health among children from conception to maturity—this to be accomplished through cooperation with parents, doctors, nurses, teachers, and other health workers; by dissemination of scientific information and teaching methods in schools, through conferences, addresses, pamphlets, publicity material, and a monthly magazine, "Child Health Magazine."

* Deceased.

AMERICAN COUNTRY LIFE ASSOCIATION—K. L. Butterfield, president; Henry Israel, executive secretary. Room 1849, Grand Central Terminal Bldg., New York City. Emphasizes the human aspect of country life. Annual membership $3.00 includes "The Country Life Bulletin."

AMERICAN FEDERATION OF ORGANIZATIONS FOR THE HARD OF HEARING—Promotes the cause of the hard of hearing; assists in forming organizations. Pres., Dr. Gordon Berry; Field Secretary, Miss Betty Wright, 1601—35th St., N. W., Washington, D. C.

AMERICAN HOME ECONOMICS ASSOCIATION—Lita Bane, executive secretary, Grace Dodge Hotel, Washington, D. C. Organized for betterment of conditions in home, school, institution and community. Publishes monthly Journal of Home Economics: office of editor, Grace Dodge Hotel, Washington, D. C.; of business manager, 1211 Cathedral St., Baltimore, Md.

AMERICAN PEACE SOCIETY—Founded 1828, labors for an international peace of justice. Its official organ is the Advocate of Peace, $2.00 a year. Arthur Deerin Call, secretary and editor, 612-614 Colorado Building, Washington, D. C.

AMERICAN SOCIETY FOR THE CONTROL OF CANCER—Frank J. Osborne, executive secretary; 370 Seventh Ave., New York. To disseminate knowledge concerning symptoms, diagnosis, treatment and prevention. Publication free on request. Annual membership dues, $5.00.

AMERICAN SOCIAL HYGIENE ASSOCIATION—370 Seventh Ave., New York. To promote a better understanding of the social hygiene movement; to advance sound sex education; to combat prostitution and sex delinquency; to aid public authorities in the campaign against the venereal diseases; to advise in organization of state and local social-hygiene programs. Annual membership dues $2.00 including monthly journal.

COMMUNITY SERVICE—315 Fourth Ave., New York City. A national civic movement for promoting citizenship through right use of leisure. It will, on request, help local communities work out leisure time programs. H. S. Braucher, secretary.

COUNCIL OF JEWISH WOMEN—305 W. 98th Street, New York. Miss Rose Brenner, president; Mrs. Harry Sternberger, executive secretary. Promotes civic cooperation, education, religion and social welfare in the United States, Canada, Cuba, Europe.
Department of Immigrant Aid—799 Broadway. Mrs. S. J. Rosensohn, chairman. For the protection and education of immigrant women and girls.

COUNCIL OF WOMEN FOR HOME MISSIONS—156 Fifth Avenue, New York. Organized in 1908; 20 constituent Protestant national women's mission boards. Florence E. Quinlan, exec. sec'y. Committee on Farm and Cannery Migrants, Summer Service for College Students, Laura H. Parker, exec. supervisor.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA—Constituted by 30 Protestant denominations. Rev. Chas. S. Macfarland, Rev. S. M. Cavert, general secretaries; 105 East 22nd Street, New York.
Commission on the Church and Social Service—Rev. Worth M. Tippy, executive secretary; Rev. F. Ernest Johnson, research secretary; Agnes H. Campbell, research assistant; Inez M. Cavert, librarian.

HAMPTON INSTITUTE—Trains Negro and Indian youth for community service. Advanced courses: agriculture, builders, business, home-economics, normal. Publishes "Southern Workman" and free material on Negro problems. J. E. Gregg, principal.

INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS—First appointed 1854, located New York City 1866, incorporated 1883. Headquarters office, 347 Madison Avenue, New York City, N. Y. Tel., Vanderbilt 1200. Branch offices, Chicago, Atlanta, Denver. Chairman, James M. Speers; treasurer, B. H. Fancher; general secretary, John R. Mott. The Committee maintains a staff of executive and traveling secretaries for service in the interests of the Young Men's Christian Associations at home and abroad.

JOINT COMMITTEE ON METHODS OF PREVENTING DELINQUENCY—Graham Romeyn Taylor, executive director, 50 East 42nd Street, New York. To promote the adoption of sound methods in this field, with particular reference to psychiatric clinics, visiting teacher work, and training for these and similar services; to conduct related studies, education and publication; and to interpret the work of the Commonwealth Fund Program for the Prevention of Delinquency.

NATIONAL ASSOCIATION OF CIVIC SECRETARIES—Walter T. Arndt, president, New York; Robert E. Tracy, secretary, 313 South Broad Street, Philadelphia. Purpose—To provide contact and interchange of ideas and information among professional secretaries of civic organizations. Annual meeting held with National Municipal League.

NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS—Mrs. Robert E. Speer, president; Miss Mabel Cratty, general secretary, 600 Lexington Avenue, New York City. This organization maintains a staff of executive and traveling secretaries to cover work in the United States in 1,034 local Y. W. C. A.'s on behalf of the industrial, business, student, foreign born, Indian, Colored and younger girls. It has 159 American secretaries at work in 49 centers in the Orient, Latin America and Europe.

NATIONAL CHILD LABOR COMMITTEE—Owen R. Lovejoy, general secretary, 215 Fourth Avenue, New York. Industrial, agricultural investigations. Works for improved laws and administration, children's codes. Studies child labor, health, schools, recreation, dependency, delinquency, etc. Annual membership, $2, $5, $10, $25 and $100 includes monthly publication, "The American Child."

NATIONAL CHILD WELFARE ASSOCIATION, INC.—Charles F. Powlison, general secretary, 70 Fifth Avenue, New York. Originates and publishes exhibit material which visualizes the principles and conditions affecting the health, well-being and education of children. Cooperates with educators, public health agencies, and all child welfare groups in community, city or state-wide service through exhibits, child welfare campaigns, etc.

THE NATIONAL COMMITTEE FOR MENTAL HYGIENE—Dr. William H. Welch, president; Dr. Frankwood E. Williams, med. dir.; Dr. Clarence J. D'Alton, executive assistant; Clifford W. Beers, secretary; 370 Seventh Avenue, New York City. Pamphlets on mental hygiene, nervous and mental disorders, feeble-mindedness, epilepsy, inebriety, criminology, psychiatric social service, backward children, surveys, state societies. "Mental Hygiene," quarterly, $3.00 a year; "Mental Hygiene Bulletin," monthly, $ .25 a year.

NATIONAL COMMITTEE FOR THE PREVENTION OF BLINDNESS—Lewis H. Carris, managing director; Mrs. Winifred Hathaway, secretary; 130 East 22nd Street, New York. Objects: To furnish information, exhibits, lantern slides, lectures, personal service for local organizations and legislation, publish literature of movement—samples free, quantities at cost. Includes New York State Committee.

NATIONAL CONFERENCE OF SOCIAL WORK—Grace Abbott, president, Washington, D. C.; W. H. Parker, secretary, 25 East Ninth Street, Cincinnati, Ohio. The Conference is an organization to discuss the principles of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the Proceedings of the meeting, and issues a quarterly Bulletin. The fifty-first annual meeting of the Conference will be held in Toronto, Canada, June 25th to July 2nd, 1924. Proceedings are sent free of charge to all members upon payment of a membership fee of five dollars.

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NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION—Anna A. Gordon, president; Headquarters, 1730 Chicago Avenue, Evanston, Illinois. To secure effective enforcement of the Eighteenth Amendment, to advance the welfare of the American people through the departments of Child Welfare, Women in Industry, Social Morality, Scientific Temperance Instruction, Americanization and other allied fields of endeavor. Official publication "The Union Signal" published at Headquarters.

THE SURVEY'S DIRECTORY

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In this total of costs compiled by The Survey there must be provided not alone child care, child education, and child recreation. There must be considered a whole long list of expenditures which in the case of a public orphanage would be charged to the community generally. Mooseheart must maintain its own paved streets, its fire protection, its water supply system, its sewage system, its parks and its playgrounds, its summer camp and lake beach. It must maintain all the services which any municipality maintains, and all of this has been charged to child care. The Mooseheart child has at its disposal an elaborate system of preventive medicine, including dentistry and surgical care. Approximately $30 a year per child is expended in maintaining hospital service, which is not merely a curative service but especially a preventive services.

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Among other charges at Mooseheart must be reckoned the cost of maintenance of religious services for all denominations represented among 1,200 children. For in seeking the balanced education at Mooseheart, the Loyal Order of Moose does not fail to recognize the importance of religious training, the need of true religion in our daily life. These costs would not enter into the budget of the ordinary public orphanage, but at Mooseheart we are willing to pay whatever may be necessary to provide that religious background without which we cannot hope to build real Americans for the America of the future.

From these things it may plainly be seen that the whole matter of criticism of costs at Mooseheart is beside the point. The purpose of Mooseheart is to save children,—not money.

JAMES J. DAVIS
Secretary of Labor, Washington

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AMERICAN RED CROSS, Annual Convention: Washington. October 6-9. Executive Secretary, Colin Herrle, American Red Cross, National Headquarters, Washington.

KENTUCKY STATE CONFERENCE OF SOCIAL WORK: Louisville. About October 7. Information from Welfare Federation of Louisville.

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AMERICAN PUBLIC HEALTH ASSOCIATION: Detroit October 20 23. Secretary, Homer N. Calver, 370 Seventh Ave., New York, N. Y.

AMERICAN COUNTRY LIFE ASSOCIATION: Columbus, Ohio. November 7-11. Secretary, Henry Israel, Room 1849, Grand Central Terminal Building, New York N. Y.

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THE SURVEY

Graphic Number

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The Gist of It

THE study of the German Revolution at School which Boris Stern contributes to this Going to School number (p. 559) is drawn from research material which he gathered in ten months in Germany and on which he has based a forthcoming book, Constitutional Government in Industry. With this book in hand as a thesis, Mr. Stern hopes soon to receive his Ph. D. from Columbia —a somewhat stirring finale for a little more than ten years' adventuring in this country. Coming from Russia in 1913, he struggled with the English language in the St. Louis schools for a year and a half, then spent four years at Harvard, then a year as regimental interpreter with the A. E. F., then two years at Columbia before going abroad to make this study.

DR. HART offers his story of the Rosenwald schools, as "an episode in an epic of education." (p. 563) *in absentia.* During the summer he has been not only observing but sharing in the educational tasks of the South—chiefly at the University of Texas.

THE time has not yet come to write the obituary of the twelve-hour day in steel, in spite of the death blow which that miserable institution suffered in Judge Gary's pronouncement just over a year ago. When S. Adele Shaw visited steel centers in April for the Cabot Fund she found marked and hopeful progress toward the new regime of the eight-hour day, but she found also survivals and imperfect adjustments which, along with the evidences of betterment, she presents on p. 568.

SIX Children in Search of an Educator (with suitable apologies to Pirandello) make up the final group of youngsters whose behaviour difficulties Dr. Wile has illuminated for Survey Graphic readers. In Children and this Clumsy World (Survey Graphic, February, 1924), the children needed primarily adjustment of their social relations. These Volcanic Years (June, 1924) dealt with emotional stresses. This group needed help in what we usually call mental difficulties. All these and many more children known to Dr. Wile through his private practice and his Health Class at Mt. Sinai Hospital are included in his book, shortly to be published, as Some Children I Have Known.

WILLIAM E. HARMON built his success as an operator in suburban and city real estate on a certain freshness of attack: he originated, for example, a new method of transferring property to purchasers who needed time for payment. He runs the Harmon Foundation in much the same way, and tests its operation by business principles (p. 581).

IT is somewhat new for the church to be the object of scientific observation: the country church in particular. The disinterested studies of the Institute for Social and Religious Research illuminate a great many facts formerly seen but hazily through a fog of emotion and tradition. Mr. Brunner, who looks ahead to the immediate future of the country church, (p. 583) is a staff worker of the institute who has given much attention to rural community realities.

MISS ROBINSON, who writes on some puzzling aspects of education for social work (p. 589) had some trenchant observations to make on the meaning of "psychiatric" social work in The Survey for May 15, 1924.

"BREATHLESS days and no minutes to write even picture postals" have been Miss Wald's lot since she left Henry Street last spring to visit Russia, so that The Survey counts itself especially fortunate that she paused long enough to write the sketch of Margaret Bondfield in office (p. 587).

ABOUT those Neighbors, by the way, who bob in and out of The Survey's side door. Your neighbors are ours. Your neighbors who stamp themselves on your mind because they are people of distinction in thought, or spirit, or achievement, because they charm you with the color of their daily living, because they gather up in their own persons a whole sheaf of hopes and purposes in which we all share—tell us about them. The latch string's out.

IT is Giovanni Costantini, instead of Constantini as printed in the August Graphic, who painted the war pictures reproduced in that issue by courtesy of Rosika Schwimmer from whose information the introductory note was compiled. We apologize for an editorial error in spelling the painter's name.

OUR ANCESTORS FOUND THEMSELVES IN A WILDERNESS
BUT SOMEHOW OR OTHER THEY MANAGED TO FIND
A WAY OUT.
THEIR DESCENDANTS FIND
THEMSELVES IN ANOTHER
SORT OF WILDERNESS.
WHAT WILL THEY DO?

Hendrik Willem Van Loon

A JOB FOR THE SCHOOLMEN?

THE SURVEY
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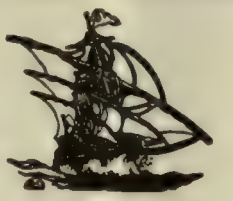


Volume LII
No. 11

The German Revolution Goes to School

By BORIS STERN

THE reparations issue, from the Ruhr occupation to the Dawes report and the London conference, has kept a screen between the outside world and the domestic life of Germany. Yet more than sixty million people there are following the diurnal march of the sun—rising in the morning, doing the day's work, running vast industries, sharing in all the multitudinous activities of an intensely complex social and political life. What is the mainspring of that life? What has become of the post-war revolution? In what direction are these war-disillusioned people headed?

Inside the Reich, too, reparations is the overshadowing preoccupation. Whatever the visitor's subject of inquiry, he must be prepared to listen to discourse on reparations as the problem that conditions all other problems—cost of living, wages, hours, capital investment, education, recreation, partisan politics, the progress of democracy in government and industry. All things move under the heavy and inexorable restraint of reparations.

Yet they move. Not with the cataclysmic fury and wild caprice of the Proletarian or Fascist dictatorship; not with the sober, confident assurance of the British parliamentary democracy; but with a heavy Teutonic tread that nevertheless gathers momentum as it plods along. Notwithstanding the disillusionment of the war, or the possibly more poignant disillusionment of the peace, the great masses in Germany still look forward to the cooperative commonwealth, the socialization of industry, and the ultimate establishment of an industrial republic under workers' control. The partial failure of the Revolution of 1918 with its backwash of reaction brought home to them afresh the fact that they are not temperamentally constituted to follow the dramatic example of revolutionary France or Russia; that they lack the inbred political experience of the English; that as Germans they must move toward their goal through the slow processes of education and regimented self-discipline. But they have not lost sight of their goal. Their faith in its ultimate attainment is by and large the mainspring of their social and industrial life. Their thorough domestication of the Works Council, and the manner in which they are equipping themselves for the development of this instrument of democratic control, are possibly the most significant and prophetic phenomena in their contemporary life. In Germany they have put the Revolution to school.

The revolution of November 1918 was not abortive. It achieved the overthrow of the Kaiser and the Hohenzollern dynasty, which was one of its two main objectives. Its second was the socialization of all German industry. For this it was educationally unprepared. The attempt of its leaders to follow the Russian model was sophomoric and out of line with the German cultural tradition. Even before November 9, 1918, the official date of the Revolution, local Workers and Soldiers Soviets had been set up throughout the country. When the trumpets sounded the rise of the curtain, they took over the factories and proclaimed themselves masters of government. This was a magnificent gesture. But it was premature. In Germany, as contrasted with Russia, industrial organization and technique were at a high stage of development. The effective conduct of industry called for

What is the nature of this new Germany with which—if the Dawes plan is actually to be put in operation, as appears to be the case as this is written—Europe has finally come to terms? The headlines have little to say of the forces which are creating a new industrial order in the Reich. Here an American, recently home from ten months' research in Germany, traces one of those forces—one that is giving new meanings to workers' education, to revolution, perhaps to government itself.

specialized expert skill. By common consent, the Soviets made a mess of it. There is very little authentic information as to precisely what happened in the Soviet controlled industries. But what did happen sobered the revolutionary temper. To this day, not only employers but many labor leaders as well refer to those days as the most critical in the history of German industry. During the upheavals that followed the November Revolution until the end of 1919, the Soviets were put to rout.

But their demonstration left an indelible impression upon the national attitude toward industrial ownership. The original owners resumed control of their factories, but they were no longer *Herren im Hause,* they were no longer absolute masters. Workers' committees, organized on the basis of the Revolutionary Decree of December 23, 1918, were conceded a large measure of participation not only in problems directly affecting wages, hours and similar conditions of work, but also in such matters of management as the hiring and discharge of workers. On November 15, 1918, only six days after the Soviet Revolution, the United Employers Association of Germany and the three major trade union groups—Socialist, Christian and Hirsch-Dunker —concluded the famous agreement which is still designated the Magna Charta of labor by the trade unions, although among members of the extreme Left it is more frequently referred to as *Der Grosse Betrug,* the Great Betrayal. The gist of this agreement was that German industry was to be governed by Joint Councils (*Arbeitsgemeinschaften*) consisting of equal numbers of representatives of capital and labor.

Early in 1919, Dr. Rudolf Wissel, then the economic minister of Germany, drew up his system of *"Planwirtschaft,"* (Industrial Control), with a complete and comprehensive scheme of democratic government in industry. A modified form of this plan was incorporated in Article 165 of the Weimar Constitution adopted August 11, 1919. The scheme provided for a parliamentary form of government in the industrial field similar to and parallel with that in the political state.

The lowest unit of this government corresponding to the village or town was to be the plant or establishment itself, the mine, the factory, the office. The works council, assisted by the trade union, was to represent the interest of the employes, while the employer himself, or the manager, assisted by the employers' economic organizations, the association of employers in the particular trade, was to represent the interests of capital.

The next unit was the economic district, which was to be governed by a District Economic Council, made up of an equal number of representatives of capital and labor. The representatives of capital were to be elected, some by the individual employers in the district, and some by the District Association of Employers, while the representatives of labor were to be elected, some by the district organization of the works councils (*Bezirksarbeiterräte*), and some by the trade unions in the district.

Finally, the highest unit in the scheme was to be the National Economic Council (*Reichswirtschaftsrat.*) In addition to the representatives of capital and labor, the District and National Economic Councils were to have representatives of such trades and professions and consumers' organizations as would otherwise not be represented.

With the exception of the Works Council Law passed in February, 1920, and a temporary national economic council whose functions are far more modest than those projected in the plan, the scheme has failed of realization. But the law has become the curriculum of the Revolution. It provides for the organization of councils in all establishments, industrial or otherwise, where twenty or more workers are employed. A shop steward takes the place of the council where the employes number from five to nineteen. The workers' representatives are charged not only with the duty of safeguarding the workers' interests under the customary collective agreement, but also with assisting the management to run the plant with maximum efficiency and economy. This carries them into fields which wage-workers have had little opportunity to explore. To take advantage of the new prerogative, they must acquaint themselves not only with the familiar problems of wage setting, time and overtime work, shop sanitation and the like, but also with production standards, the cost of materials, manufacturing costs, market price and profits. They are required to discuss with the employers their quarterly and yearly financial statements, covering capitalization, stocks, bonds, rents, dividends, inventories. Some of them are authorized to sit on the Board of Directors where even more complex financial matters must be considered in yet greater detail, and where decisions must be reached on large questions of policy.

Organized labor in Germany soon realized its lack of equipment for the competent execution of this revolutionary task. Its weakness exposed it to all manner of hostile assaults. But it has set itself resolutely to hold its lines while it prepares itself for a new advance.

THIS new and critical situation has given birth to a new system of workers' education. The old method of preparing trade union and socialist leaders by means of occasional lectures and propaganda meetings proved entirely inadequate. The first attempt to meet the new situation resulted in pamphlets and magazines devoted primarily to the problems before the Works Councils. A glance at the contents of these publications reveals the striking difference between them and the literature published before the Revolution. Instead of general discussions of trade union policy and methods of organization, or doctrinaire expositions of various phases of Socialism, the typical May 12, 1923, issue of the *Betriebsrätezeitschrift,* published by the Socialist Metal Workers Union, contains the following articles:

Unproductive Elements in German Industry
Problems of Unemployment Insurance
Growth of the Stinnes Trust
Productivity of Labor Before and After the War
Social and Economic Significance of the Metal Industry
The Making of Iron Tubes
Labor Members on Boards of Directors
Works Council Activities in the Ruhr

The trend of these articles is clear. It is no longer theoretical trade unionism or Socialism in general—these are left to the voluminous union and party press; it is now the shop, the factory, the plant and the industry as a whole upon which workers' education is focussed.

It is this integration of education with the going processes of industry that distinguishes workers' education in Germany from schemes bearing the same title in England and America. With us, workers' education is for the most part the traditional cultural education carried over from the

THE IRON RHINE — *F. M. Jansen*

classical schools with almost imperceptible modifications; it maintains the traditional divorce between the school and the workshop as carriers of culture. By the same token, it keeps alive the prevailing sense that political and industrial government are two separate and distinct entities moving in two distinct spheres that make tangential contacts only. The basic conception in the new development of workers' education in Germany is that in an industrial civilization all government arises out of industrial government, that they who govern industry and the economic life govern the nation. It is for this reason that the Works Councils have been accepted as the schools of the Revolution.

AMONG the numerous projects for the advancement of workers' education so centered upon the Works Councils, the most important are the so-called Flying Courses, the Trade Union Seminars, the *Betriebsräteschule* in Berlin, and the Academy of Labor in Frankfurt-am-Main.

The Flying Courses were organized first by the Metal Workers Union and are now also used by the Miners', Shoe Workers' and Agricultural Workers' Unions. Their originator was Dr. Georg Engelbert Graf, now the Educational Director of the Metal Workers' Union. A graduate of the University of Berlin, a talented musician and orchestra conductor, a writer of popular books on the Formation of the Earth and the Descent of Man from the Monkey, Dr. Graf became interested first in the Socialist Youth Movement with which he is still connected and later with the New Workers' Education. Under his supervision, the entire territory covered by the union, which has a membership of over one and a half million, was divided into educational districts each containing at least one large steel plant. A quiet little town is selected in the immediate vicinity of the plant where the educational director gathers from 60 to 80 members of the works councils or union secretaries for a period of from two and a half to three weeks. The workers are usually selected by the local unions. They are altogether freed from their regular labor and receive part of their wage for the support of their families either from the local union or from the central office. During the period of instruction they form a cooperative community doing their own housework. Dr. Graf is a teetotaler, and one of his requirements is that during the three weeks of sojourn with him, the workers abstain absolutely from any kind of alcoholic beverage--the first inroad of prohibition in Germany.

The instruction is carried on by the educational director himself with the assistance of whatever local talent he can get, usually university professors or industrial engineers. The method is chiefly Socratic, with occasional lectures. The workers receive from five to six hours of instruction daily on the following subjects:

The Nature and Development of Modern Capitalism
Problems of Socialization
Workers' Rights and Social Insurance
Rights and Duties of the Works Council
Technical and Commercial Problems in the Metal Industry

I met Dr. Graf in Cassel, at the Biennial Congress of the Metal Workers Union during the week of February 17-23, 1924. He said that although the courses were too short and the time might well be doubled or trebled, the workers are gaining a great deal from the Flying Courses.

During their stay together they exchange their experiences with their respective employers and boards of adjustment—in this way gaining even more information than from the actual instruction. During free hours, they visit the nearby factories, usually under the guidance of some industrial expert. The cultural side is served by nature studies in the nearby fields and forests, the most beloved form of recreation of the educational director, and by visits to the theatre or concerts—such activities often being improvised by the group itself.

The Trade Union Seminars have been organized in the larger industrial centers, where resources for something more thorough-going than the Flying Courses are available, by the combined trade union organizations (Socialist, Christian and Hirsch-Dunker), assisted by, or under the direct supervision of some university. The German universities have responded liberally to the educational needs of the workers and have assisted them with class rooms and instructors. Especially valuable has been the work of the Political Science Institute at Münster under the leadership of Professor Phlenge and Engineer Rudolph Woldt. In agreement with the three major unions this institute gave during the years 1921 five trade union seminars, each for a period of six weeks. The students were either members of the Works Councils or union officials, sent by the unions. All the expenses including the maintenance of the students and their families were covered by the unions. The number of students attending these courses varied from 50 to 70. The instruction was carried out by means of lectures, with a very liberal use of the film and a special system of diagrams for which the courses became famous throughout Germany. The center of attention was the industrial establishment and its financial and economic problems. Thus Professor Phlenge lectured on:

1. Capitalist Society and the Industrial Establishment
2. The State and the Establishment
3. Business Cycles and the Establishment
4. The Industrial Establishment and the Modern Market

Similarly Engineer Dr. Ellinghaus lectured on the Principles of Modern Industry, and Problems and Methods of Modern Industrial Organization. Again, Engineer R. Woldt lectured on:

1. The Worker and the Establishment
2. The Establishment and Its Social Significance

In addition, the workers received instruction in Industrial Hygiene, in Modern Workers' Psychology, in Money and Banking and Bookkeeping. The field of Unionism was covered by courses on Modern Union Organizations, The Place of Trade Unions in Modern Society, Collective Agreements and Arbitration—always with special reference to the concrete problems before the Works Councils.

Finally, permanent Works Council schools and Economic Colleges have been organized, the first by the unions themselves and the latter by the unions in cooperation with the government. Of the first the most important is the Works Council School in Berlin organized by the Socialist Federation in 1920. The school survived the hardships of the inflation period which were followed by the greater evil of unemployment. During the academic year of 1923-1924 it carried on two semesters of courses in six different sections of Greater Berlin. It is open to all members of the Socialist unions. A nominal enrollment fee is charged individual members, but the larger expenses are covered by the Federation of Socialist Unions. The school is avowedly socialist so that in addition to bookkeeping, accountancy, industrial management, industrial hygiene and the like, it offers courses on socialism, the class struggle, and the economics of Karl Marx.

The courses are divided into three groups: for beginners, intermediate and advanced students. Not more than 25 students are registered in any course. The instructors are teachers from the commercial and technical colleges; engineers, Socialist party and trade union leaders.

At the head of the various experiments in workers' education in Germany stands the Academy of Labor in Frankfurt-am-Main. It is a part of the University of Frankfurt and was organized by means of a special agreement, the parties to which were the three major unions, the Ministers of Education and Science, and the city and the university of Frankfurt. According to this agreement, the academy is to admit each year 100 students sent by the unions. Its object is primarily to train trade union leaders. Although chief emphasis is again placed on such industrial and technical problems as come before the Works Councils, much time is also devoted to labor legislation, political science and law. Special attention is given to the natural sciences and at least one course a semester is devoted to the fundamentals of philosophy. The students are given all the privileges of the university grounds including the use of the large economics library of the Institute of Political Science which is also a part of the university. The academic year is divided into two semesters, four months each, separated by a vacation period of four weeks. The course of studies is arranged by the director with the assistance of the teaching staff and a committee of students. The first semester began on May 2, 1921, and lasted through August. The second semester continued from September 1921 through January 1922. The work of the first year was so successful that the trade unions of Switzerland asked permission to send some of their members, so that during the second and third years of its existence, the Academy of Labor had 110 students including the Swiss workers. It carried on even during the worst months of the German inflation in the fall of 1923, although neither the government nor the city of Frankfurt were in a position to contribute their agreed share of expenses. Because of shortage of funds, it remains closed during the summer months of 1924, but will reopen in the fall. The unions attach such importance to its work that unless they themselves are destroyed, the future of the Academy of Labor is assured.

IT is significant that in spite of the extremely divergent ultimate aims of the various labor organizations in supporting the works councils, the Communists, Socialists, and the more moderate Christian and Hirsch-Dunker Unions, all agree as to the immediate need of education, and as to the value of the councils as the heart and center of the new workers' educational movement because they convert the workshop itself into a school. The workers must be trained to understand modern industry and to master its technical problems so that when the time comes, whether by revolution or otherwise, when the working class is again called upon to take over the full responsibility of industrial government, they shall not repeat the dismal failure of the Soviets in 1918. When before in all history has a revolution been so deliberately bound out to school?

The Negro Builds for Himself

The Rosenwald Schools—an episode in an epic of education

By JOSEPH K. HART

THE typical epic is always a stirring story of the wanderings of the human race, or of some fragment of it, from a country of barbarous warfares, across desolate lands and perilous seas, to some safe haven of reminiscent happiness. In the course of these journeyings, through the masterful control of every adventure, the wanderers win that disciplined strength and capacity which is sufficient to become the foundation of a noble and lasting civilization. In some cases this story is crowded within the limits of a single heroic life; in others, it covers many centuries, beginning in an all-but-forgotten past of mystery and legend, and ending, in the days of the story-teller, in a time of unexampled splendor and renown.

Something of this epic quality inheres in the story of the American Negroes. They too, have come from a country of barbarous warfares; they have spent generations in the desolate lands—of slavery and premature freedom; they are by way, now, of coming into the safer regions of disciplined strength and independent capacity. At least, no one can understand their story who sees nothing of this adventuresome quality in it.

To be sure this struggle of theirs with the fates was not self-initiated, nor self-willed. The *deus ex machina* of white necessity, a god with features that seem, at times, not unlike those of Satan himself, found them in their African villages and jungles, tore them loose from their rootages in their native cultures, and cast them out upon the first stage of these racial adventurings. Since those beginnings, they have spent varying fractions of two-and-a-half centuries in slavery, a condition worse in some respects than African barbarism. "Emancipation" and "reconstruction" brought new, unsuspected and undesired responsibilities, which came near swamping the not-too-seaworthy craft upon which they were afloat. But within the last score of years, they have begun to come through the storms into a fourth stage of their wanderings; they are now on something that seems to many of them a real *terra firma,* their feet upon the land, the promise of permanent progress and human culture quite definitely within their grasp. The realization of that promise is their task in the coming generations.

In the period since nominal "freedom" came to them, they have been sadly torn between two programs, the politico-economic panacea, as a cure for all their deprivations, and the educational struggle to fit themselves for participation in those human cultures which were won by the older races through longer centuries of still more stirring epic enterprises. On the whole, the second of these competing programs is in the ascendant; even its former opponents are beginning to see and to admit that there is little hope of accomplishing the first save through the more complete fulfillment of the second.

Education by means of schools has been somewhat laggard in the South. "Public education" was practically undreamed of there before the Civil War. The older pioneering individualism, which has done so much in the conquest and settlement of the wilderness, was one obstacle in the way of permitting the neighborhood to become a

Old Canetuck and New Canetuck, Pender County. Private contributions of $12.co started the fund that made the difference

community and to think about the educational needs of the people.

But ever since the Civil War the drift has been toward an education supported by public taxation; and in the last twenty years great progress has been made in this direction. The public school has lost most of its old taint of being an eleemosynary institution; it has begun to seem like a reputable instrument of the democratic community for the accomplishment of a justifiable end—the education of all the children—of all the people. Well, not quite that—.

Pretty generally, the Negroes have had to wait for their chance. To be sure, there have been schools for Negroes, in the South, at least since 1862, when the Penn School was founded on St. Helena Island, South Carolina. Since the close of the Civil War, many religious denominations, and several special "funds," including the Slater Fund, the General Education Board, the Jeanes Fund and the Phelps-Stokes Fund have been engaged in building other schools all over the South. But we must remember that each of these agencies had only a limited program. They built single schools, or a few schools, here and there. None of these programs nor all of them together made inclusive provision for the education of all the Negroes of the whole South. Hampton was an effective pioneer, and Tuskegee, later, caught the imagination of the whole country. But with some two million Negro children at any one time to be dealt with, it can be seen that not much more than the surface of the task was touched.

THE real beginnings of a comprehensive program of schools for all the children of black parentage in the South date from 1912, when Booker T. Washington succeeded in interesting Julius Rosenwald, who was already a supporter of Tuskegee Institute, in the more general project. The now well known Rosenwald Fund for the promotion of Negro education was established in October, 1917.*

The Rosenwald plan, in brief, provides for a definite grant of moneys to any rural community in any southern state (West Virginia and Missouri not included), for the purpose of building a public school for the Negro children, on the condition that the Negroes of the community, by their own contributions of cash, land or labor, by gifts from white friends, or by grants from public funds, should raise in each case an amount equal to or greater than the sum assigned from the Rosenwald Fund.

* A detailed account of this plan was given in The Survey for March 15, 1923, p. 788.

The state of North Carolina has been a leader in Negro education, as in the progressive education of the whites. It has built more Rosenwald schools than any other state. The state program for the education of the Negroes is one of the most enlightened and humane in the South. Its results are shown in the personal, social, civic, and economic advances of the people. Materials for the illustration of these outcomes will be drawn from that state.*

The small community of Addor, Moore County, sent three cases a month to the courts, while the old schoolhouse and everything it stood for fell into decay

The development of schools and educational programs under the operation of the Rosenwald Fund has revealed many unsuspected phases of human nature. It has called for the organized effort of Negro groups and communities; for the cooperation of the neighborly whites; for the approval and the support of the local and state educational authorities; for the acceptance by the state of the proposition that the Negro has the right to whatever education he can take on. And every one of these demands has been, in some measure, honored.

But the Negroes are mostly extremely poor; the white neighbors have had to overcome the prejudices and traditions of generations; public authorities have had to be careful that their interest in this program did not do it more harm than good; and it has not been easy for the Old South to accept the doctrine of universal Negro education. None the less, the experiment has been going forward for some

* These materials have been furnished by the staff of the Division of Negro Education of the State Department of Public Instruction, of which N. C. Newbold has been the director for many years. W. F. Credle, the supervisor of the Rosenwald Fund for North Carolina, and G. E. Davis, superior of Rosenwald buildings, have also contributed largely toward this article.

ten years in fourteen different states, and results are beginning to appear that are of more than merely local interest.

The Negroes themselves are responsible in the first count for the success or failure of the Rosenwald program. They must ask for such a school for their community, and they must want it enough to help raise the money to pay for it.

In many instances they buy the land and deed it to the county for school purposes, often paying cash for a four or five-acre tract. In almost every instance they contribute voluntarily from $500 to $2,000 toward the cost of the school, in addition to whatever they pay in public taxes. They are almost everywhere willing to pay this special tax in order to get the building and the school. (In one instance, in Mississippi, the Negroes petitioned the legislature to put an end to this system, by which they were seeming to pay double taxes.) They have a very great faith in the miracle-working powers of the school.

A few illustrations will make clear their attitudes. In a rural community known as Trinity, in Randolph County, for more than thirty years the children had been housed in a rude and unfurnished building originally built by the Freedmen's Bureau. They had long wanted and worked

The new school in Addor, Lincoln Park, is a center for folks of all ages. It costs $5,300, of which Negroes contributed $1,000, the public $3,200, and the Rosenwald Fund $1,100

for a better and larger building. Though very poor and owning but little land, with the help of the state department they raised $1,100 for a school building to be built on land which they gave to the county. At the first meeting held to raise the money, the workers donated $200. Of this $54, in pennies, nickles and dimes, was brought to the table in a shot bag by a little school girl. This represented sacrifices, by the children of the school, of lunches and other things children love.

At another point, in Union County, the people were promised a school building if they would raise among themselves $1,000. This they did; but the county superintendent found upon investigation that they needed a larger building, requiring $1600. They raised the amount. Now they have six acres of land; and a splendid building with an auditorium is being put up. These stories are typical of North Carolina communities.

"Box parties" are often given to raise money for a school building. An acre of cotton may be planted and the profits from the sale of it applied on the school. In many sections hogs and chickens are raised by the community to obtain money for buildings. At Lumber Bridge, in Robeson County, the people gave seventy thousand feet of lumber for framing and sheathing. This was cut from their own lands, hauled by their own teams to a saw mill owned by themselves, sawed by bill, and laid down on a school lot purchased with their own funds.

In the past two years, the colored people of the state have paid $171,000 by private subscription for rural school buildings. This is based on completed projects. There is probably $15,000 more held in banks and in the hands of county superintendents awaiting the completion of buildings in the current year.

In the second place, the success of this Rosenwald program depends upon the cooperation of the white people. In most cases this is now assured. For example, speaking generally, the white people have subscribed more than $44,000 toward the cost of colored rural schools in the state, in addition to whatever they have paid in taxes. The state has a large number of whites, both men and women, who are deeply interested in these problems. For example, Miss M. B. Lee, member of the board of education at Mocksville, in Davie County, enlisted her friends in the campaign for a Rosenwald school in that town, attended a meeting called by the state department for the purpose of raising funds, subscribed liberally herself, and secured subscriptions from many others.

At Maxton, in Robeson County, a town of 1400 population, the Rosenwald school plant is valued at more than $25,000. It is of brick, with eight modern classrooms and an auditorium. H. C. McNair, one of the white business men of the town, gave almost all of his time for a long while to supervising the construction and raising the money to take care of the cost. Measured in dollars and cents

The old school in Norrington, Harnett County, dated back to the open fireplace era

The children of Trinity, Randolph County, who raised among themselves $54.00 in nickels and pennies to apply toward a Rosenwald school, and the old school, an abandoned lodge hall, that they turned their backs on

the interest of this one man was worth at least $10,000 to the school.

The little town of Hertford (1700 population) provides another story of the same sort. The old schoolhouse was one that had been abandoned by the white people years ago. It was a two-room, two-story building, with an inside stairway with doors opening on the inside. Plans were being made to add two rooms to each end of this building, and work was ready to begin, when H. C. Stokes, a white citizen, became convinced that such action could not be justified. Funds were scarce, it is true. The plan that was recommended as being suitable contained eight large classrooms and an auditorium forty-five feet by seventy-five feet, cloak rooms, an office, and a library. Not to be defeated in his purpose, Mr. Stokes employed day carpenters and supervised the buying of materials and the construction of the building, giving only a few hours on Saturday afternoons to his own business. The building is now complete. The white people of the community are almost as proud of it as the colored people, as is usually the case when a good building is finally completed.

Now and then, it is true, the whites prove not to be wholly sympathetic. But, even so, the plans are not always defeated. In Yadkin County a colored community of sixty families was sending its children to a school that was being held in an old leaky church down in a hollow, with only a smoky stove to keep the place comfortable. They heard that the Rosenwald Fund would help them if they would do something for themselves. The superintendent of schools and the white people would not let them have a site on the public highway. A Baptist minister gave them an acre. They bought one acre adjoining it and so came up to requirements. They raised among themselves $1,100 in cash. The county with some reluctance granted them $700. They now have a beautiful building on a hill. Since the building was put up a Mothers' Club has been organized, they have bought a machine and a stove, and sewing and cooking have been introduced.

Rosenwald schools are not possible where the county superintendents are indifferent. North Carolina is fortunate in having excellent school men in several of the counties where the colored population is densest. Superintendents A. E. Akers of Halifax County, which has a colored rural school population of over seven thousand, J. Edward Allen of Warren County, with a rural colored school population of nearly five thousand, and A. B. Cameron of Moore County with almost three thousand rural colored children, have practically rebuilt their colored schools with attractive Rosenwald buildings. Most of these replaced old buildings, and many of them are better than the white schoolhouses in the same district.

THE erection of better school buildings for both white and colored people is the direct outgrowth of the stimulus furnished by the Rosenwald building campaign in the South. The plans distributed by the fund embody all of the hygienic requirements of a modern schoolhouse. Such important matters as the placement of windows, the ventilation of the classrooms, the location of the cloak rooms, the color of the paint, have been emphasized in these plans and the good results are to be seen in all of the school buildings that have been erected within the past three years. School officials who are daily using the Rosenwald plans for buildings for both white and colored children are unanimous in their approval; so possibly the greatest practical and material result of this program in North Carolina is the decided improvement which has been made in the planning and building of better schoolhouses for all.

With improved school plants—larger sites, adequate classroom space, better homes and good teachers—

The old schoolhouse at Killingsford, Harnett County—

and the people who said "We want a Rosenwald school." The contract has been let for a four-room building

the improvement in the morale of the colored population has been almost phenomenal. In the erection of almost every building which has received aid from the fund, the patrons of the school have contributed from their own personal funds. This one thing has done much to unite the people in a program for the common good and has caused them to take an interest in their community life which would have been impossible without the stimulus furnished by this movement.

The story of Addor in Moore County is in point. Addor is a small community; but before the coming of the Rosenwald school it was furnishing three cases a month to the courts. Three years ago a new principal, Albert S. Gaston, came to the old school. He took hold of the problem of education in and of the community with a new vigor. His own account of developments in these three years shows the problem of the community and the quality of leadership needed:

A. E. Akers, superintendent of Halifax County schools, who has caused $75,000 to be spent for Rosenwald schools in the past five years; and the school committee of Norrington, Harnett County, a community that has achieved its Rosenwald school

Upon our arrival in Addor in October 1921 we found that interest in matters educational had been shattered by some unfortunate circumstances and any one entering on such a mission was the least welcome. Only one family was interested, and that was the "Tator Family." Old man "Dictator" was anxious to lay down the law, in the parent-teachers' meeting on the opening day of school. Old lady "Spec-tator" was on hand to inform all, on the next day, who were not present to see and hear. Brother "Agi-tator" was there to kindle anew old troubles.

We began within a month to raise funds for a new school. At the first meeting we were able to raise only twenty-six dollars. We visited several towns on Friday nights with a program by the school children. The interest of both children and parents followed every move. In the last meetings ten minutes was all that was required to raise a hundred dollars. Now, since the erection of the new building not only a change is seen in the children's conduct and interest, but in that of the parents as well, some of whom had not been over to the "old schoolhouse" in twelve years. They have beaten a path to the door of the new building, bringing flowers to be set out, coming to programs, and visiting daily classes.

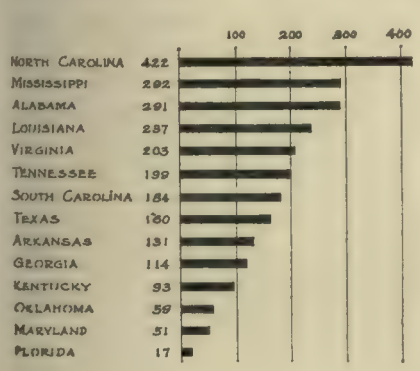
And these "grown-ups" who considered themselves too large to go to school now regret their lost time and are making rapid changes for better citizenship. The court cases from Addor have fallen off. There have been but two in the past year. We are now making a splendid effort to raise money for a Rosenwald teachers' home.

One of the obstacles in the education of colored children has been the untrained teacher. Graduates of the better schools have been unwilling to go into the rural districts and teach in buildings that were entirely inadequate in size and were in such a bad state of repair that proper heating was impossible. The Rosenwald schoolhouse has in a large measure obviated this objection. Good buildings attract properly equipped, well trained teachers.

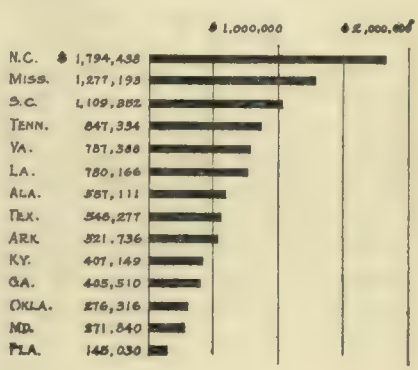
But even with better schoolhouses, another handicap exists, namely, the difficulty of finding a suitable boarding place in strictly rural districts. This is being overcome by the building of teachers' homes. The contributions which the fund makes toward these are very liberal and the plans are all that can be desired. In addition to providing a place where the teacher may live throughout the year, these houses serve as models for the people of the community who wish to improve their own living conditions.

And the people are not slow to follow the suggestion. Wherever a new schoolhouse or a teacher's home is built, the people of the community begin to whitewash their own homes, to clean up their yards, to beautify their premises, generally; and to paint the community church. Nothing is more evident in the better negro communities than the silent but insistent teaching of these neighborhood improvements. When a family moves, it usually wants to move nearer to a Rosenwald school.

This program as it has developed in North Carolina and probably in most other states, too, is, as we have seen, much more than a mere provision for schools and for education in the narrower sense of the word. It is a movement toward a more complete civilization. It has economic, civic, moral and religious bearings. A story told by W. F. Credle, of the state department of education, shows this touch of the human element. Mr. Credle had gone with the county superintendent of Stanley County to a meeting on ways and means of raising money for the erection of a new schoolhouse. The major effort of the meeting (*Continued on page* 596)



To the left, the number of Rosenwald schools in North Carolina compared with the numbers in other states. Below, five years' progress in building Rosenwald schools in North Carolina. To the right, the cost of Rosenwald schools in North Carolina as compared with costs in other states



Now That Jerry Has Time to Live

By S. ADELE SHAW

"Beginning August 16," reads a newspaper of a year ago, "the twelve-hour day for steel workers will be abolished and the eight-hour day plan will be put into effect." Has this enormous and long-sought change actually come to pass in a year? What has it meant to workers, to the industry? The Cabot Fund commissioned Miss Shaw (formerly managing editor of The Survey) to make the rounds of the steel centers and find out. She tells here, in outline, what she found.

JERRY—Jerry Brown—in his store clothes and with his shoes shined, stood leaning against an iron fence on Ann Street, Homestead, on the flats between the railroad and the river. It was a soft spring day such as makes the buds burst and the grass turn green.

Jerry worked on the cinder pit at the rolling mill but his turn would not come until late evening. When he had slept himself out that afternoon he did not put on the grimy mill clothes but dressed for the street as he used to do every other Sunday when the short turn came at the mill.

Nothing of importance was going on in the quiet street yet the Negro was looking intently at something.

"Hello, Jerry. What are you doing today?" The inquirer had seen him the day before.

"Lookin'. Jus' lookin'—at those autos." He nodded to a line of them parked up the side street. "Reckon that's how I spend my time now—findin' out what's goin' on in the world."

It was Jerry's clothes and his leisurely manner as he leaned against the fence in the sunshine that had attracted the questioner's attention. She had seen other mill men with that air the same day and it seemed unnatural. She had been used to seeing these men as they came out in groups from the mill gate at the change of shifts, fagged after their twelve hours before the furnace, Turkish towels about the open necks of their shirts wet in the back to the belt. At every corner the groups would grow smaller as the men turned in to their homes to wash up, eat, go to bed, get into their mill clothes and go in on their turn again. Only during the steel strike of 1919 had she seen so many steel workers out of mill clothes on the streets of the towns.

But the short day had come to steel workers in Homestead (just a year ago as this is written) and Jerry's "lookin'" was one of its results.

The man had been nine years in the Homestead mills. He had a wife and three children. He said he was glad of the change and that all the men were, that he wouldn't go back to the long day "for anything in the world." He would like more money of course but "the rest makes up for the money, though it means my children haven't got so many clothes now. That is where we make up the difference."

Down the street a German was on the porch playing with his little girl while he waited for his wife to have dinner ready at 1; he would go to the mill at 3. At 11 that night, he said, he would be off for home, have a wash, go to bed, be up "at a decent hour and have the morning free." He changed shifts each week-end. He "hated" the turn from 11 P. M. to 7 A. M. He was in the rolling mills and worked on tonnage.

"The men make just as much money on eight hours as they did on twelve," he said, "for they turn out just as much."

He had worked at the mill for twelve years until 1915. Then he left because of the long hours. As soon as the eight-hour day was announced he went back to the mill, for it was near his home. He wouldn't work twelve hours "for $1,000 a day." He spent his leisure time "cleaning up about the house, going to the store for the wife, enjoying the children."

THE next morning the interviewer sat in the offices of one of the largest steel companies of the Pittsburgh district, talking across the great mahogany table with one of its high officials.

"We went over without a ripple," he began, speaking of the change to three shifts in their mills. "The striking thing about it was how easily it was done. There was no interference with production—nothing. It was a great surprise to us all.

"The superintendents for the most part were glad of the change. They were waiting for it, and I might say there were none who were not enthusiastic over the results. The men are perfectly satisfied, even the foreigners who we used to think wanted the longer hours for the larger pay.

"We thought we would have to bring in thousands of new men, but we didn't. We changed over in August when things were dull. This gave us opportunity to use many of our own men on the third shift who would otherwise have been out of work and that fact made the change go more smoothly. Besides men on the job were more content with the smaller earnings since they were glad to have work in a somewhat slack period.

"For the most part we did not have to get men from the outside. Labor drifted in from the community. Young men who used to drive grocery wagons came to the mills where before they had refused to work because of the twelve-hour day. Men who used to work for us but quit because of the hours came back and asked for jobs. We wanted them because they were trained workers."

The official discussed the labor brought in from the outside, the southern Negroes and the Mexicans. He remarked that about one-fifth of the company's workers were now Negroes. He commented that their experience with the Mexicans had been "excellent." Discussion of these new recruits carried the conversation over to the housing problem.

"We have had a housing problem, an acute one, for a

long time," he said. "The change to three shifts has increased but not intensified it. There are practically no houses for the newcomers so they cannot bring their families. If the men had houses they would stay. As it is they leave.

"You'll be interested to know that one of our greatest difficulties today is to find enough parking space for the automobiles of the workmen. This means that the men are coming from greater distances. Since the introduction of the shorter day we have men coming from farms fifteen miles from the mill. This is one answer to the housing problem."

The executive turned suddenly to a discussion of the eight-hour day. He said he thought his company would soon go completely over to eight hours. The twelve-hour men had gone. The ten-hour men in his opinion should go also.

"I believe the company will save money by putting all men on eight hours," he said. "We have some superintendents today who are ready to go on record that the ten-hour men loaf about two hours and that eight hours would bring about the same results in production as ten. We have not demonstrated this. We have made no scientific studies."

The conversation moved to the effect the change in hours would have on the movement to organize the steel workers. The observer was interested, for this official represented one of the companies which had come to be known as "hard-boiled" in its relations with its men. As he spoke she recalled that he had once told her how he had been shut up virtually as a prisoner in the company's offices for nine weeks during the steel strike of 1919.

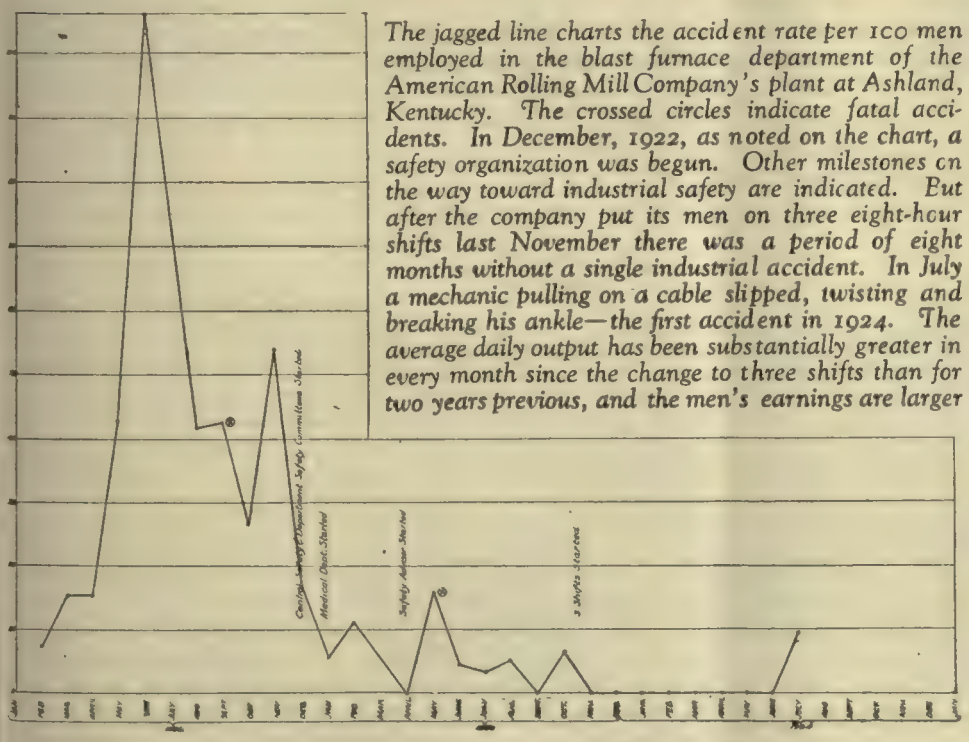
"I don't believe discontent is the reason for the organization of labor," he said. "It may help the organizers to bring it about, but organization itself comes from other and more fundamental causes. It is natural to men and always will be. Some of the best workers are those that talk their heads off kicking at the company."

These interviews might have been held in any one of a number of districts in which the change to shorter hours has been made, from Pittsburgh to Birmingham to Chicago.

They point to social facts which are revolutionizing labor conditions in the steel towns. The Negro, typifying by his race the new common labor in the mills, shows labor's slow awakening in its new leisure to the world outside the plants. The German shows the coming to the mills of a worker with a higher standard of living, his home life already adjusted to short hours. The interview with the executive demonstrates clearly what another executive meant when he said: "The short hours will bring about a change in the whole of industrial relations in steel and that is what has cost the industry money."

BUT before looking into the future what about the change itself? How far has the long day been eliminated and what are some of the results in efficiency?

The steel industry cannot be pictured as having wiped out the twelve-hour day and the seven-day week last August, following Judge Gary's order to eliminate the long day in the U. S. Steel Corporation's plants, nor can the steel workers be visualized as now comfortably enjoying a forty-eight-hour week. The report recently prepared by the Cabot Fund shows that men still work twelve hours a day for seven days a week in the steel industry; that the seven-day week prevails where the eight-hour day has been introduced on continuous processes, and that the majority of steel workers in the basic processes work from 56 to 60 hours a week. This means that where the three-shift system has been installed the seven-day week remains, with the eight-hour men working sixteen hours—though not usually sixteen consecutive hours—out of twenty-four, two week-ends out of every three, at the change of shift. It means that many companies which have "gone over" have not eliminated the long day in all of their plants. It means that the independents in Alabama and in the Philadelphia district have not changed over. Ohio is probably but 80 per cent over but is moving forward slowly and carefully. Pittsburgh independents have dug in, with only 70 per cent of the plants on the shorter day. Interesting in this connection is the statement of the Charity Organization Society in that city that "the majority of our clients [among steel workers] still on the twelve-hour day."



The jagged line charts the accident rate per 100 men employed in the blast furnace department of the American Rolling Mill Company's plant at Ashland, Kentucky. The crossed circles indicate fatal accidents. In December, 1922, as noted on the chart, a safety organization was begun. Other milestones on the way toward industrial safety are indicated. But after the company put its men on three eight-hour shifts last November there was a period of eight months without a single industrial accident. In July a mechanic pulling on a cable slipped, twisting and breaking his ankle—the first accident in 1924. The average daily output has been substantially greater in every month since the change to three shifts than for two years previous, and the men's earnings are larger

IN Ashland, Ky., the American Rolling Mill Company operates two blast furnaces. They are the old-type hand-filled furnaces presenting many considerations in a change to three shifts which do not come up with the modern furnace. The company put the furnaces on three shifts last November. No additional men were required under two-furnace operation. When but one furnace was operated, however, eleven addi-

tional men had to be added to the force. The average daily output, for two years previous 256 tons for a furnace, has averaged 300 tons or more every month since the change. The average in March was 345 tons daily. Both the furnace men on eight hours and the maintenance men on ten hours have increased their earnings on the new schedule through a bonus system, and while the company modestly refrains from giving specific figures as to their profits under the new system they state: "You can readily see that our total cost of manufacture is slightly lower now than it was before November." Although the accident rate had been decreasing previous to the change in hours, largely due to a safety campaign, the first month after the new system was introduced the rate dropped to zero and remained there for eight months until July when one man pulling on a cable broke his ankle.

Costs in some departments of the American Rolling Mill Company have been increased with the shorter day. "But," says the general manager, "I am of the opinion that if all departments were balanced one against the other and all factors taken into consideration, our costs have not been increased because of the introduction of the three shifts."

Such a record is rare. It is the result of careful study and experiment on the part of the company lasting over a period of years. There are other instances, however, where the introduction of three shifts has been made with no increase in the number of men in certain departments. Increase in production is almost universally reported and where the men have been put on a tonnage basis or a bonus system their earnings are as great or greater in eight and ten hours than in twelve.

The average increase in the number of men on the blast furnaces and in the open hearth departments is generally placed at 12½ per cent. The rolling mills generally are running on the same force as formerly, for these mills have changed only to two ten-hour shifts and the men are turning out the same product in twenty hours as formerly they did in twenty-four. Their earnings have actually increased since rates were put up when hours were reduced.

On the other hand, men on an hourly basis find their pay envelopes flatter than formerly. This is especially true of the ten-hour men for it appears that while former twelve-hour men reduced to eight hours have in all cases received ten hours pay for the eight hours work, men reduced from twelve to ten hours have by no means universally been given eleven hours pay for ten hours' work.

WITH these results to both employer and worker it looks as though the shorter day in steel, where it has been introduced, were here to stay. "The steel industry is not going back to the twelve-hour day even during war time," said the president of a large steel company in the Pittsburgh district. And so Americans are interested in the results in the homes and the families of these workers.

The effect on the pay envelope shows up when one visits the towns and talks with the shopmen and merchants. There is no evidence at the grocery and meat shops of a falling off in the purchase of food stuffs. Candy and confectionery stores report increased sales. The movies are reaping a harvest. Automobile dealers report the largest sales in their history.

Steady work in the mills over the winter following the introduction of the shorter hours is one explanation given for increased expenditures. Another is that men who had enough laid by to buy motors before the change did not purchase them then because they had no time to take their families out. They preferred bed to automobiles and even to the movies. Now they are spending for pleasure.

The cut in the budget among the men with reduced earnings seems to have come in the item of clothes rather than in food or in recreation.

On the other hand, many men on eight hours are adding to their incomes with work outside the mills. The double shift in the mill is worked by some men for three days a week. One Negro family in the Pittsburgh district had four sons working the double shift. But this is not common. The men prefer a different type of work. They are writing insurance, becoming salesmen of automobiles and domestic household apparatus where the calls can readily be made at any hour of the day or evening. They pick up odd jobs, as gardeners especially. A Negro said he had so much more time to help his wife that they could now take boarders. Another man told of fitting up a workroom in his cellar where he was doing repair work.

Many families find considerable saving in the budget because of the help from the men about the home, whether in making gardens, in making and repairing the children's shoes, in making furniture or in more careful marketing.

This increased participation of men in the home life of the steel workers is marked where homes are available. The greatest curse of the steel towns today, however, is the lack of adequate housing, particularly for the new recruits. While this condition persists constructive social life cannot begin to take root.

The social results of the change to the shorter day cannot be measured in one year or in one generation. The social possibilities have not been sensed by the communities. In some cases civic organizations are unaware that the change in hours has taken place. As yet the men are just becoming conscious of life outside the mills. There is a noticeable change in their attitude toward the companies. The spirit is better. There is less tension in the towns. What this, combined with more free time for thinking and for action, may mean in the ultimate responsibility which the workers will assume for their own communities and their own living conditions is a question only beginning to show its potentialities.

When one considers that the eighty-four-hour week still exists in American steel mills, that thousands are still working twelve hours a day for six days a week and that the seven-day week continues with the coming of the eight-hour day in continuous processes, the program ahead for employers and for labor looms large—a program in which the public is still vitally interested.

But the outlook ahead for a constructive social program in the communities where the change has been made fairly opens up a new world to the social engineer. The question is "What will Jerry do with his leisure time?"

The elimination of the long day, complicated as that is by the stoppage of European immigration and the introduction of a new labor supply, has brought with it social problems as great or greater than the long day itself. It means a building program so vital that a revolution may be wrought in the lives of steel workers. It presents all the elements of the drama for the engineer in the technique of human relations as well as for the engineer in metals.

Photograph by courtesy of Cheney Bros.

The young helper learns his trade under the direction of a skilled instructor in the mill. Hand twisting requires hands smooth, slender and dry, and eyes that see perfectly, for the twister must handle aud manipulate individual threads of fine silk. Boys of seventeen or eighteen years are preferred to train for this work. After an average of six months' training and two years' experience, they rank as skilled workmen

Going to School in a Textile Mill

Work Studies by LEWIS W. HINE for the National Child Labor Committee

TRAINING for executive positions in the industry is the plan adopted in a New England textile mill which cooperates with the state trade school and the high school in the town where the mill is located. In two elective courses the students divide their time between the academic high school studies, technical classes in the school and shop work in the mill itself. For the time spent in shop work and in actual production work during the four years of high school the students are paid at the rate of twenty, twenty-five, thirty, and thirty-five cents per hour if they maintain an average mark of 70 in all subjects in their high school classes. An additional five cents per hour is paid honor students whose grade is 85 or higher in all subjects. The ambitious boy or girl is able in this way to earn part or all of his college tuition. Those who do not choose to go to college have a well-rounded knowledge of the manufacturing processes and are eligible for employment in the mill, which will ultimately lead to some executive capacity. The trade school, now a state institution, was founded by Cheney Brothers. The National Child Labor Committee feels that a decided step in the direction of better adjustment of young workers has been taken in the modern textile mills which set the minimum age limit for employment between fifteen and sixteen years and make possible the educational advantages which fit them for advancement in the industry they have chosen as a means of livelihood, though there is still room for improvement in the matter of promotion for employes.

The State Trade School is set in the heart of a small New England town

Fifteen years ago conditions in some of the southern textile mills were far from admirable. Children too young to work were employed, the work rooms were not very healthful, and little attention, if any, was paid to the education or future advancement of young workers like this little spinner in a southern textile mill. Conditions have since been vastly improved

Photograph by courtesy of Cheney Bros.

Spinning Silk. Doffers and spinners are taught in the mill itself while some of the more complicated processes are taught in the trade school classes and in the high school. The instructor remains with the learner on the job until the latter has become proficient. The company believes that both the learner and the business are benefited by this arrangement

Photograph by courtesy of Cheney Bros.

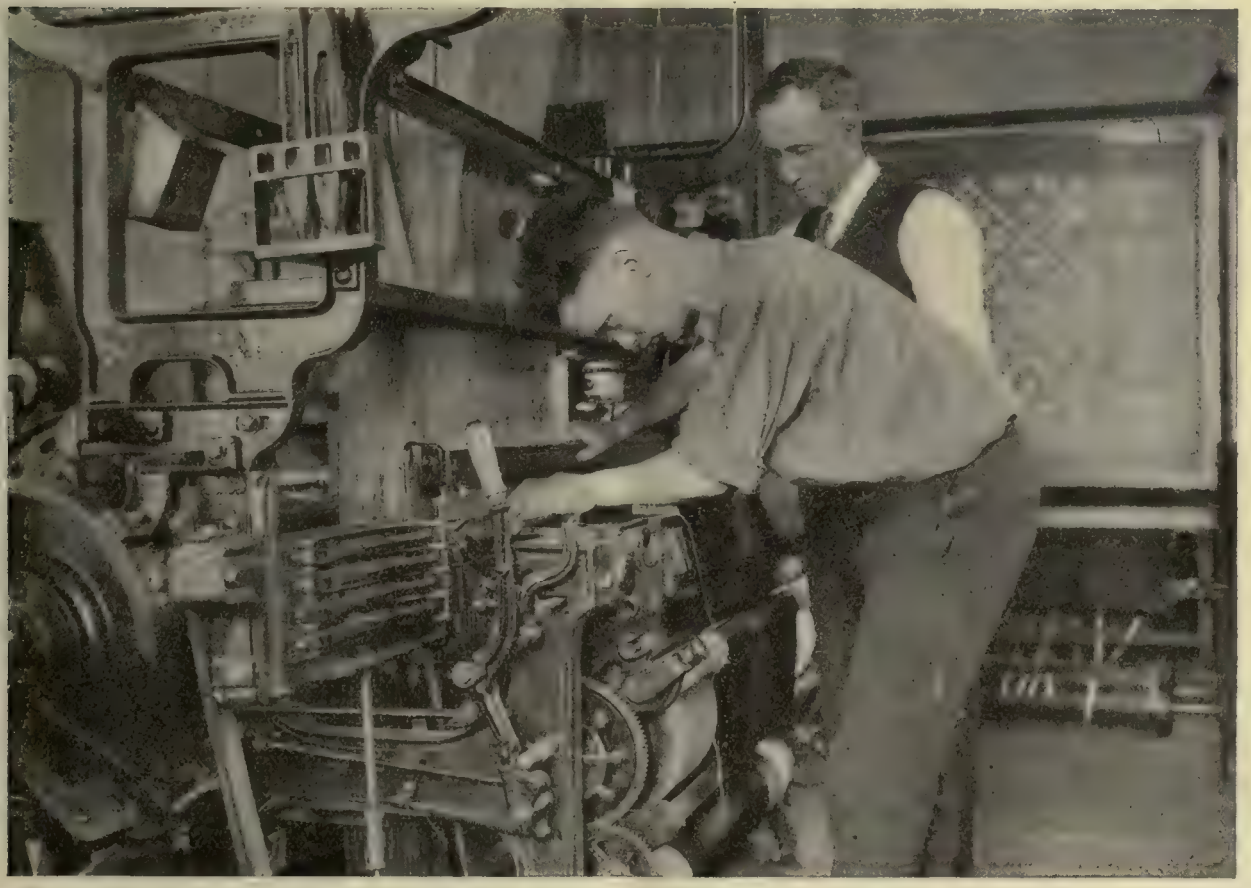
The inspector's job is all hand work and involves considerable responsibility—there is trouble all along the line if any foreign matter is left in the silk. Girls from sixteen to twenty-one years old are preferred as beginners in this work. They work on a special inspection bench with a light so placed that its rays shine through the glass under the silk, after having been reflected and diffused from a surface designed to eliminate glare. As in other operations where the silk thread or fibre is handled, slender, smooth, dry hands are important, and for the inspector, perfect sight is also essential.

Photograph from the State Trade School

Warping on the wheel warping machine is a complicated operation requiring skill and experience

Photograph by courtesy of Cheney Bros.

Slender hands and manual dexterity are the chief requirements for a reeler. After two years in high school this girl has been working about one year. She is constantly attending to from one to six flies, each carrying threads from twelve spindles. She watches the whirling flies, ties broken threads, replaces empty bobbins with filled ones and ties the ends of the finished skeins. After putting an identification tag in one skein from each fly, she begins the round all over again



Photograph from the State Trade School

This boy is in the State Trade School, learning to weave figured silks, damasks and brocades on a Jacquard loom

Six Children in Search of an Educator

By IRA S. WILE, M. D.

MASS education is slowly giving way to special types of classes more adequately adjusted to children differing widely in educational possibilities. School failure has not been due so much to the mental weaknesses of children as to the rigidity of school systems aiming to impress a single mould upon minds varying in depth, fibre, and plasticity.

The large number of school failures who achieved success in the world of science, art, industry and finance, indicates the necessity for scrutinizing the educational problems of every child in order to secure the more rational adaptation of educational facilities to general and special mental ability. A high degree of success has attended the organization of special classes for the blind, myopic, deaf, crippled, pre-tuberculous, and mentally defective children. It would appear as though discovered mental and physical disability gave children a particular school advantage. Is there an educational premium for abnormality? Smaller classes, better equipment, and a more highly trained teaching staff are available for children with known handicaps. These groups of children are social liabilities for whom communities appear moderately willing to make extra per capita expenditure to convert them into assets, or at least diminish their social hazard.

The pride of the teacher is the child who always knows the correct answer, but usually such a child has the wrong teacher. Supplemental studies or extensions of ordinary routine subjects afford a simple method of rounding out mental power and broadening the intellectual horizon, so that the child may actually come to realize that there will always remain much for her to learn. There is almost as great a hazard in the 100 per cent child as in the 100 per cent patriot. Neither is a completely socialized being, both may be community hazards unless properly educated.

The child with superior mental potentials, as evidenced in a high intelligence quotient, is entitled to have his mind supplied with adequate exercise, just as much as is the child of inferior mental power, handicapped sense, or impaired vitality. No prediction is possible as to the part that these mentally superior children may play in the guidance of their generation. It is probably true that they will provide a disproportionately large percentage of leaders in the arts and sciences, of the protagonists and champions of the new ideas and ideals that will be clamoring for a hearing then as now. In permitting these vigorous minds to remain idle, or to work at half speed, school progress is checked and mental growth is retarded.

The individualization of educational opportunities, direction, and methods is an ideal difficult to achieve, but is, nevertheless, of practical importance in determining the hygiene of mental development.

This is not to be construed as applying only to public schools for in proportion to their opportunities the private schools are far more backward than the public, particularly in larger cities. The private schools are bound by the traditions, conventions and educational heritage of the parents of their children, so that few such schools appear willing to assert their belief in modern educational methods to the extent of utilizing them fully. Fortunately, there are a number of outstanding private schools of an experimental nature, many of which are endowed or financed by interested groups of patrons who are unafraid to meet the requirements of this age and generation on a new basis.

Two Who Were Dull

MAVIS, fifteen years old, has a mental age, as indictated by tests, of but 10 11/12 years, with an intelligence quotient of 70. She is thus classified as a borderline type of deficient mentality.

Mavis has had every advantage that a home of culture, refinement and wealth could give her; tutors, governesses, dancing-teachers, riding-masters have given her all possible training. She shows the results of excellent breeding and thoughtful care: her obedience, modesty, patience and courtesy are in sharp contrast with her lack of imagination, resourcefulness, and acquired knowledge. She has marked difficulty in recalling facts the day after she is taught them. She fails to attain the speed or accuracy of muscular coordination expected of eight-year-old children. She is weak in reasoning power, associations, and the ability to form generalizations. Her power in reading is that usually found among nine-year-old children; she understands what she reads as well as would be expected in the fourth grade; her mastery of arithmetic is at approximately the same level. The paucity of her general information, likewise, suggests an intellectual grasp of formal subjects that is on a level with her mental age—more than four years behind her chronological age.

Mavis is undoubtedly a moron, but that diagnosis is not the end, but the beginning of her problem. What is to be done for her? Adequate resources and the protection of her family may spare her social failure. Should she be sent to an institution? Is it worth while to continue trying to teach her the formal subjects of the school curriculum? This poor little rich girl presents a problem like that of thousands of other less favored children.

Admittedly no training, medication, guidance or experience can restore her to normality. All the more reason, then, for her to receive the specialized education that will enable her to reach her maximum of achievement. She is a child to be made effective in every way possible by the wise expenditure of ample funds. In the interest of the race, she should not be allowed to marry, unless she is previously sterilized. But because she chances to enjoy the security of worldly goods there is no valid reason why she

should be confined to a life of idle dependence. She is entitled to all the satisfactions that she can win by realizing such abilities as she has.

Allowing a limited amount of time for formal studies, Mavis may also have the benefit of music, dancing and such other esthetic experience as will provide a release for her energies while she is alone, or will serve to mask her limitations when she is "in company." Her potentials of usefulness in other directions have never been tested. She has never been allowed to try her hand at cooking, nor has she been taught to sew, or knit, or embroider. Money has given her everything purchasable—except real experience in living. Gardening might sharpen her enthusiasm and give her a new interest. Caring for domestic animals might enrich her life. If she were exposed to such educational opportunities her reaction might indicate where her interests and aptitudes lay, and show the way to an intelligent plan of vocational direction.

"ROSA is deficient in everything at school, but likes to sit and draw pictures of brides," her teacher reported, with a question as to the wholesomeness of Rosa's imagination. The girl was in the second term of the fifth grade, to which she had been promoted in spite of the fact that she had not assimilated the work required in the third grade. The efforts of her teacher there were as futile as those she had met in former years.

Rosa's chronological age was 11 8/12; her mental age, as indicated by tests, 8 4/12 years; her intelligence quotient 71. Her advancement through the regular grades at school was totally unjustified by her record. Her reading, arithmetic and spelling were of an inferior type; her mental age made her capable of coping with the beginnings of the third grade. In the fifth she was stranded far beyond her intellectual depths. There was no ungraded class in her school, and consequently no special attempt was made to grade her properly. In fact, just as her problem was being investigated, she was promoted to the sixth grade on the theory that she might be stimulated to greater effort by more difficult subject matter!

It was natural that Rosa's teacher, who was busy with a large class, was particularly interested in the three R's. She was not necessarily unsympathetic, but she believed that school time should not be wasted in idle drawings.

Yet this child was employing the school day to her fullest advantage by ignoring the babble about fractions. She was busy working out her own salvation without assistance. The pictures that she drew were not of brides, nor had they any sexual significance. She drew because she had a creative urge. Her busy pencil delineated Nell Brinkley heads, with long-lashed eyes, one very like another except for the arrangement of the hair. But her imagined ladies were dressed for the occasion—in simple frocks, opera gowns and capes, graduation dresses, riding habits, bridal finery. Her imagination devised new patterns and styles for many uses. Mentally Rosa was studying an art that had an economic and social value: she had definite power in costume designing and the ambition of her life was to become a dressmaker. Meanwhile, for what was her school work preparing her? To graduate, unlearned and untaught.

The situation was by no means simplified by the fact that Rosa's younger sister, of keener mind, was in the same grade. Rosa had accepted defeat and was already ignoring educational values entirely. Her basic age of six years indicated that her general level of age power was low, and her mental age suggested that it would be unwise to allow her to go on struggling with formal education on a basis which had been proved useless. She might have become a feeble-minded child—in the sense of social inadequacy—if the unwise pedagogic methods which controlled her school life had continued to do so. She is virtually a high grade moron.

But judgment as to Rosa's actual status should be postponed until she has had an opportunity for development on the basis of her inherent special ability. That is the paramount value to be seized on to save her from social wreckage. It seemed desirable to transfer her to a school where she could have the advantages of an ungraded class. There the curriculum outlined for her included drawing, needlework, the making of dress patterns, and the application of all these to her own creations. These studies were to be used as motives for reading and arithmetic, which she would need in reading pattern directions, making measurements, keeping accounts, and other sorts of work that might be needed by a dressmaker.

Rosa is quiet, pleasant, modest, retiring. She is far from aggressive: it is improbable that she will become a successful employing dressmaker. But with three or four years

MORONS form a distinct group of mental defectives, but within that group they vary not only in general intelligence, but in inherited trends, acquired traits, habits and conduct. They present the same variations as children of normal or superior cerebral endowment. They are "good" and "bad," indolent and industrious, attentive and easily distracted, truthful and untruthful, honest and dishonest, moral and immoral. In other words, they are human: they too are entitled to life, liberty and the pursuit of happiness. The task of educating them becomes more complicated by reason of their inherent mental limitations, not because of their conduct characteristics as a group.

Patently, this group which has a recognized intellectual handicap demands particular attention and supervision by the community. Yet institutional commitment should not be the first thought for a moron, but the last. He should not be taken into custody unless there is a special reason for doing so. Inadequate home supervision, viciousness, immorality, or even a complete lack of other facilities for proper training may be reasonable premises from which to draw the conclusion that the moron should be in custody of an institution for the feebleminded. Even then, however, the period of detention should be determined by the disposition, industrial capacity, character and conduct of the individual child. The moron is as trainable to good habits as to bad, and his ability to function safely in a community depends upon the formation of habits of honesty, sobriety, industry.

Whatever return society can get from the feebleminded must come from the development of their inherent mental power to its ultimate potentials. Whether the mental defective be black or white, rich or poor, his salvation lies in the training of his mind to some response that will enable it to function serviceably. The community neglects its responsibility toward the mental defective and to itself when it fails to provide this type of education.

more in the elementary school, and some special training to develop her talent, she will undoubtedly become a valuable worker.

If as Rosa grows through adolescence her creative ability takes on a substantial quality, and her technic is adequate to present her ideas, she may be able to achieve a financial success far greater than that of her sister, who is more capable mentally, but lacks any outstanding talent. Her mental age at maturity may not be much above 11 years, but her social efficiency will be increased by her particular ability, so that she will be a useful member of society. Indeed if her special interests are stimulated Rosa may become freer of emotional stresses and thus be able to give fuller expression to the mental capacity which she has.

Two Who Were Brilliant

VERA is a fine type of American-born girl of well read Russian parents. She attends an excellent private school where she is in the fifth grade. There arises the question of her continuance at the school because of social attitudes and a tic of the eyes.

In years Vera is ten-and-a-half years old; mentally she is twelve years and eleven months and her intelligence quotient has fluctuated between 110 and 133. She has an excellent memory and learns quickly through visual presentation. Her reading quotient is 125. There is a weakness in history and geography. Her school achievement tests rated her at 11-9/12 years when her chronological age was ten years. She has a quick, vivid imagination and marked musical ability.

She entered school at the age of seven years and at eight and a half years was in the fifth grade. She has made no school progress in two years and there is doubt as to her promotion at the end of the present term. The irregularity of her intelligence quotient is emphasized by her failure to succeed in successive trials on the same tests, at six months intervals. There is psychic undependability which in Vera's case is an evidence of emotional instability. The median intelligence quotient of the class to which she belongs is said to be 120 so that there are times when she is considerably above or below this class level. This is important because it indicates the high standards of achievement that are expected in this child and also the intensive teaching which is possible.

Her ocular tic consists of rolling up the eyes so that at times she is hampered in her reading because her line of vision is lifted off of the printed page. This has given the school considerable concern. The school complains that she asks the teacher needless questions about things she should know and thus takes up a disproportionate amount of the teacher's time.

Vera has had everything made easy for her and she suffers from a high degree of dependence upon her mother. Her father is a musician of temperament, whose influence is limited to criticism of her musical expression. There is a constant home drive for progress in academic work and music, so that the child is under constant nervous push and pull. The home atmosphere is tense rather than tonic, and the satisfaction of parental hopes and desires is evidently of greater significance than the free development of the child.

As a matter of fact, Vera is now properly graded for her chronological age and her placement in this grade at eight and a half years represented two years acceleration, which was probably warranted by her mental age at the time. The pressure of a high class private school, the failure to secure promotion, a trial in the sixth grade with subsequent demotion, were sufficient forces to overcome the slight elements of poise that existed when she was accepted as a pupil of the school.

The simplest method for the school in meeting the situation was to lessen its responsibility for Vera by asking for her withdrawal. In the very middle of the term this is a serious matter; nevertheless the teacher felt that the eye-rolling habit had a serious import and might lead other children to unpleasant imitation. When the nature of the emotional distress was explained, the school was willing to retain her as a pupil. Her class work improved when knowledge of this intention reached the child.

The tic was part of a general tendency to poor muscular coordination and responded to simple suggestions and muscular re-education of a rather general type. It was part of the instability which also characterized her mental processes. Tears flowed at the thwarting of her desires or at any slight provocation.

Vera was a truly typical neurotic child upon whom educational pressure at home and at school weighed heavily. Her early school advancement had been as great an error as her non-promotion after her acceleration.

The pushing of children in school work is illustrated thus, not in terms of advancement beyond the mental potentials but beyond the physical nervous resistance of the child. The hyperconscientious youngster who takes school work too

REGARDLESS of superior intelligence, caution is essential as a form of mental hygiene. Mental tests cannot be relied upon to indicate the underlying nervous stratification of mental function. Any exhibition of nervous phenomena is a danger signal not to be ignored. It is insufficient to use the word "nervousness" as an explanation of children's unsatisfactory conduct, nor is it scientific to rest content with informing parents that a defect is "trivial," or that "the child will outgrow it" (usually, it may be remarked, within the mystic number of seven years.)

Many of the conditions regarded as "only nervousness" originate in physical, emotional, or volitional disturbances. It is well to bear in mind the relation to cerebral function of such conditions as stuttering, tics, restlessness, easy fatigueability, peevishness, bashfulness, fears, hypersuggestibility, vacillation, hysterical laughter, chronic headaches, irregular attacks of digestive disturbances, explosiveness, sulkiness, moroseness, stubbornness, hyperirritability, indolence, day dreaming, and similar evidences of personality impairment. These are all conditions which are fairly common and present difficulties which are not surmounted by fixing upon nervousness as the cause. Why do children evidence these traits, how may they be corrected, and—of much greater value—how may they be obviated? These represent some of the questions for which mental hygiene may supply the answer, but not without the assistance and the cooperation of the teaching profession.

greatly to heart and tends to worry over the slightest failure or slackening of progress in individual branches is in peril of an explosion that temporarily disrupts mental harmony.

HELEN requires educational adjustment. She is in years only eight years and nine months old; mentally she has the maturity of fifteen years and two months, an intelligence quotient of 173. It is evident that we have here an unusual child, different from the average girl of eight or nine years of age. The question of her educability raises no question, but there is a serious problem in the how and where to secure a proper education. She is individualistic, but friendly, aggressive, independent, and possessing dominant elements of capable leadership. She shows unbounded enthusiasm with a tendency to marked irritability when she is not fully occupied.

Helen is in the fourth grade of school and thus one year accelerated for her chronological age. Her theoretical placement on the basis of her mental age would be in the first, or possibly, the second year of high school. She is restless in school, works slowly but accurately, and is not essentially interested in her studies or in the children with whom she is placed. Her cerebral endowment is of the highest type, rather fancifully termed "near genius," with an especial richness in her reasoning power and in her auditory and visual memory. These are the elements of greatest consequence in acquiring formal education, and it follows that her learning ability is rapid through auditory and visual channels. With her reasoning ability there is remarkable associative capability fully up to secondary school standards. She evidences prompt and accurate generalization, a high degree of planfulness, and a reasoning power that approximates that of average adults. Helen's is a highly developed mentality trying to function through the channels ordinarily satisfactory for nine-year-old children of average or slightly superior ability.

What school benefit is accruing to this child? Though rated as a year accelerated in grading, Helen is actually a retarded pupil in the light of her exceptional latent ability and actual achievements Her teachers do not believe in "pushing," so they are holding her back. She should not be "pushed" because of her emotional excitability, but she cannot be pulled back without increasing it, through a lack of intellectual and organic occupation. The school cannot reduce her intellectual power, even though it deny it exercise. Despite all formal schooling she has attained a reading and spelling ability commensurate with her mental age.

What has fourth grade material to offer in training this child, who is fascinated by Van Loon's joyous history, and able to grasp and recall its content? How much value does fourth grade arithmetic yield her, when she is already able to cope with the problems of the sixth grade of school? Opportunity classes, special promotions, or the skipping of grades would scarcely solve her problems. Her quickness of perception, rapidity of association, and certainty of retentiveness, together with a keen inductive and deductive reasoning give her the same advantage in acquiring formal education as is possessed by the musical prodigy in mastering an instrument.

The type of education that would give a larger content each year, would enrich her mind, develop her powers, increase her resources, and broaden her outlook on life, without increasing her speed in travelling through the elementary school, would be ideal. By nature, Helen was fitted for an ungraded class that would afford a fairly individualized program. Without great expenditure of energy, she could complete all the instruction afforded by an elementary school within two years, though such advance is unnecessary and undesirable because of the importance of her social experience.

For children of this type there must come the opportunity to function up to the limit of their unusual capacities. It is wasteful to try to instruct in material that has been learned. Repetition is deadly, enervating and discouraging. Handwork, art, music, dancing, domestic science, nature study, research in natural sciences, anthropology, social science, special reading and reporting on phases of history, foreign languages, and the practical problems in the school and the community will serve to enrich the curriculum in a school that endeavors to cultivate thinking, reasoning, judging, and practical doing. Helen's social attitudes are to be altered, or fixed, only by living in a world of effort that supplies her with the pabulum she craves and is able to digest.

Two with Hidden Handicaps

ELLIS is a friendly, adolescent boy of twelve years and five months, in the fifth grade, who has difficulty in reading. In general mental ability average power is suggested, (mental age thirteen and two months), though it is apparent that there is some special ability that gives him capacity to perform two tests at the sixteenth year and one test at the eighteenth year levels. His intelligence quotient is 106.

Tests of memory show excellent ability in the field of general information, good recognition for large objects, and a particularly strong power of memorization through aural presentation. His logical memory of visually presented material is good, although he takes about three times the average length of time for reading. His logical memory with auditory memory presentation is above the average. His ability to control mental association is prompt, vigorous and accurate, within the limits of his knowledge, but there is difficulty in reducing his associations to writing. His ability to recognize forms is hampered by an inability to recognize the right side of drawings. His power to control movements of writing and drawing is similarly handicapped where progression to the right is involved.

His spelling is of eighth grade standard, but his writing is cramped, tense, and distinctly retarded because of difficulty in following the line. The speed rate of writing is diminished below the standards of children in the first grade of school. Ellis is unable to grasp concrete situations that require the comparison of articles, figures or pictures that cannot be seen directly in front of him. His central vision is active and accurate. Silent reading progresses slowly, but there is no lack of ability if adequate time is given to the reading itself. Comprehension in silent reading is fully of the ninth grade average, while his speed in reading is about one-third of the average rate, that is, whether reading in columns or across the page, the rate is about twenty-eight words a minute—the longer a word, the slower the

THERE are today in all large school systems pupils who are deprived of their fullest advantage in education, because of a lack of special facilities for ascertaining the reasons for their incompetence. The psycho-educational clinic, and the cooperation of physicians, psychologists, and teachers provides one means of improving the chances of children to realize their potentials. Teachers' estimates are valuable, and routine group psychological tests are helpful for coarse classifications and grading. Neither one nor both of them is adequate for the wisest and safest adjustment of all children. The physical basis of educability demands consideration in determining what the child should do in school, and what the school should not do to the child.

speed. Reading words backwards and to the left, in a mirror, considering the difficulties in transposing letters, is almost as rapid as his reading to the right. Tests indicate that he is able to recognize words of four letters quickly, but the delay in reading words of six, eight, or more letters, which require a readjustment of his ocular muscles, indicates a limitation of the field of vision to the right.

From psychological examination it is apparent that there is no disorder of the higher mental processes but an interference with visual function due to interference with the retinal fields at the nasal half of the left eye and the temporal half of the right eye. For purposes of locating the disturbance the oculist was requested to test out the visual fields, the muscular balance, and the number of ocular movements required to read ordinary lines of print.

It required nine separate movements of the eye to the right to read a line of eight words which should have been perceived in two or three motions. The boy's chief complaint is due to this visual defect, caused originally by a fracture of the skull. The presence of the lesion eighteen months after the injury makes the prospect of recovery of vision in the blind halves very poor. The question of progression of the condition cannot be decided until the eyes are re-examined for comparison after a month or two. For purposes of instruction Ellis must depend upon his ears rather than on his eyes; and the strength of his auditory memory indicates that compensatory development of this faculty has already begun. As book work increases in the higher grades of school, it is patent that his shortened eye span demands special relief. This can be accomplished by having his long lessons read to him. His unusually excellent auditory memory will be further strengthened as he becomes more dependent upon it. In addition he will learn more rapidly and with less nervous strain if an intelligent reader is at his command during the period of study at home. For the purpose of relieving the handicap in writing the typewriter affords a simple remedy. The learning of the touch system has given speed without eye-strain for his written work and has enabled him to regain confidence in his own capacity to master the curriculum.

All of these suggestions were accepted but they could not suffice for a complete educational adjustment. It became necessary to find a school that was willing to treat Ellis as an individual. His rate of reading demanded that he be excused from oral performance; his slowness in writing and calculating required that he be marked upon what he actually accomplished in assigned tasks. Fortunately, an understanding principal was willing to make the necessary adjustments and his school progress has justified all the adaptations that were made.

In another two years, evidence of his development has been satisfactory. He is performing successfully the school work of the ninth grade. No extra or individual assistance is required of his teacher. Whatever instruction and explanation suffice for the class group is adequate for Ellis.

Special attention must be given to his shortcomings in the mechanics of reading, otherwise Ellis will be dependent upon a reader for life. As his eyes cannot be altered, the method of reading must be studied. A language that is read to the left, as Arabic or Hebrew, would yield him a facility now denied. The acquisition of these languages would be slow but the gain in reading would be worthy even of this great effort as a last resource rather than to be deprived of the vital contact with current affairs, as well as with literature. To learn to read with his fingers one of the raised systems utilized by the blind appeared unwise, not merely because of the insufficiency of the books required for his further education and the lack of the usual daily papers, but because it would give him a false idea concerning his vision and imperil his attitude toward life in many ways.

A solution slowly suggested itself. It was decided to reverse the printed page by teaching Ellis to read ordinary print in a mirror held or fixed in front of the page he wished to read. This immediately made reading to the left possible, but required a relearning of the alphabet in reversed form, and reeducation in recognizing word forms in their reversed form. One-half hour daily was devoted to the reading aloud of many kinds of printed material of varying difficulty. Within two weeks his rate of reading reversed English to the left was more than half as rapid as his reading the same sort of printed material in its normal form and to the right. In time he will be as capable a reader as other boys in his school or college. Furthermore, he will achieve an independence of outside assistance in the learning process that will enable him to advance with full confidence in his vision and in his ability to compete with full-sighted people.

Ellis' education was based upon his needs in terms of his discovered permanent defect. Admittedly this is an unusual education handicap, but it suffices to indicate the importance of a thorough study of the unusual child whose schooling is endangered by unusual handicaps.

ROBERT is an American boy, seven years and eight months of age, mentally two months older, with an intelligence quotient of 102, which indicates a normal general endowment of average type. Robert is alleged to be lacking in concentration and persistence and to have especial difficulty in reading. He has been at school for one and one-half years.

He shows strength in vocabulary, rhyming, general information, and reasoning, with a superior auditory memory for immediate and remote events. His verbal associations are of rapid type and evidence a considerable extent of mental content.

His visual memory is definitely weak in some directions, particularly in relation to symbols, words, and figures, though slightly better with numbers. He is unable to read,

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Students Who Pay Back

By W. E. HARMON

"We consider the carefully selected student a sound financial risk for loans made on an easy installment repayment basis in accordance with our plan," says Mr. Harmon, a New York capitalist, who is carrying on through the Harmon Foundation two significant experiments in good works on a business basis. One, loaning money to students, is discussed here. The other applies similar principles of self-help to the financing of community playgrounds.

"THE proof of the pudding is in the eating." The spirit of the old proverb applies most aptly to the experiment of the Harmon Foundation in making student loans on business terms.

"Is your system working out? Are the borrowers paying back? Do selected student loans prove to be as reliable as you had hoped, on a character basis for credit unsecured by commercial collateral? Do they meet their installment payments?" These questions are being asked now that the time for the first payments has passed. The answer to all of them is emphatically "Yes."

In dealing with several hundred widely scattered individual students we have made many interesting observations as to their undeveloped attitude toward business transactions. In some instances the requirements of the student loan administration have been adjusted to meet these needs. Fundamentally, however, we consider the carefully selected student a sound financial risk for loans made on an easy installment repayment basis in accordance with our plan.

For more than thirty years during my business career I have made a practice of lending to college students, in some cases advancing as much as $1,400 to one student. Increasingly the importance of repayment as a discipline in developing character has been impressed upon me. It was emphasized in the heart-felt thanks in after years of several of my early borrowers whom I had forced to pay their loans. I had used business methods and all had come through. In 1904, I loaned a young man a little more than $700. Through this, together with his earnings and a little money he already had, he was enabled to secure his degree in one of the mid-western universities. He paid his monthly installments with the utmost promptness, and often made the remark that while he assumed that I took pleasure in lending him the money, and he certainly had great satisfaction in securing it, yet he believed that his joy in paying the debt exceeded either his previous experience or mine.

In accordance with my promise at the time the loan was made, I gave him the privilege of selecting his successor, to whom the same sum of money was loaned. This second young man graduated in due course of time, and began the repayment of his debt in a manner entirely satisfactory. But when the obligation was about half liquidated, he married and stopped making payments. I allowed the matter to go on for some time, and then, just before establishing the Student Loan Division of the Harmon Foundation, made up my mind that if I were to go into this work with a clean record, I must collect this overdue debt. Repeated letters brought no response. Finally we took action. On or about the same day a letter was received by him from the dean of his college, the head of his fraternity, his previous sponsor—who incidentally wrote that if he did not pay his debt, he would take the amount out of his hide—and an attorney. Within three days the full bill was paid, and with payment the young man sent a letter of thanks for being compelled to do the thing which had troubled his conscience for years, but which his will had not been sufficiently strong to accomplish without outside assistance.

I have frequently stated that prior to the establishment of the Division of Student Loans, I had never lost a dollar through loans to students. This is not quite true. I once advanced $2,000 for loans to students in a southern college at the intervention of the president. At this time I was not paying very much attention to the details of student loans, owing to the pressure of business activity. Two or three years passed. Glowing accounts came of the manner in which the students had repaid their debts. One story was of two students who walked one hundred miles barefoot to get the benefit of the loan fund. The reports I received from time to time were that not a student was

"TWO years ago," says Mr. Harmon, "the division of student loans embarked on a five year cruise in an adventure of faith. The course was laid toward the harbor of finance as related to higher education. Ports of call are the colleges which have become affiliated in the plan. The cargo consists of one variety of freight only, Financing Education a New Way—Applying Business Principles to Student Loans. New and specially constructed machinery and equipment were provided for this voyage. Watchful deck hands are alert to adjust the mechanism wherever trial and experience prove necessary. The careful selection of risks through the college student loan committees by means of a detailed statement of past and an estimate of future expenses is the motor power of this ship. A wide choice of schools, the interest rate and group responsibility against loss, through premium, are the life-saving devices, while the repayment and follow-up measures are the steering gear and propeller."

delinquent. One fine day, however, the president of the college left suddenly for foreign parts, taking with him all money and all records of the transactions, fictional or actual, with students. I hardly think this would constitute a reflection against the plan, although it certainly did against my knowledge of human nature.

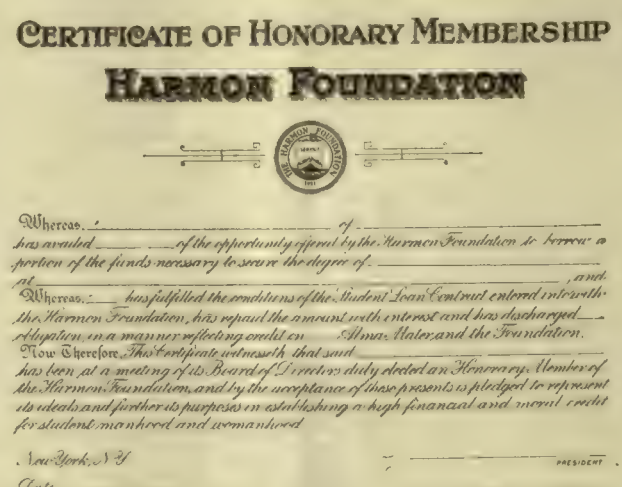
The result of my experience, together with a fixed belief that at least a portion of the burden of paying for his education, should be borne when necessary by the person educated, led to the organization of our student loan division. After two years of preliminary work, we are convinced not only that students will meet their obligations but that the majority prefer to finance their way independent of charity. The difficulty is to find a source of loans which will meet their condition—lack of collateral and need for long time credit. About 75 per cent of the applicants state that their friends are not in a position to help, that they have no friends to whom to go, or that they would rather not ask where the element of favor would enter in. "So far I have obtained my assistance from an uncle," writes one student. "His money is now tied up so that I cannot obtain funds from that source." Another earnest student, one of a large family where the mother is no longer living, a boy who has steadily worked his way through Berea, writes:

I was raised in a poor community where most of the people who knew me were poor. For seven years and a half I worked my way through school and college because I had to do so if I wanted the training. So much necessary manual labor made it impossible to do the class work I wished. My loan this year made it possible to put more time on my studies. I did my best grade of work and found it a pleasure. As I think of the happy years in school—some of them very hard years, but happy ones—I think of many boys and girls who have had to work so long and steadily that they could not do satisfactory school work, either leaving for need of funds or, becoming discouraged, dropped out never to return. These could have stayed in school and prepared themselves for greater services if there had been someone to offer them assistance in the form of a loan. This makes me wish that you could extend the field of your aid to include worthy students of all grades, because the service you are rendering is unique in its character and develops in the student a wonderful sense of responsibility in moral obligations because in your system he is made to feel so definitely that his actions affect others.

This is the type of student in whose cause the Harmon Foundation has raised its standard of service—the seriously thinking man or woman who wants college training, recognizes its positive value and is willing to work for it. We seek to help the marginal student whose work will be stopped or hindered without additional help. During the first two years of its existence the Division of Student Loans has granted appropriations to 44 colleges and universities throughout the country. Four hundred and sixty-nine separate loans have been made, aggregating a total of $76,380, the average loan being for $163. The agreement with each student provides that payment of the amount of contract is to begin one year after graduation at the rate of $10 a month.

One of the outstanding features of the loan system is the provision for installment repayment, so that no student needing money to complete his college work will be deterred from borrowing for fear of loading himself with a heavy burden in liquidating the loan after completing his course. Although 167 students were included in the group for the school year 1922-23 only 96 were seniors, whose first installments were thus due July 1, 1924. Nineteen students, however, 11 of them women, had repaid their loans in full before this date. Almost without exception in making payment these students have expressed a desire to do their part to forward the plan by showing that students will meet their financial obligations based on their honor.

While the foundation sincerely appreciates the effort these nineteen have made to do even more than their share in advancing the loan plan, it is only fair to emphasize the fact that many of the additional 68 men and women who met their installment payments on the due date had paid much more than the required amount. The sum of $15,280 was loaned to these 96 students. Eighty-seven paid in $4,680, or 30 per cent of the total amount borrowed. Seven applied for an extension of time as provided for in the rules and regulations. Two were definitely delinquent, but reported by the first of August after they had been followed up with communications emphasizing sharply the strict business nature of their obligation. The fact that they had had a full year in which to prepare for this first payment was stated, and their attention was directed to a regular custom of importance in establishing credit; that when a note is due on the first of the month, it is overdue on the second; that although three days grace is allowed by law, the practice is resented by financial institutions; that most people desiring to establish or maintain good credit relationship arrange to have their checks reach the bank sufficiently ahead of the due date in order that the same may be collected without loss of interest; that while the individual amount involved in these cases is negligible, the foundation regards the principle of promptness as a very definite part of its system.



CERTIFICATE OF HONORARY MEMBERSHIP

HARMON FOUNDATION

Whereas, _____ of _____ has availed _____ of the opportunity offered by the Harmon Foundation to borrow a portion of the funds necessary to secure the degree of _____, at _____, and

Whereas, _____ has fulfilled the conditions of the Student Loan Contract entered into with the Harmon Foundation, has repaid the amount with interest and has discharged _____ obligation in a manner reflecting credit on _____ Alma Mater and the Foundation.

Now Therefore, This Certificate witnesseth that said _____ has been at a meeting of its Board of Directors duly elected an Honorary Member of the Harmon Foundation, and by the acceptance of these presents is pledged to represent its ideals and further its purposes in establishing a high financial and moral credit for student manhood and womanhood.

New York, N. Y.

Date _____

_____ PRESIDENT

_____ TREASURER

"Substantial evidence of good character" in the opinion of New York bankers—the certificate given student borrowers whose obligations have been creditably discharged

Of the six students who had not reported promptly on July 1 it is interesting to note that four had prepared for the ministry, one medicine, and one dentistry. The outstanding feature in all these instances has been, not that the student was wilfully delinquent, but that he was negligent and oblivious to the binding business nature of his contract, and had an inadequate conception of the importance of this test of character. Many of our borrowers have taken occasion from time to time to thank us for handling them and their loans on a strict basis.

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Next Steps for the Country Church

By EDMUND de S. BRUNNER

TO the country church is given the task of putting spiritual meaning into the life of the American farmer. This means readjustment, for the spirit of this age is changing. The rural tradition of Protestantism, at least, is drawn from its service to the pioneer of a century ago, the man who brought forth the civilization of our middle west—a man of solitary and intense life, for whom an individualistic gospel was preached. Parishes were laid out on the basis of the distance he could conveniently drive to service and return before his chores called him.

Today conditions are different. Smaller farms, more intensively cultivated, have decreased isolation. Improved roads and the automobile have annihilated distance. The mechanical revolution and the college of agriculture have transformed farming. Brain and machines now do the work once performed by straining human backs. Fewer people are needed for more production. Rural needs have given us a type of community unknown in the world before—the agricultural village, service station to the farmer. Paralleling the industrial has come a social revolution. Cooperative buying and selling are overcoming rural individualism. The consolidated high school has replaced the one-room red building of old oaken-bucket days. Everywhere in rural America horizons are enlarged and enlarging.

What of the church? There are 101,000 American town and country churches. If all of them were put into a hopper and then like oranges in a packing house assorted according to size, the most numerous group would be those churches with one or two rooms, supported by a slowly declining number of active members (never more than fifty), served by a non-resident minister, having but two organizations, an ungraded Sunday school and a Ladies' Aid, and competing for new members with several other churches, some of which would be aided in the struggle by "home mission" grants, as Fred Eastman showed in the June, 1924, Survey Graphic.

To visualize the situation, consider the results of a small segment of a study still in process by the Institute of Social and Religious Research. Recently it selected about 100 small agricultural villages, all having a population lying within the same restricted limits and averaging about 500, with few or no foreign-born. Certain aspects of the church situation were studied. It was found that the churches in competitive points were largely served by resident pastors trained in college and seminary, and that they were subsidized by "home mission" funds. The churches in the places where each denomination had undisputed possession of the field were served by non-resident men, and largely by men untrained and poorly paid. In view of the fact that the denominations themselves, in nominating their most successful churches for the Institute of Social and Religious Research to study, selected largely those that were the only ones in their communities, this situation holds added interest. By a tremendous extra investment in years of costly training, funds and time, the not too greatly overchurched community makes a slightly better record in its material support of religion than the neglected village whose non-competitive situation requires less attention from denominational supervisors.

As long as denominations cling as tenaciously to their own organizational glory as democratic presidential candidates cling to the votes of instructed delegates, there can be no real progress. The blame for this familiar situation, however, rests more largely on the state, district, and other less-than-national administrative officers than on the big national agencies, guilty as they often are. The fear of reporting fewer churches to the man higher up rather than the fear of the Lord constrains too many.

But there are signs of improvement. The Home Missions Council is organizing its constituent bodies for an advance upon unchurched communities and for the development of the work in one-church communities. It has called a conference of the budgeting committees of the national boards to give serious consideration to what this will involve. Better than this, it has called upon its members to place the cooperative ideals of the national boards before the state and district officers. It is beginning the attack upon the middleman in religion. Symptomatic of the better day is this recent remark by one national executive: "This year we have employed three new state secretaries. I have told each one that unless he reports a smaller number of churches in a few years than he now has I shall consider his work a failure."

Still better is the advance made by the country church movement, as revealed by the Institute of Social and Religious Research in its intensive study of forty successful churches to which allusion has already been made. These forty churches, chosen from 700 nominated, were selected with due regard to geographical and denominational distribution. Various typical economic backgrounds were also sought. A new picture of the town and country church is given by this study. The time-honored circuit rider has been succeeded by the resident minister with a comfortable modern parsonage. In seven cases

In Survey Graphic for June 1924 the Rev. Fred Eastman exposed the tragic misapplication of money and energy which results when denominational subsidies are used to sustain ineffective churches in overchurched villages and pointed out a remedy for it. Here, at Mr. Eastman's suggestion, the author of Tested Methods in Town and Country Churches, and Churches of Distinction in Town and Country, sketches the way to surer and finer service by the rural church—a road which many country congregations under clear-sighted leadership are already finding.

out of eight, space is provided somewhere in the church plant for social and recreational purposes, and in two-thirds of the cases there is recreational equipment. Separate classrooms for classes in religious education are the rule, not the exception. The moving-picture machine or stereopticon is found in a majority of instances. One-half of the church schools insist on training their teachers instead of trusting to their good will and old-fashioned Sunday school quarterly. Evangelism there is, but of the variety that undergirds the emotional appeal with definite instruction in Christian faith and practice. There are well developed beginnings in week-day religious school work and in daily vacation Bible schools. Finances are on a "pay as you go" instead of on a "trust in the Lord and annual oyster supper" basis. Nine out of ten ministers are paid a living wage. These churches are democratic, most of them serving all occupational classes and such racial groups as do not have their own churches. Without exception they are found to include definite community service as a part of their program and to cooperate freely with other churches, if there are any, in their communities.

The study showed, too, that this program appealed to the people. Net growth in membership in these churches was four hundred per cent over the national average. Per capita contributions were higher by one quarter; and, most significant of all, the time investment, which by and large through the country is about two hours a month for each member in these churches, ranged from five to twelve hours.

The rural church has found a way of leadership. These churches, achieving success under diverse but not exceptional conditions, prove it.

What then are a few of the next steps in country church advance?

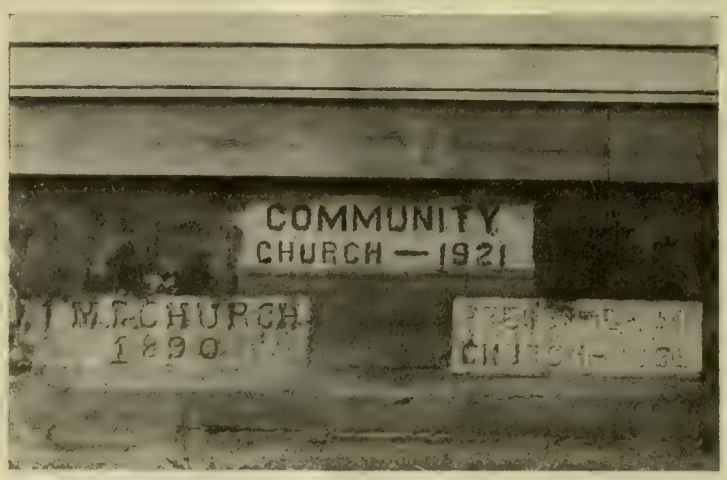
1. *More training for rural ministers.* Already this is under way. The word "rural" has appeared in the catalogues of some theological seminaries. Social workers, to serve best, have had to learn to think and talk the language of the people. So too, country ministers must have the language of rural sociology and agricultural economics, not that they may teach them but that they may sense the spiritual implications of the struggles of their people and lend a helping hand where they can. Perhaps the possibilities of this special training are best exemplified in the three-week summer schools of graduate training for rural ministers. The number of these is increasing. Some are interdenominational. The mornings are spent in consideration of the present-day problems of American rural life and the part of the church in their solution. Afternoons are devoted to recreations of the sort that can be applied in the rural community.

2. *The old Sunday school must be completely reorganized.* Its objectives must be determined. Is it to teach the Bible or to build character or both? The new rural church school is but a very distant relative of the old. In one of the churches studied each class has a separate room equipped according to the age of the pupils. For the primary children, chairs are small, pictures and blackboards low, and a sand-table stands in one corner. The adolescent girls enjoy a den, furnished simply but with good taste. Lesson subject and content are suited especially to each of the classes. In some grades the Bible study is carried on in such a way that the students can receive credit at the high school. A moving picture machine stands ready to make the parable of The Good Samaritan live or to visualize for American children scenes familiar to the foreign missionary. Gatherings of teachers in this school, as in many others, are real faculty meetings.

3. *The church must have a program of work in the community that is fitted to the needs of the people.*

Collbran, Colorado, illustrates the proper application of this principle. For years there had been some half-dying churches in the valley of which this little village is the capital. When one church assumed the total ministry the people responded loyally. A community house was erected. There are athletics, hiking, socials for the adolescents. The young people have these things too, and enjoy dramatics as well. The church furnishes the moving pictures. The various organizations use the community building which houses the library also. There the good-roads meeting was held for which the church procured a movie showing good roads in the making. Improved highways resulted. During the height of the season, the church operates an employment bureau. It cooperates with the work of the nurse and with the school. Moreover, its influence extends throughout the valley. Instead of scattered local efforts, there is a man on the staff of the church at the center whose sole duty is extension work. He reaches all the neighborhoods of the valley with human sympathy. To them he carries religious and social service, including movies and library books. He holds services in school houses, conducts socials and classes and brings as much of the program of the church at the center to the outlying neighborhoods as is possible with the aid of a hard worked automobile. It is the old circuit-rider system brought down to date.

This is typical of the service which many a country church is rendering today. It is fitted to local need. For instance, a Methodist church in the Ozarks, by a survey, revealed the assets of the community to itself, showed also the possibilities of crop diversification, and saved the day for a section which was utterly discouraged through the failure of its main crop.



Stepping stones to better service at Post Falls, Idaho

4. *The new program calls for new buildings.* The typical one- or two-room structure is the relic of the days that are going. That building illustrated society's conception of the church. It was a preaching organization. The new country church building fits a new conception and is providing for three functions—worship, religious education and com-

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EDITORIALS

IN its Industrial Review of the Year, 1923-1924, published on August 2, the Information Service of the Department of Research and Education of the Federal Council of the Churches of Christ in America ventured an interpretation of the recent political activities of American labor. Its observations are restrained and well within the facts of common knowledge. It echoes a large section of the labor press in saying that recent developments have opened a new chapter in the political history of the American labor movement. It bases this statement upon the fact that the Conference for Progressive Political Action, which owes its existence principally to such powerful labor unions as the Brotherhood of Locomotive Engineers, the Amalgamated Clothing Workers, and the International Association of Machinists, and which on July 5, in Cleveland, endorsed the platform and independent candidacy of Senator La Follette, "has succeeded in bringing together some of the strongest units of the labor movement" for independent political action.

In view of the further and pertinent fact that all parties to the Cleveland conference, including a number of unions affiliated with the American Federation of Labor, pledged themselves to consider the formation of a new party after the November election, it makes bold to observe that "the indications are that if the movement develops coherence and integrity a party somewhat similar to the British Labor Party will be formed with the Socialist Party undertaking to play the same part in it that the Independent Labor Party —the party of Ramsay MacDonald—plays in the British labor movement."

FOR this seemingly innocent statement, the Federal Council of Churches has been vehemently attacked by the Executive Council of the American Federation of Labor. For this it is charged with attempted "dictation over policies and actions of the labor movement"; with "a wholly unwarranted and presumptuous attempt to promote the waning fortunes of Socialism in America and to create for the church organization a political leadership over labor—on the part of a movement which should and must be content with spiritual leadership and with cooperation where service can be rendered in advancing the interests of the masses of the people."

Here is certainly amazing language, such as Americans have not been accustomed to take seriously since the days when George III had his vice-regents in the colonies. It is not only without warrant in fact as applied to the Federal Council of Churches, but is perplexingly out of harmony with the essentially democratic temper of the American labor movement, for which the American Federation of Labor speaks with vested authority.

THE incident has more than a passing news interest for social workers whether within or outside the church organizations. "Charity" is a child of the church. From the beginning the main preoccupation of disinterested disciples of Jesus, with their basic doctrine of the brotherhood of men, has been with the oppressed, and with them the oppressed have always been synonymous with those that labor and are heavy laden. The ministrations of early charity were to the "laboring classes" and were accepted as due from the fortunate to the deserving poor. The surveys and investigations of organized philanthropy never exploited the fields of prosperity; they, too, aimed at improving the condition of the working classes. But their frequent emphasis upon such impersonal economic and industrial factors as wages, rents, standards of living and the like, accompanied by appeals for those "who are out of work through no fault of their own," reflects a change in the social and economic position of the propertyless wage-working group. The recent engineering and professional drift of social work again reflects the change in the status and social prestige of the group that has traditionally furnished the objects of charity and philanthropic benevolence.

An examination of the historical evolution of social work shows that the changing status of labor and the increasing measure of conscious influence which organized labor has come to exert on all phases of community life, have profoundly modified both the conditioning environment of social work and also its technique and objectives. The process by which "charity" became "organized philanthropy" and this in turn developed into "scientific social work" with its professional engineering implications, runs closely parallel with the process by which individual bargaining between "master and servant" became "collective bargaining" between owners of labor power and owners of machines, and this in turn expanded to take in the idea of "workers' control" with its implication that labor as a coequal estate of the realm has a right to a voice in the control not only of its hours and wages and working conditions, but also property—the machinery of production—itself. The psychological and economic environment of social work has changed with the changing status of labor and has been clearly responsive to it.

Organized labor, as protagonist and spokesman of the wage-workers, repudiates the traditional connotation of

charity. It asserts Labor's self-sufficiency to care for itself. It will recognize the social worker only as "spiritual" leader or as a technical specialist when he is prepared to cooperate with Labor "where service can be rendered in advancing the interests of the masses of the people." Its long struggle to throw off the invidious distinction implicit in the traditional conception of "charity" has bred in it a jealous sensitiveness toward all such expressions of interest in its policies and activities, especially when emanating from a group historically identified with the philanthropic traditions, as that published by the Information Service of the Federal Council of Churches.

BUT such fulminations as the Executive Council of the American Federation of Labor has hurled at the Federal Council fail to take account of the fact that the very success of Labor in achieving a coordinate status with other groups in the community and a corresponding influence in public affairs makes its policies and activities of vital and proper concern to all other groups and individuals in the community. If the American Federation of Labor limited its activities to the workshop, to problems of hours and wages, to the haggling of the labor market, it might be warranted in demanding that all other groups should keep hands off except "where service can be rendered in advancing the interests of the masses of the people." But there are few matters of serious public concern which the American Federation of Labor omits from its purview. Its "demands" upon Congress and the political parties deal with the courts, with immigration, education and many other subjects of fundamental public policy. The logic of this extension of interest has led Labor in most western countries to enter politics on an independent party basis with a view to making its policies the policies of the nation. While the American Federation of Labor, as the Information Service of the Federal Council of Churches is careful to point out, protests its opposition to such independent political action, numerically powerful labor groups—including important unions affiliated with the federation itself—have declared their determination to follow this logic.

In view of the facts of record, it is not only the right of the social service departments of the church organizations, of all other social workers, and indeed of all citizens to concern themselves with the policies and activities of the labor movement; it is their manifest civic duty.

THE Cabot Fund on August 16, a year after Judge Gary's order to the manufacturing companies of the United States Steel Corporation to eliminate the twelve-hour day, published a summary of a report by S. Adele Shaw, based on investigation made in April of this year, on the extent to which the long day and the seven-day week have been replaced by the eight-hour day and the six-day week. The gist of the summary is given by Miss Shaw in her article on page 568 of this issue. The trustees of the Cabot Fund realized that the full effects of the new time schedules on production, on costs of manufacture, on the lives of the workers, and on the life of the steel towns could not make themselves felt in the brief period of eight months. They felt, however, that since the leaders in the steel industry had taken this important step in response to persistent public demand, they deserved the continued support of those who had been among the most aggressive critics of the twelve-hour day and the seven-day week.

While Miss Shaw found that when her investigation was made "the steel industry had by no means gone to an eight-hour day and a six-day week," and that "where the change has been attempted the general tendency has been to put the blast furnaces and the open hearth department where work is continuous onto a three shift system, the men worknig eight hours a day for seven days a week," her report, like the parallel study of the United States Bureau of Labor Statistics, shows that long steps have been taken in the desired direction. That the officers of the Steel Corporation are alert to the public interest and are determined to fulfill their public pledge is interestingly revealed by the fact that on August 13, following Miss Shaw's investigation and the distribution of the summary of her report, the presidents of the corporation's manufacturing companies in executive session with Judge Gary stated that the seven-day week had been completely eliminated from their plants. It is to be hoped that both the United States Bureau of Labor Statistics and the Cabot Fund will make further surveys after the steel industry has had ample time to put the new policy fully into effect in order that the industry which was so long the object of adverse criticism may be accorded the appreciation which in the light of the statement of the presidents of the United States Steel Corporation's manufacturing companies is due their achievement.

ANENT the debate—Does Fundamentalism Obstruct Social Progress?—which was argued pro and con in The Survey for July, by Professor Fagnani and Professor Machen, it is worth noting that one of the leading fundamentalist journals in the country has come out flat-footedly against the proposed twentieth amendment to the Constitution safeguarding children from the evils of child labor. The Presbyterian (Philadelphia) argues thus:

> The rearing and care of children is not committed to the State, but to the parents by the law of God. . . The training of children to industry from their earliest years without oppression is of the first importance to the nation, the family and the individual. Nothing could be more perilous to the rising generation than for them to feel that the State protected them from work, and that idleness was their right. One of the greatest blessings of this nation, and one of the sources of its greatest power has been the necessity of its youth learning to work at an early period in life.

One is tempted to comment, but why paint the lily? Is this a flower of the fundamentalist philosophy? It is, at all events, a philosophy which finds a sympathetic response in Georgia, where the amendment has been rejected, the Senate voting unanimously against it. Arkansas, however, repudiates this point of view. The governor signed the bill ratifying the amendment on June 29.

Neighbors

IN England one always expects to hear conversation directed to matters of political interest and now more than ever it is the chief theme. Everywhere at luncheon, at tea, at dinner, before and after the theater, one hears talk of the Labour Ministry. This is not only to be said of groups of friends and acquaintances but of the chance people with whom one exchanges the brief courtesies of the day—the expressman, the taxi drivers, the typists, the telephone girls, the porters. All are ready to talk—and at length too. More than is usual in English life personalities are freely commented upon and analyzed, and their past, present, and future quite openly discussed. The English people seem to look upon the Labour Ministry as a great adventure. Unaffected admiration and apparently good will seems to be quite generally given from members of all parties. The most satirical remark I heard from the opposition was: "They have done nothing but they have done it well."

The prime minister himself seems to have captured the admiration, the respect, and (in many instances) the genuine love of the people. His high moral stature, personal charm, expert parliamentarism, endless variety of interests and a sense of romance about him, would sufficiently explain this.

Next to him I think it is safe to say that Margaret Bondfield occupies the position of interest. The typist who came to help me remarked, as I dictated engagements with Miss Bondfield, "My father thinks she's a grand one and nigh unto the best brains in the land" and Viscount Haldane, à propos of a clever manner in announcing a program in Montagu House, was almost as flattering. In American circles and in some in England there was disappointment because "she" was not placed in the cabinet. But Margaret Bondfield herself is sure that she is exactly where she ought to be. Miss Bondfield's official title is Parliamentary Secretary of the Ministry of Labour. As such, besides acting in every sense as the deputy of the minister (this was made clear in a statement by the Prime Minister himself) she has general charge under the minister of certain important branches of the ministry's work, as for example administration of Trade Boards, and is also the British Government delegate to the governing body and conference of the International Labour Office in Geneva. Miss Bondfield is especially interested in the training and employment of women and as the sole woman minister of the government has had the interests of women as well as children allotted to her charge. In addition, she is a member of the committee which advises the cabinet on questions of unemployment and juvenile employment. Miss Bondfield's visit to Canada scheduled for August will no doubt add to her personal knowledge of the employment of children and of labour conditions in general.

Photograph copyright by Paul Thompson

Margaret Bondfield

I had the privilege, upon her invitation, of sitting in her office in the House of Commons and listening to an interdepartmental discussion on funding, policy, and certain details concerning maternity insurance and other insurance protection. After the pleasant tea and raillery upon the allocation of the delicious tea served by the House to its members the discussion opened up. It was so informal that one could hardly say that Miss Bondfield presided, but she led, and to my attentive eyes and ears it was evident that no one was allowed to drift away into technicalities from the essential point—the mother and her protection. She sits tight on every question before her and though she is an acknowledged technician she is always a social worker too.

A few days later a party, one might better say "a crush," was held in the beautiful rooms of Montagu House, once the ducal abode, now the headquarters of Labour. Practically all the members of the Labour Ministry, their wives and some of their best friends were invited to a tea—and a generous tea it was. Miss Bondfield's idea was to have them meet each other—to give them the opportunity to get off in corners with various experts and have questions asked and answered personally. To facilitate this every member of the staff of Montagu House wore on coat or waist his or her name legibly printed. No speaker on a platform with an audience sitting to be instructed—but hosts and guests seeking the particular person who knew all about discharged soldiers, rehabilitation, juvenile employment or some other of the manifold interests of the department. After sufficient time had been given for the guests and staff to orient themselves, Margaret Bondfield stood on a chair and recapitulated the various subjects that might be discussed and urged that those desiring further information avail themselves of the presence of the men and women capable of supplying this information.

Naturally the question of unemployment occupies the thought of the population outside of parliament and is the storm center within the house, and much of Miss Bondfield's time has been occupied with that problem and its relief. The party has long views for unemployment relief and is conscious of the precariousness of the position it holds. It should be obvious that it cannot enter into any reforms which might bring radical relief without first securing the legislation essential to a minority party.

The prime minister and his colleagues have made it plain that they desire to adjust programs to actual conditions and that they are working for the future, for the people, even if they themselves may not be permitted to administer the benefits of evolutionary progress. They indulge in no oratorical fireworks and present no programs that they believe to be incapable of realization. But nothing is left undone and they can show statistical improvement.

Miss Bondfield shows careful sincerity and frankness and is not afraid to say that the insurance scheme has defects "which we are gradually curing in the light of experience, and a year or two of experience is worth a ton of theory in the handling of questions of this sort."

Innumerable as are the duties and obligations scheduled for Miss Bondfield's study and action, the things unscheduled seem to be equally numerous and varied. Trade Board meetings, gatherings of informal groups preliminary to or preventive of disputes, speeches (oh so many), reading. Alert to see and to act, Miss Bondfield appears, to one capable of imagining her job and its implications, an extraordinary example of political leadership. She brings into action the instincts and the training—by long years of adventure—of a working woman with rare intelligence and a vision. She seems to have time in her carefully apportioned twenty-four hours to do everything well save to play the society woman.

Margaret Bondfield herself sees how the years of struggle and experience in labor organizations and in conferences have prepared her for the work she is now performing. She is happy, good looking, and almost the readiest person in England to step into action. LILLIAN D. WALD

PADDY the Cope—Patrick Gallagher of Dongloe—was the hero of The Romance of Templecrone, which Savel Zimand related in the Irish number of Survey Graphic three years ago (December, 1921). Paddy, Mr. Zimand was told, "is the man who made it possible for the people of this parish to live a better life. He is the man with an awakened mind who felt the sorrows of his people."

The romance was one of cooperation: farmers linked together were able to free themselves from economic slavery to the gombeen men, the usurers. Elmer Scott, whose own interest in cooperative effort takes form in the Civic Federation of Dallas, Texas, is just back from Ireland and England, and tells of a visit to Dongloe, County Donegal, He found that Paddy's cooperative enterprises were no whit less significant now than they were before the Free State was created; indeed, they give evidence of constant progress, new reaches of influence, and initiative of a high order.

Dongloe has now a new knitting mill with modern equipment where 190 Irish girls from this remote district are happily and profitably engaged in knitting not only hosiery but gloves, jumpers and sport suits. Through a New York corporation excellent consignments of these products are exported to the United States. Small steamers, indeed, can come to Dongloe now and tie up at the cooperative dock.

An old mill with fine water power was bought and is now grinding maize and wheat for the cooperators. The water-power generates—also cooperatively—not only enough electricity to light the whole village but enough to furnish all the power needed for the cooperative enterprises.

Paddy is now experimenting to see if even the granite hills may be utilized for paving "sets" to ship to England and Scotland for city streets. The older undertakings—the cooperative store, the bakery, the egg-packing—have grown and flourished: the turnover in 1923 was close to $450,000. And all this has come about in a desolate district of little arable land where eighteen years ago a poverty-stricken people were in virtual bondage.

Perhaps the most significant inspiration of it all lies in the fact that an organizing genius like Patrick Gallagher has that rare spiritual quality which has enabled him to refuse the beckonings which must have come to him to go out from his little village and his own people to conquer new worlds. Lifelong loyalty and devotion to one's own community are rare enough in this migratory world to make their possessor a marked man.

V. Everit Macy

TEN years and a half ago V. Everit Macy did a remarkable thing. He resigned directorships in twenty corporations, turned his back on a life of leadership and counsel in financial affairs, and gave up the comparative leisure of a man of wealth. Instead of this alluring prospect, he announced himself as a candidate for political office. The office that he sought was Superintendent of the Poor in Westchester County, New York. Instantly, of course, there was a local tempest. It was inquired what this rich man wanted with a job as superintendent of the poor? Didn't he know that that was a crazy idea? The "rich man in the poor-house" became a slogan both of contempt and of admiring approval. It was pointed out also that this job belonged to the Republican organization of the county, and that if Mr. Macy thought that he could step in and take it he was mistaken. . . . When, on the occasion of his resignation the other day, social workers, judges, doctors, county officials, politicians and interested parents gathered to honor him at dinner, they recalled both the circumstances under which he had announced his candidacy and the work

(*Continued on page* 594)

Education for a Profession-in-the-Making

By VIRGINIA P. ROBINSON

If social work is a profession in the making, the process of preparing for it must needs be similarly fluid and experimental, and the development of that process may throw light on all professional education. Miss Robinson, who pleads for continued flexibility in this development, is secretary of the Association of Schools of Professional Social Work and associate director of the Pennsylvania School of Social and Health Work.

AS social work struggles to put itself on a professional basis, it looks about for that essential adjunct to professional status and dignity, the professional school. Yet, on the other hand, the convictions of the profession as to the value of the professional school training are seen to be not too deeply rooted, when the constitution of the American Association of Social Workers makes college education a requirement for junior membership but ranks one year in a professional school as no more than equivalent to one year's work in a standard agency. The reason for this attitude towards the school of social work is not far to seek when we look at the history of the "training" movement. The word "training" is significant and its continued usage encourages, I believe, a great deal of the confusion that obscures this field of education and the attitude of the profession towards it. Only within the last year has it been dropped from the title of the Association of Schools of Professional Social Work. We still speak of the "trained" worker. The word "training" standing alone implies a method much more superficial, routine and stereotyped than we mean, while education in its most modern and dynamic sense includes as an essential part of its method all the value of "learning through doing" for which social workers contend.

This training movement has at no time been confined to what goes on within the walls of an organized school of social work. Even today with twenty-two recognized schools waiting and ready for students there are still many college graduates who choose a year or two years with a good family agency in preference to school work, and this often on the advice of the older professional worker. This strictly apprentice method of training, where the student or worker-in-training on scholarship salary gets, through the job itself and supervision on that job, his method, technique, point of view and philosophy, may be thought of as occupying one extreme position in the field of education for social work. This method of teaching on the job is one of the oldest and at the same time the most progressive method we know in any field of education today. But, to an agency responsible first of all to the community for the welfare of its clients, the education of students must of necessity be a secondary interest. This interest in the education of students needs to be specialized, developed, worked with in a way which can be accomplished only where a school, not an agency, is directing the plan.

In recognition of this obvious situation the agencies long ago pooled their teaching resources and handed over the direction of the curriculum to an educational group. Originally this group might be in personnel no different from the supervisors and executives of the agencies but by coming together as the faculty of a school they focused on and developed the educational needs of the situation. Out of such beginnings have come several of the well established schools of social work, the New York School, the Pennsylvania School, the Boston School (now Simmons College). Such schools still retain their close contact with the agencies, with all the accruing advantage of rich field-work experiences for students and of an elastic curriculum, changing and growing as the advance of the profession necessitates.

A third development of professional education in this field, at the opposite extreme from the apprentice method, is coming from the colleges, chiefly from departments of sociology. Of the twenty-two schools of social work now included in the national organization, the Association of Schools of Professional Social Work, the larger number have developed out of college departments, the impetus often coming from the profession but the administration and control residing from the start with the academic institution. Here we find a new standard of values, a strange set of problems, methods of teaching differing from those presented in the schools which have been developed by the profession itself. The problem of fitting field work, which is concerned with human beings in their uncertain, irrelevant, illogical and yet highly serious affairs of daily living, into the college roster, logically and mathematically determined; the problem of assigning academic credits for such field work, much of which from the academic and laboratory point of view must seem unworthy of credit; the question of degrees to be granted—such problems loom large and occupy the center of attention. As to content of courses and teaching method, the colleges have very generally tried to bring in practitioners from the field of social work to teach the professional courses, creating in so doing a new problem in the relationship of the skilled practitioner, usually minus a higher academic degree, to the academic faculty where the Ph.D. is a necessary requirement for standing.

Representatives of these two methods of education, the college or university school and the school developed and controlled by the profession, have been coming together for five years now in the Association of Schools of Professional Social Work in biennial meetings; at Christmas, in conjunction with the American Sociological Society, where the college point of view predominates, and in the summer, in connection with the National Conference of Social Work, where the point of view of the profession prevails. The

Many courses beginning with the Fall Quarter on October first are designed to prepare students for positions constantly opening in the several fields of social work. Among new courses recently added are those in *Psychiatry* by Dr. Frankwood Williams; *Social Psychology* by E. C. Lindeman; and *Social Case Work* by Miss Helen Kempton. A complete announcement of the School's curiculum will be mailed upon request.

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two groups speak a different language, but have learned through five years' association at least to understand each other. Each has gained from the other: the professional school has been stimulated by the university school to pull up its entrance requirements to a definite standard, to strengthen its curriculum on the graduate and professional sides, eliminating overlapping in courses and throwing back into the academic colleges pre-professional material; the college and university departments, on the other hand, have been made more aware of the educational material to be found in the field of social work itself and to be had only by working on a job in that field or in closest association with the workers. So the college text book of sociology is yielding place to the case record of the families, the institutions, the social resources of the community.

Such contact with life never fails to be thrilling and even the more conservative and academic institutions are beginning to be stirred by the new wave of interest in social work. In the past year or two new curriculums of social work have been set up here and there, in one college and another, often no more than a new grouping of old courses with an additional class in social case work or community work and some accompanying field work. Usually such departments are undergraduate, a specialization permitted to juniors and seniors. These departments may spring up without the knowledge of the profession or other schools of social work, sometimes with no other impetus than the commendable desire of one sociology professor to introduce more life and reality into his courses.

THIS is a tendency to be watched with real concern by the Association of Schools of Professional Social Work and the American Association of Social Workers. If social work is ever to become a true profession, its method, its techniques, and its educational material are to be found on the job itself, in what is learned about human relationships and social controls by the people who are working with these relationships. Very possibly we can pack into two full freshman and sophomore years of university or college enough backgrounds in English and literature, in history and sociology, in economics and politics, in biology and psychology, so that the junior is academically ready for professional courses in social work. But by what known process of forcing growth can we fit the college junior of nineteen or twenty years, still undergraduate in interests and habits of thinking, into the living field work problems, ability to grapple with which should be the sign and seal of his readiness to enter professional training? The graduate professional school sets twenty-one as a rough minimum age requirement, realizing that the girl or boy even of these years is often too immature to be forced into responsible social problems, but feeling sure that at least so much protection to both student and client must be insured. With the profession rather than with the schools rests the responsibility for an effective stand on this point. If the field work agencies, flattered by the interest of college undergraduates, try to simplify their tasks and introduce college students to certain phases of their work, giving the impression that this is the breadth and depth of field work which the profession can offer, we cannot be surprised if the college credits such field work and sends the student out degreed and certificated ready for a job. Such simplified field work can be offered by certain agencies, and it has its

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value—providing it is regarded as introductory and pre-professional and the student who has been through it is recognized as no more ready for responsibility than the medical student who has handed instruments to the surgeons is ready to operate. Some of the older undergraduate schools have done excellent service in working up certain fields, such as group work, where undergraduates can function happily, in specializing in these fields, and in frankly refusing to prepare thoroughly for other professional fields such as case work where maturity is so essential to responsible performance.

ONE thing of significance at least has been achieved in the five years of its history by the Association of Schools of Professional Social Work, with all its differences of problems and points of view—an agreement to differ and to experiment in difference. Again and again the desire for a standardized curriculum springs up, each time to be put aside by an appreciation of the value to come from the very diverse experiments that are going on under different conditions. If this experimental attitude can be maintained I am convinced that this newest profession will have a real contribution to make to the theory and method of professional education in general. Here again the responsibility must rest with the profession to gain and hold for its schools this opportunity for experimental development. Education for social work is still very close to those fields beyond the outskirts of classified scientific knowledge where personality and social relationships are being studied and worked with. Its rare opportunity, scientifically and educationally, is to go ahead with the workers, describing, analyzing, interpreting all the wealth of material the workers provide; its danger is that it be pulled back by sound academic traditions to standards, to classifications, to measurable and quantitative values, and crystalize too soon in its development. Can this profession maintain a faith in the values to come out of its own material, its own labor, its own thinking, that will hold its own with the established belief in the value of the academic degree?

This faith must be demonstrated in practical ways. As long as agencies continue to employ students just out of academic courses in college at salaries only slightly less than those paid to professional school graduates we cannot expect either college graduates or the community in general to be very much impressed by the value of the professional school.

ONE other essential for the development of education for social work must be mentioned. The handicap of lack of financial support is one that threatens to stifle progress both for the independent school and the college or university department. The independent school is naturally one of the last agencies to seem deserving of support to a community chest with the needs of the poor and sick always pressing for funds; the department of the college or university must struggle for its chance along with other departments. Professional education in other fields has depended upon endowments and so, for the field of social work, endowment must be obtained, for scholarships, for the working up of teaching material from the field, for teaching, for research, if the schools are to develop soundly and experimentally. Only through such a development in its education can social work hope to come to its full professional status.

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NEIGHBORS

(*Continued from page* 588)

he had done. The county was then, as it still is, the most backward unit in the American political system. It lay to one side of the main roads of American political consciousness. Cities, and even states, had felt the cool breeze of reform intelligence, but the county was a miasmic bog, malarial, undisturbed. Especially is this true, of course, of suburban counties, with large populations of commuters, city-bent in their steps and their interests. Politically, the ways of most counties are still dark and their chief sustenance graft.

Westchester County was no exception to this rule. The "poor master," as the superintendent of the poor was called, sat in a back office and sold favors for jugs of whiskey. His job was to preside over an almshouse, direct a county hospital in which there was no equipment, do a few things for dependent children, and generally to look after the destitute. Neither he nor many of those who elected him had any conception of his opportunities. The almshouse consisted of ramshackle buildings in which the aged inmates froze, starved and fought with vermin. The hospital was little better than a vestibule to the morgue. Dependent children seldom knew there was a poor master. The teamster who hauled ice from the ice-house of the almshouse kept a local ice-cream parlor supplied the year round; petty graft was abundant. The poor master seldom knew what he was about. He kept his records in such a disorderly way that when Mr. Macy took charge he found that thirty persons who were not in the almshouse at all were charged to various towns and that their support was being paid; one village was cheerfully footing the bills for a man who had been dead two years! The poor master who preceded Mr. Macy had been a small-town butcher, who sold veal chops to ladies when he wasn't experimenting in making poor people more miserable.

Mr. Macy sought the job, not because he wanted to sit with his feet on a table, but because he saw that he could do something with it. He had served as member of boards of several New York city charitable and social agencies. He knew that, widespread as was the phenomenon of dependency and destitution, little cogent analysis had been made of its causes. He saw an opportunity to help those who were already dependent, but he also saw an opportunity to learn something about the origins of dependency. Social misery had been an issue in the Bull Moose campaign of 1912, and people were talking about all manner of laws for its prevention. Mr. Macy decided that the time was ripe to get some close-to-the-ground facts on the subject.

His achievements have been told in other years in The Survey. He brought the dependent children of the county under a wise and effective protection, reaching out into every home of want and marshalling the charitable resources of the county to make children more happy. He extended the jurisdiction of his office to include offenders against the law, built a new and excellent penitentiary, and established a regime of prison management that, from its intelligently organized industries to its plan of inmate self-government, bore some relation to the human needs of law-breakers and therefore some promise of protection to society. He persuaded the Board of Supervisors to appropriate millions for a new county hospital, held them to a belief in this through

the desperate days of war and of soaring building costs, and at last saw a hospital for indigent people arise that is a credit to the county. In the shabby structure that preceded it, surgical instruments were sterilized on the kitchen range; today Grasslands, the new hospital, is on the approved list of the American College of Surgeons and many people willingly pay to enter it. Mr. Macy took the lead in securing a county juvenile court, which now receives delinquent children from nearly a hundred magistrates, most of them untrained laymen. In his work for children, under the exceptionally able direction of Ruth Taylor, he not only replaced care in institutions with care in private family homes, but, despite a policy of going out to find dependent children instead of letting them come to him, actually reduced in 1918 the number of children receiving aid—the first time that the county had ever seen a reduction in dependent children from one year to another. He introduced the payment of mothers' allowances under the state poor law, and here again achieved the ambition of every social worker's heart, namely, the reduction (in this instance after six years) both of the total sums so expended and of the number of mothers needing aid, without diminishing the effectiveness of the assistance granted.

In addition to such major achievements, he obliterated the minor absurdities of county poor relief. He replaced fetid stews with real food in the almshouse; he kept decent records; he found work for the able-bodied; he provided doctors, psychiatrists and dietitians; he made it possible for an insane person awaiting commitment to a state institution to be decently cared for; he introduced a budget; and he generally elevated common sense to its rightful place in what is essentially a business for humanity. He reorganized the social work of the county government from top to bottom, and made each branch a model that attracted students from distant places. No wonder that his resignation, from impaired health and the need of a rest, led to spontaneous regret throughout the county. At the dinner, attended by national leaders in social work, it was recalled that perhaps not before in the history of Westchester County had an officce-holder been given three terms, as had Mr. Macy. A Republican politician, a member of the party that rules Westchester County and that opposed Mr. Macy in his first campaign, paid him this remarkable tribute: "So long as the Republican organization of Westchester County is controlled as it is at present, it will be found to a man supporting the kind of service that Mr. Macy began." His successor, George Werner, is a leading office-holder in the party and has pledged himself to the main outlines of the Macy program. . . . There did not seem to be any at the dinner who thought that Mr. Macy had performed an isolated miracle. They thought rather that other counties in many states could do the same thing. True, Mr. Macy had paid some salaries, while his staff was growing, out of his own pocket. But the big expenditures were all borne by the county, and today every item of expense has been taken over by the county. Every policy has been approved by the Board of Supervisors. If Mr. Macy was a forerunner in showing what could be done with the humanitarian work of a county, he only did for that unit of government what had already been done in some measure for cities and states. And it is to be hoped, since the American county is likely to continue, that the example set by him in Westchester may prove suggestive to other counties. — W. D. L.

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THE NEGRO BUILDS FOR HIMSELF

(*Continued from page* 567)

was devoted to the attempt to induce the trustees of a local church to donate three or four acres of their large church site for this purpose.

One of the older men present argued earnestly that the good old days had passed and that it was necessary to build good schools and good churches in order to make up, in a way, for the things that the younger generation was missing. In his youth, he said, people had much better and more varied things to eat—turkey, wild and tame, chickens, pigs and lambs, all kinds of fowl, fish, oysters and clams, and "other things not to be mentioned." The new generation was really entitled to some compensation for the loss of that greater past. True or not, the story was impressive, and the trustees decided to donate the school site.

The task of furnishing adequate school facilities to the rural colored children of North Carolina is well under way; but it is still far from complete. Here are the facts:

On October 8, 1915, N. C. Newbold, state director of Negro education, inspected the first colored school to receive aid from the Julius Rosenwald Fund in North Carolina. It was a two-teacher school, erected at a cost of $1,622. The contributions on this project were as follows:

From Negroes	$486
From public school authorities	836
From Rosenwald Fund	300

Since that date, to July 1, 1924, the number of Rosenwald schoolhouses in North Carolina has grown to 414, with 10 teachers' homes. The total cost of these projects has been $1,794,439.00, contributed as follows:

Negroes	$357,608.00*
Whites (donations)	65,346.00
Public school authorities	1,055,449.00
Rosenwald fund	316,036.00

In the 414 school buildings there are 1,076 classrooms, with room for some 40,000 children. The sites on which these buildings are located contain from two to ten acres, each. With a total Negro school population in the state of about 216,000, it can be seen that there is a Rosenwald classroom in North Carolina, now, for each 200 Negro children. That is to say, the task is still, at best, not more than 20 per cent complete.

We may sum up the story in the words of G. E. Davis, supervisor of Rosenwald buildings for the state department of education:

"Building good Rosenwald schools has helped to stabilize industrial and social conditions by encouraging colored people to own and build their own homes near such schools. It has set higher ideals for rural groups. It has prompted whites to build better schools for themselves. These buildings become at once social centers from which emanates good to every home that sends a child. The result is a better group of colored people; and by the same token a better and more tolerant white group. North Carolina has frankly faced its problem of educating all its citizens. The problem is a distinctly human one and involves the peace and happiness of our great commonwealth."

* In fairness, it should be added that some of the sum here credited to Negroes was contributed by whites, but reported by Negro solicitors. The amounts that should thus be subtracted from the Negro contributions and added to the whites cannot, of course, be computed.

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SIX CHILDREN IN SEARCH OF AN EDUCATOR

(*Continued from page* 580)

despite one and one-half years experience in a private school.

His vigorous, active, rapid imagination rushes to the forefront in defense and in place of reading the page as printed, he invents the story as he goes through the form of reading. The word "city" is read as "cat," "dog" as "girl," and isolated words are not identified as the same on different occasions. In the same manner, his spelling is of a peculiar type—"boy, b-o-s;" "man, w-h-i-o;" "dog, s-o-u." He cannot spell his own name though he attempts it, making different letter combinations on different days. Finally, letter recognition is equally faulty: *g* is *b; d* is *c; w* is *j*. It is immaterial to him whether the letters are printed in correct or reversed form. B or ꟲ, C or Ↄ, K or ꓘ, are identified with equal facility and success. This peculiar power is exhibited also with figures and numbers. In writing, Robert is ambidexterous and he makes reversals of letters and numbers with both hands, though to a greater extent when using his left hand. His drawing ability is marked.

An examination of the eyes revealed a normal optical apparatus, as far as could be determined. The intelligence quotient is misleading because, despite its indication of normal intelligence, there is a marked weakness which is interfering with school progress. Robert is not lacking in concentration and persistence but he is handicapped by a congenital cerebral deficiency, the origin of which is unknown. He possesses a weakness of the word centers. There is no difficulty on the motor side of speech, as he has a free flow of words and expresses his ideas without difficulty. Whether his visual speech center is affected, or association fibres have failed to develop, is unknown. There is a definite lack of association of sounds and the forms of letters and words with considerable slowness in associating symbols. He has an incapacity of relative seriousness that is frequently termed congenital word blindness.

A second important element lies in his definite left handedness. As a result of school training that endeavored to make him use his right hand for school work, he has become the victim of mental confusion. Hence he has now two dissimilar mental impressions for the same idea, as manifest in his unitary interpretation of correct and reversed figures, letters, numbers, and words. However, the problem of sinistrality in Robert's case is of minor significance compared with the cerebral deficiency.

His achievement in school work has been negligible, and the fault lies not in lack of concentration but in a failure to absorb the subjects as taught. With his particularly strong auditory memory a greater degree of dependence must be placed upon it for imparting instruction. The visual approach is the one commonly employed in schools; probably three-quarters of educational material is presented through the eye. It will not suffice for Robert.

For a long time this boy will require a special program under the direction of a competent, patient and understanding tutor. The emphasis must be placed upon reading to the child and explaining everything.

It is unwise to stress reading because of his tendency to phantasy which already is making the exactness of many of his tales uncertain. Robert must be held down to truth and accuracy in all directions. The building up of his visual memory is essential to his success, therefore attention is required to enable him to recall and to draw designs, including printed letters. It is preferable to teach him to print letters rather than to write them, as he will be gaining a single visual image which is of service in acquiring power over the printed page for reading or spelling. There should be drill in tracing letters and numbers. He should be permitted to use his left hand without restriction.

Phonetic drills call for close correlation with printing and tracing phonograms and sounding them carefully. A simple reader that uses no more than three hundred words with constant repetitions should be employed and progress in it should be no more rapid than is in harmony with the increased power over word recognition. These words should serve as the basis of printing, copying, and phonetic drills. All the senses should be directed as supports to the weak cortical centers.

It is hardly necessary to stress the value of keeping this child in contact with a group of normal children while he is securing the individual instruction. It would be unfortunate to isolate him for educational purposes as there is a vigorous necessity for the training of his character, independence, and self-control that is derived from the normal companionship of other children.

To all intents and purposes Robert is a normal child with a special disability that merits consideration. He is bound to be broken on the pedagogic wheel unless his particular variations are accepted and he treated accordingly. What the outcome will be it is impossible to state.

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NEXT STEPS FOR THE COUNTRY CHURCH

(*Continued from page* 584)

munity service. The rooms designed for the former purpose can also be used for the latter. Beauty there should still be in the structure—beauty of design, material, workmanship and decoration. But with beauty, utility. In the coming country church, of which there are already some examples, are rooms for the very young, a nursery perhaps for the children of mothers attending church, rooms for various age of sex group organizations, kitchens serving as an example to the countryside. There will also be a gymnasium-auditorium for athletics, plays, musicals and good times. Anything fit to enter into the life of the people is fit to enter into the people's church in these rural communities where the school and church are the only institutions.

5. *Greater cooperation between denominations* is another step so frequently discussed, so axiomatic, so inevitable, if the church is to survive at all, that it needs but the stating.

6. Finally, *the new rural church will come to its people with a meaningful message.* The primary social utility of the church is the exercise of its spiritual functions. It is a character-building institution. Because of the demand of necessity, it must, like its Master, "go about doing good," but its spiritual message must be designed alike to meet each day's need—in the age of scientific agriculture—and the need of the human soul as it faces life's deepest mysteries. It must transform the grind of labor involved in raising wheat into the satisfaction that comes from being a co-worker with God in answering the world's prayer for daily bread. The further advance of the rural church calls not for "the social program" or for "the evangelistic program": it calls for an all-round program interpreting the best religion of the ages in terms of the best spirit of this age.

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STUDENTS WHO PAY BACK

(*Continued from page* 582)

All borrowers who discharge their obligations promptly and whose character records have continued good become honorary members of the Harmon Foundation. This is evidenced by a certificate stating briefly the facts—that a loan was granted and that the contractual obligation was creditably fulfilled. On the reverse side of the certificate is a printed statement by the presidents of three important New York banks setting forth their individual opinions as to the character evidenced or established by a record entitling one to such a certificate. Lewis L. Clark, president of the American Exchange National Bank, writes:

In my opinion the ownership of a Certificate of Honorary

(*Continued on page* 604)

CLASSIFIED ADVERTISEMENTS

RATES: Display advertisements, 25 cents per agate line, 14 lines to the inch. Want advertisements, 8 cents per word or initial, including the address or box number, for each insertion, minimum charge, $1.50. Discounts on three or more consecutive insertions. Cash with orders.

Address Advertising Department — **THE SURVEY** — New York City 112 East 19th Street

WORKERS WANTED

SUPERINTENDENT WANTED. Man and wife preferred. Jewish home for aged and orphans—35 children and five aged. Write Wilfred B. Feigs, 340 Main St., Worcester, Massachusetts.

TEACHER governess for girl and boy. Mrs. F. B. Riggs, Lakeville, Conn.

WANTED: family case worker. State education, experience, references, and salary expected. Box 1134, Pittsburgh, Pa.

WORKER, capable to direct girls' activities and clubs and assist headworker in New York settlement. State experience and references. 4868 SURVEY.

WANTED: In Pittsburgh, Case Worker (Jewess preferred) for girls. State age, education, experience, salary desired. Give references. 4903 SURVEY.

ROCHESTER Family Society needs District Secretary beginning October first. Position requires training and experience. Address 512 Cutler Building, Rochester, N. Y.

LADY Cook-Housekeeper wanted, for group of college women working farm. 4907 SURVEY.

WANTED: Episcopalian woman as general visitor. Some case work experience with family welfare or girls' organization required. Church Mission of Help, Room 301, 1123 Broadway, New York City.

WANTED: Family case worker. State education, experience, references and salary expected. 118 East 17th St., Rock Island, Ill.

MATRON, Jewish, for small orphan institution in Bridgeport, Conn. Address at once, Mrs. M. Nudelman, 1222 Park Ave., Bridgeport, Connecticut.

WANTED: A teacher in institution for delinquent women. Apply to Helen Hazard, Niantic, Conn.

RECREATION worker to direct activities two or three evenings weekly. Social center for deafened. 4914 SURVEY.

WORKERS WANTED

WANTED by Jewish center in Philadelphia, director of recreational and educational activities. 4915 SURVEY.

WANTED: Executive for small unattached clinic in Detroit. 1200 monthly attendance. Taking on character of public health clinic. Graduate nurse with dispensary experience preferred. Salary (to start) $200 per month. 4917 SURVEY.

GRADUATE NURSES, dietitians, laboratory technicians for excellent hospital positions everywhere. Write for free book now. Aznoe's Central Registry for Nurses, 30 N. Michigan Ave., Chicago, Illinois.

COOPERATIVE PLACEMENT SERVICE. Social workers, secretaries, superintendents, matrons, housekeepers, dietitians, cafeteria managers. The Richards Bureau, 68 Barnes Street, Providence, R. I.

YOUNG WOMAN: Room and full board, New York City settlement, for four evenings and one afternoon social work weekly, nine months, beginning September 15. 4925 SURVEY.

WANTED: For school of high grade backward children, man to teach manual vocations to boys. Woman to teach articulation and secondary academic branches. References required. State experience and salary desired. 4928 SURVEY.

WANTED: A resident directress for a Jewish Home for Working Girls. Capacity eighteen. References required. Mrs. Samuel Weinhaus, Hotel Schenley, Pittsburgh, Pa.

TEACHERS WANTED

TEACHERS wanted for public and private schools, colleges and universities. Education Service, Steger Building, Chicago; Southern Building, Washington; 1254 Amsterdam Ave., New York.

EDUCATIONAL

DEAN OF GIRLS' Public or Private School. College graduate (1911), Protestant, twelve years teaching experience, now taking special course preparatory to filling position as Dean of Girls, available Fall school term. 4889 SURVEY.

SITUATIONS WANTED

WOMAN of refinement would like position as matron-mother to superintend home for business girls. Best of references. 4892 SURVEY.

AVAILABLE, mid-October, social worker experienced in settlement, playground, girls' organization work and director summer camp. Expert in group recreation. Address 4893 SURVEY.

YOUNG Man, Jewish, Masters degree in Education, experienced as school principal and teacher, desires position as executive or executive assistant. 4897 SURVEY.

YOUNG WOMAN, American, Protestant, single, age twenty-eight, of excellent health, college graduate with business and teaching experience, willing to travel. Cultured, tactful and trustworthy. First class references. 4901 SURVEY.

FINANCIAL AND PUBLICITY DIRECTOR:—available for year-round or temporary travelling or resident connection, on full or part time. University and School Social Work graduate. Ten years experience in money raising, publicity and community organization in New York, Mass., Penn., Illinois and California. 4904 SURVEY.

A YOUNG MAN with a fair education and broad understanding for human problems, wishes a position in taking care of young people. Address: David Berkingof, care SURVEY.

WANTED: Position in New York in settlement or neighborhood visiting. Three years social work experience, speaks German and Hungarian. Reply International Institute, 2015 Witherill Street, Detroit, Michigan.

A LADY of refinement and culture with 5 years experience in institutional work would like a position of trust in college, hotel or boarding school. Services to begin Sept. 1. 4908 SURVEY.

CHRISTIAN YOUNG WOMAN with settlement and camp experience, desires position as Director of Girls' Work or Assistant Headworker in New York or New Jersey settlement. Wellesley (B. A.) and Columbia (M. A.) 4909 SURVEY.

PUBLICITY WORKER: Young woman, Journalism graduate. Family case work and publicity experience. New York preferred. 4910 SURVEY.

CHRISTIAN young woman desires position in settlement. Experienced in story-telling and childrens' work. Also some experience in family case work. 4911 SURVEY.

(In answering these advertisements please mention THE SURVEY. *It helps us, it identifies you.)*

SITUATIONS WANTED

YOUNG WOMAN with rural school experience and special training and practice in horticulture and farm work would like position in a rural school, institution for children, or other place where experience could be utilized. 4912 SURVEY.

AMERICAN JEWESS, highly qualified, at present employed as head of child caring institution, available after September 1st. Can submit highest credentials of satisfactory accomplishments. 4913 SURVEY.

FIELD or executive secretary, woman, successful experience organization and finance work, wishes position raising funds or organizing, with political, social, or child welfare association. Willing to travel anywhere, Boston, New England or New York preferred. 4918 SURVEY.

OCCUPATIONAL THERAPIST desires position. Broad thorough training; wide experience and proven ability. 4921 SURVEY.

PERSONNEL or employment manager, woman, wishes position social, business or industrial organization. Previous experience provides proof of ability. Location New England preferred. Ready now. 4919 SURVEY.

INSTITUTION BUILDING SUPERINTENDENT, licensed engineer and all 'round mechanic, capable of taking complete charge of and making all repairs, for many years in largest Jewish institution buildings, seeks similar position, New York or vicinity. 4920 SURVEY.

COLLEGE WOMAN wishes position giving scope for initiative. Thirteen years in social work; varied experience, highest references. Italian spoken. 4922 SURVEY.

YOUNG WOMAN wishes secretarial position, six years experience in office management. References. 4923 SURVEY.

WANTED: Social Worker desires position immediately with children; vocational or educational preferred. Has been a teacher and writer. Unusual success with children. Manhattan or immediate vicinity. 4924 SURVEY.

YOUNG WOMAN, master's degree educational psychology, two year's Columbia, mental and educational tester private schools and clinics, desires position requiring psychological training. New York or suburbs. 4926 SURVEY.

TRAINED PSYCHIATRIC social worker, master's degree, broad experience, desires position as executive in mental clinic or institution or as consultant to social agency. Middle West preferred. 4927 SURVEY.

New Survey Book List—Write for it.
Survey Book Department
112 E. 19 St. New York

APARTMENTS

LEASE APARTMENT unfurnished, New York City. Three rooms and bath; 2 fireplaces. Privilege of taking meals at large settlement. $100 per month. 4916 SURVEY.

FOR THE HOME

Tea Room Management
In our new home-study course, "COOKING FOR PROFIT." Booklet on request.
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Am. School of Home Economics, 849 E. 58th St., Chicago

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The Beeches, Paris Hill, Maine
A Health Resort for convalescent, delicate or nervous persons, desiring rest and recreation under medical supervision in the cool climate and invigorating air of Maine. Send for booklet. 900 feet elevation. Beautiful view. Blanche Dennes, M.D.

PERIODICALS

Fifty cents a line for four insertions, copy to remain unchanged.

THE AMERICAN JOURNAL OF NURSING shows the part which trained nurses are taking in the betterment of the world. Put it in your library. $3.00 a year. 19 W. Main St., Rochester, N. Y.

MENTAL HYGIENE: quarterly: $3.00 a year: published by the National Committee for Mental Hygiene, 370 Seventh Avenue, New York.

THE SUNNIGLOW TRUMPETER. An illustrated Quarterly, in the interest of The Outlook to Nature and Wholesome, Creative Living. Delightful. A gem of publishing art. Unique! A sample copy gladly sent for a two-cent postage stamp. SUNNIGLOW GARDENS, Box 406, North Wales, Pa.

WANTED: Copies of the Survey and Survey Graphic for 1923: Jan. 1, 15; Feb 1, 15; March 15; April 15; June 15; Aug. 1; Sept. 1; Dec. 15. 1924: Feb. 15; March 1; April 15; June 15. Unexpected demand has wiped out our stock. Subscribers who do not need their issues for future use will confer a real favor by returning these numbers to us for use in libraries and colleges. The Survey, 112 East 19 Street, New York, N. Y.

We Lose

The Survey: "Shall we repeat your ad?"

Mrs. W.: "No, thanks. I got just the person I want from the first insertion."

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Ask The Survey about Us!

CURRENT PAMPHLETS

Fifty cents a line for four insertions, copy to remain unchanged.

THE EXPENSE ACCOUNT BOOK, simple, adaptable, provides for budgeting and yearly balancing. Approved by N. E. Savings Division of U. S. Treasury. Price 25 cents. Mailed 28 cents. Published and sold by W. E. & I. U., 264 Boylston Street, Boston, Mass.

COOKING FOR PROFIT, by Alice Bradley, describes home-study course, which includes catering, tea room, cafeteria and lunch room management. "51 Ways to Make Money" free. Am. School of Home Economics, 5778 Drexel Ave., Chicago.

REPARATION. Part IV, Proposals for Settlement; Part V, The Dawes Report. World Peace Foundation, 40 Mt. Vernon Street, Boston. Price 5 cents each.

JEWISH COMMUNITY LIFE. A Study in Social Adaptation. Philip L. Seman, Jewish People's Institute, 1258 Taylor Street, Chicago, Illinois. Single copy $.50.

WORLD OPPORTUNITIES SOCIETY. Message and program of that International Fraternal Order, its system of world peace and mutual opportunities distribution. Price 25 cents. The W. O. S. P. O. Box 1224, Chicago, Ill.

THE UNPRINTABLE TEXT BOOK. A handy pamphlet reprint of an article by Prof. Joseph K. Hart, Editor of The Survey's Education Department. Free to teachers on request. To others, 10 cents. The Survey, 112 East 19th St., New York, N. Y.

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American Lead Pencil Co.
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At stationers and stores throughout the world

Write for free sample of VENUS ERASER

STUDENTS WHO PAY BACK

(Continued from page 601)

Membership in the Harmon Foundation would constitute substantial evidence of good character in establishing the moral standing of an applicant for banking accommodations, if other qualifications were equally satisfactory.

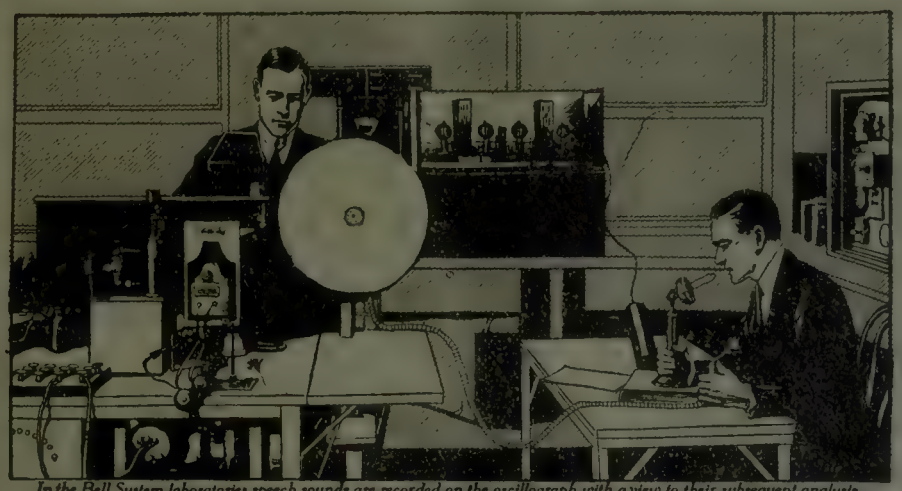
Twenty-three such certificates have already been issued. Four went to borrowers whose first installments were not due until July 1, 1925. Nine have gone to graduates of Berea College, Kentucky, a school where self-help is the rule and where each dollar goes far.

Students borrowing from the Harmon Foundation show how broad the desire is for higher education in the United States. The parental occupation is given on the application: casual laborers, section hands, cooks, carpenters, upholsterers, hair dressers, mechanics, masons, bricklayers, policemen, insurance agents, fishermen, taxi drivers, restaurant keepers, railway conductors, plasterers, travelling salesmen, farmers, postmasters and many others are represented. One young man who has secured a loan is the son of a manufacturer whose industry was shaken by the financial depression of the last few years. The boy, determined to have his college course, is earning his way himself.

The Harmon Foundation does not pretend to have organized a charity. Furthermore, after making a study of the field, it has taken a stand against administering student loans on a charity or paternalistic basis. Six per cent is a fair rate of interest which will be required if any large sums of money are to be directed to this form of investment. The fund is protected against loss by the group premium feature—a provision under which the borrower repays 10 per cent more than he borrowed, as his share of a guarantee fund to cover possible defaults. This is more desirable than a high service charge and works no hardship on the student; premium money not needed to make up defaults is returned with interest, and, as one borrower remarked, "Students are mighty glad to get money this way when their earning power is low and there is nothing more tangible than character to offer for security. I need my doctor's degree and $250 will be of more service to me now than $2500 later."

That college administrators themselves are searching for a more practical method of making loans to their students and are considering the advantages of a strict business system is suggested by the fact that 170 colleges and universities have already applied to us for affiliation in the loan work we have undertaken. More than thirty institutions and organizations have informed us that they have taken our plan over entirely, or have adapted portions of it to their use. Carleton College turned over $5,000 of its own loan fund a year ago to be administered by us for that institution together with the $2,500 appropriated by the foundation and has extended the arrangement for another year.

No less important a financial personage than J. P. Morgan stated a number of years ago that he regarded character as the basis of credit. Character is the keynote of the work of the Division of Student Loans. Our present borrowers are "making good." Those who neglected to make their first payment on time have unconsciously provided the material on which to test the strength and desirability of the system. We have made a beginning which is sure to gather strength and importance.



In the Bell System laboratories speech sounds are recorded on the oscillograph with a view to their subsequent analysis

The service of knowledge

The youthful Alexander Graham Bell, in 1875, was explaining one of his experiments to the American scientist, Joseph Henry. He expressed the belief that he did not have the necessary electrical knowledge to develop it.

"Get it," was the laconic advice.

During this search for knowledge came the discovery that was to be of such incalculable value to mankind.

The search for knowledge in whatever field it might lie has made possible America's supremacy in the art of the telephone.

Many times, in making a national telephone service a reality, this centralized search for knowledge has overcome engineering difficulties and removed scientific limitations that threatened to hamper the development of speech transmission. It is still making available for all the Bell companies inventions and improvements in every type of telephone mechanism.

This service of the parent company to its associates, as well as the advice and assistance given in operating, financial and legal matters, enables each company in the Bell System to render a telephone service infinitely cheaper and better than it could as an unrelated local unit.

This service of the parent company has saved hundreds of millions of dollars in first cost of Bell System telephone plant and tens of millions in annual operating expense—of which the public is enjoying the benefits.

AMERICAN TELEPHONE AND TELEGRAPH COMPANY
AND ASSOCIATED COMPANIES

BELL SYSTEM

One Policy, One System, Universal Service

Good Teethkeeping

YOUR teeth—how about them? How long since you have had them carefully examined? Do you ever go to the dentist except when riotous pain sends you?

Science has learned that bad teeth may cause any one of a dozen or more serious ailments—rheumatism, joint trouble, neuritis, neuralgia and heart disease.

And it doesn't take a mouth full of diseased teeth to cause acute trouble. One single cavity—if neglected—may be sufficient. This is what happens: A bit of food lodges in a tooth. Decay begins. As the cavity grows larger, the millions of germs which are always present in the mouth go trooping into the tooth. Before long the breaking down and decay of the inside structure of the tooth permit the germs to reach the pulp which is filled with blood vessels and nerves. The germs are picked up by the blood and given a tour of the body. Some of them debark in the heart. Others get off in the joints. Still others call out their station in the lungs or kidneys. Many times the result is years of pain. Sometimes a crippled body. Sometimes—death. All may come from a neglected tooth cavity!

Real trouble is often hidden

There is another source of trouble that is nearly always unsuspected—infection at the roots. This may happen to a tooth that never has been filled. You may think that your teeth are in good condition—you may have spent hundreds of dollars on them—they may be beautifully white and shiny—but you can't be sure about them from appearances. Devitalized teeth—teeth from which the pulp has been removed—and teeth which have been improperly filled frequently develop abscessed roots which pour virulent poison into the system. This often goes on quietly without causing the slightest local pain, although intense agony may be felt in other parts of the body from the effects of the poison.

If you have any golden architecture—bridges or crowns—in your mouth, it is well to suspect the foundation and have these teeth X-rayed.

Now what about the children?

Half of the total number of the school-children in United States and Canada have badly diseased teeth which are a definite menace to their health. We can save such children from the suffering and illnesses that we have had, if we all work together for them. How? By teaching children to have clean mouths, and by clean mouths is meant not only clean teeth but clean gums. We must teach them to brush their teeth regularly for two minutes at least twice a day—after every meal if possible.

And we must see that they eat proper food. Milk, eggs, whole wheat bread, fresh vegetables and green foods of all kinds contain the lime needed to build strong, healthy teeth. If mothers-to-be will eat plenty of the foods which contain lime, their children will have better teeth.

Your dentist—if he has studied modern methods—will know what to do about teeth which are diseased. Have him put your mouth and your children's mouths in a healthy condition. Then visit him regularly every six months. It is cheaper and less painful to have a little work done twice a year than to wait until neglect has developed a serious condition.

Preventive dentistry—oral prophylaxis—is still new to many people. It is a great step in the work being done for public health. Every year taxpayers are assessed hundreds of thousands of dollars for the re-instruction of children who have failed to be promoted because physical disabilities—frequently caused by the teeth—held them back. Teaching mouth hygiene in the schools—with tooth-brush drills and regular twice-yearly examinations and reparative work—will remove much of the disability and save the taxpayers' money.

Oral hygienists are trained to clean the teeth of school children and to teach them to take proper care of their mouths. Twelve states in the U. S. so far have permitted oral hygienists to practice in the schools. In 36 states no concentrated effort has been made to save teeth of their future citizens. What is your particular community doing to promote oral prophylaxis for the school children? Local clubs and organizations are helping school boards to introduce oral hygiene into the public schools. This rapidly growing interest is making for a better educated, healthier, happier people. The Metropolitan Life Insurance Company will be glad to mail, free, a copy of a booklet, "Care of the Teeth" to anyone who requests it.

HALEY FISKE, *President.*

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METROPOLITAN LIFE INSURANCE COMPANY—NEW YORK

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Professor Hart's study page for the use of teachers of civics, economics, social problems, sociology, and current events begins in this number

THE SURVEY

MIDMONTHLY

SEPTEMBER 15, 1924

Changing Campuses

How the Youth of the World Is Getting Acquainted

Stephen P. Duggan

Your Town and the Delinquent Child

Miriam Van Waters

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HEALTH

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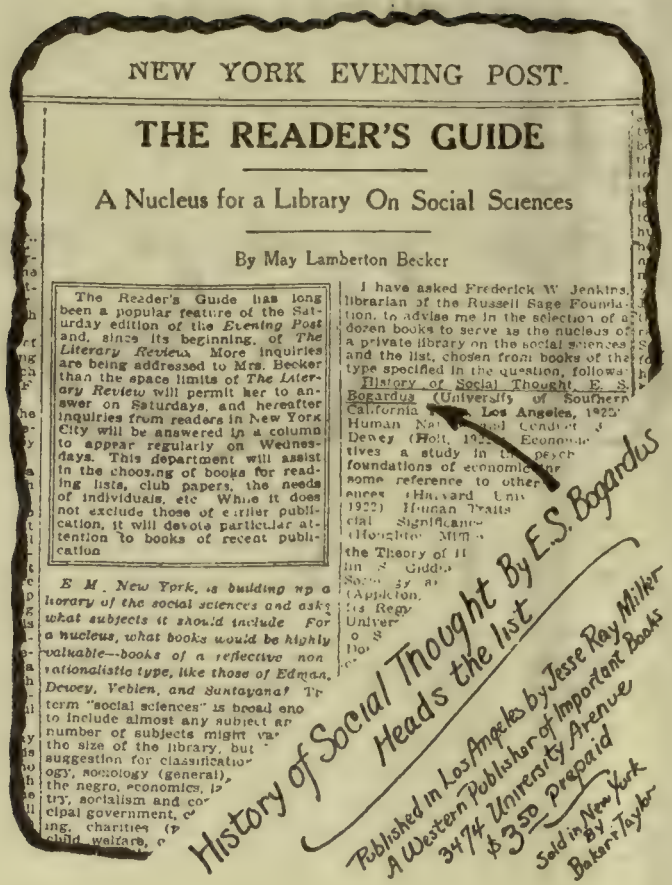

NEW YORK EVENING POST.

THE READER'S GUIDE

A Nucleus for a Library On Social Sciences

By May Lamberton Becker

The Reader's Guide has long been a popular feature of the Saturday edition of the *Evening Post* and, since its beginning, of *The Literary Review*. More inquiries are being addressed to Mrs. Becker than the space limits of *The Literary Review* will permit her to answer on Saturdays, and hereafter inquiries from readers in New York City will be answered in a column to appear regularly on Wednesdays. This department will assist in the choosing of books for reading lists, club papers, the needs of individuals, etc. While it does not exclude those of earlier publication, it will devote particular attention to books of recent publication.

E. M., New York, is building up a library of the social sciences and asks what subjects it should include. For a nucleus, what books would be highly valuable—books of a reflective non nationalistic type, like those of Edman, Dewey, Veblen, and Santayana? The term "social sciences" is broad enough to include almost any subject and number of subjects might vary the size of the library, but I suggestion for classification ology, sociology (general), the negro, economics, history, socialism and co cipal government, ing, charities (P child welfare,

I have asked Frederick W. Jenkins, librarian of the Russell Sage Foundation, to advise me in the selection of a dozen books to serve as the nucleus of a private library on the social sciences and the list, chosen from books of the type specified in the question, follows:

History of Social Thought E. S. Bogardus (University of Southern California Press, Los Angeles, 1922)

Human Nature and Conduct J. Dewey (Holt, 1922)

Economic tives a study in the psych foundations of economic some reference to other ences (Harvard Uni 1922)

Human Traits cial Significance (Houghton Mifflin

the Theory of H Jim S. Gidd Society an (Appleton,

Its Regu Univer o S Do

History of Social Thought By E.S. Bogardus Heads the list

Published in Los Angeles by Jesse Ray Miller A Western Publisher of Important Books 3474 University Avenue $3.50 Prepaid

Sold in New York By Baker Taylor

UNIVERSITY OF IOWA
SCHOOL OF PUBLIC HEALTH NURSING

An integral part of the University with full use of its extensive facilities in graduate school, medical school, college of liberal arts, child welfare research station and other departments. Field experience in the small city and rural districts.

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(4 or 8 months course)

September 18, 1924—January 31, 1925

February 2, 1925—June 9, 1925

For illustrated bulletin and further information address

MISS HELEN F. BOYD, DIRECTOR

SCHOOL OF PUBLIC HEALTH NURSING

IOWA CITY, IOWA

The New School
for Social Research

offers the following

Psychological Courses for Social Workers

Behavior Psychology—Dr. John B. Watson, Editor, Journal of Experimental Psychology. Thursday, 8:20-9:50 P. M.

Mental Hygiene: Its Personal and Social Aspects—Dr. Frankwood E. Williams, Director, National Committee for Mental Hygiene. Monday, 8:20-9:50 P. M.

Habit Training in Children—Dr. Douglas A. Thom, Director of Habit Clinics, Boston, Mass. Friday, 8:20-9:50 P. M.

Mental Hygiene Problems of Childhood—Dr. Bernard Glueck, formerly Director, Bureau of Children's Guidance, New York City. Thursday, 5:20-6:50 P. M.

Courses open October 6, 1924. Each course consists of 18 lectures. The fee per course is $20. Write for special rates to social workers.

Catalogue sent upon request.

465-469 West 23rd Street New York City

The *Announcement of Courses* (sent free upon request) outlines training in the following major fields of social work:

FAMILY CASE WORK	PAROLE
CHILD PLACING	SOCIAL ORGANIZATION
INSTITUTIONAL SUPERVISION	RURAL ORGANIZATION
JUVENILE DELINQUENCY	RECREATION ORGANIZATION
VISITING TEACHING	RESEARCH
HOSPITAL SOCIAL WORK	STATISTICS
PSYCHIATRIC SOCIAL WORK	PERSONNEL ADMINISTRATION
PENAL, REFORMATORY, DETENTION WORK	FACTORY INSPECTION

The 1924-1925 curriculum offers the student an unusual opportunity for general training in the philosophy of social work, while acquiring the knowledge and technique necessary for success as a trained worker in one of these fields. Registration for the Fall Quarter begins September twenty-fifth. The sessions opens September twenty-ninth.

The New York School of Social Work

107 East Twenty-Second Street

New York

THE SURVEY, published semi-monthly and copyright 1924 by SURVEY ASSOCIATES, Inc., 112 East 19 Street, New York. Price: This issue (September 15, 1924: Vol. LII, No. 12) 25 cents a copy; $5 a year; foreign postage, $1 extra. Changes of address should be mailed us two weeks in advance. When payment is by check a receipt will be sent only upon request. Entered as second-class matter, March 25, 1909, at the post office, New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at a special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 26, 1918. President, Robert W. deForest. Secretary, Ann Reed Brenner. Treasurer, Arthur Kellogg.

THE SURVEY

Midmonthly Number

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The Gist of It

THE successful Williamstown conferences of the Institute of Politics had a prototype in the Long Beach conference of 1917 called by the New York Academy of Political Science. This in the opening months of our participation in the World War staked out the public's claim to discussion of war and peace aims. Dr. Duggan served as director of that conference and two years thereafter was called to the directorship of the Institute of International Education set up by the Carnegie Peace Endowment, recently taken over by the Carnegie Corporation. Since then he has been active along the entire front in which the scholar, the scientist and the layman are counting in shaping foreign policy (p. 607).

FAULTY and limited as our present concepts of delinquency may be, we have at least shaken loose from the hampering idea that the criminal act is an isolated phenomenon to be dealt with by an equally isolated application of "penology." In spite of the shallow sensationalism and legal jockeying which have accompanied the trial of Loeb and Leopold in Chicago, the procedure instituted by the attorney for the defense must have done something to spread in the minds of the news-reading public at least a hint of the subtler interrelations of personality and crime. The implications of that procedure strike deep into the future of criminal law and criminology. Dr. Kirchwey—one of the few American penologists who is firmly grounded in the law as well as in progressive thought, a teacher of law for nearly thirty years, warden of Sing Sing Prison for a year, head of the department of criminology at the New York School of Social Work for the last seven years—will explore these implications in the October Survey Graphic.

SURVEY readers, should they need an introduction to Dr. Van Waters, will recall the brilliant review of state correctional institutions which was published as a supplement to the issue of May 27, 1922, under the title Where Girls Go Right. In addition to the further discussion of a community program for the prevention of delinquency which is announced on p. 609 Dr. Van Waters will contribute to the October Graphic a striking study of the actual processes of rehabilitating delinquents, Making Good.

IN SPITE of certain controversial clouds, the importance of the policewoman in a constructive community program for the treatment and prevention of delinquency is clearly seen today. Mrs. Van Winkle who reviews briefly the present status of that service in the United States on p. 629, is not only director of the Women's Bureau, Washington, but president of the International Association of Policewomen.

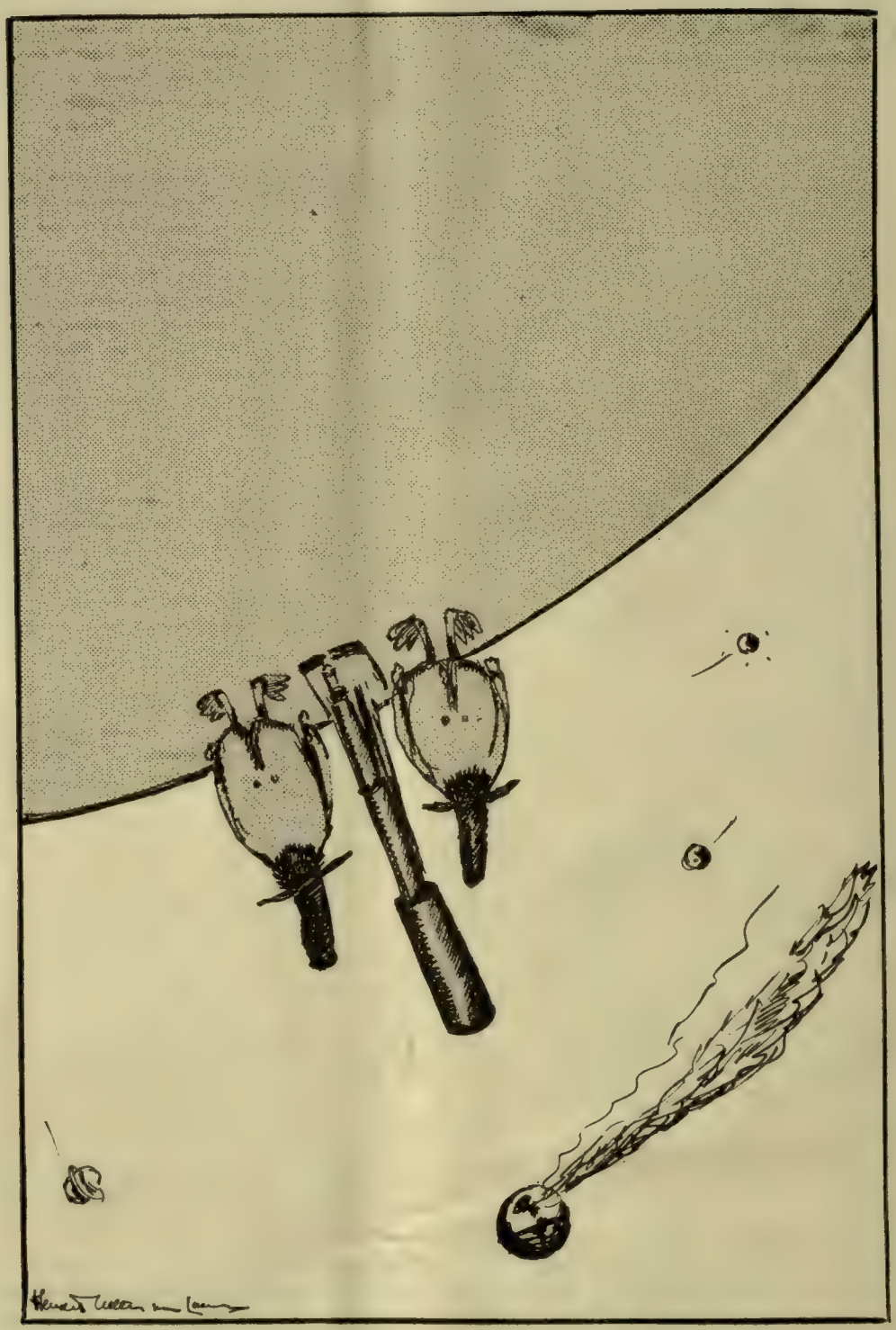
MR. LINDEMAN'S illuminating study of the future of city–country relationships in social work (p.616) is the substance of a paper presented at Toronto.

TWO vignettes of rural social problems—one industrial (p. 623), one educational (p. 633), come from Mrs. J. H. Bass, now a resident of Wichita, Kansas. Miss Pruette, who writes of the casual woman laborer (p. 623) bases her comment on her experience while directing the vocational work of the Salt Lake Y. W. C. A. She is now associated with the Jesup Psychological Laboratory of the George Peabody College for Teachers, in Nashville.

ALLEN T. BURNS discusses a widely applicable decision of the Income Tax Bureau which he, as director of the National Information Bureau, was instrumental in securing (p. 618).

THE JULY Midmonthly dealt with the city dance-hall as a baffling example of mirthless recreation. But the dance is dull and vulgar not only in the cities: Aubrey Williams, executive secretary of the Wisconsin Conference of Social Work, hints that it is as difficult to deal with in the crossroads community (p. 619).

KENTUCKY'S forward strides in the promotion of the health of mothers and babies are recorded by Dr. Veech, director of the bureau of maternal and child health in the state board of health, with offices in Louisville (p. 625).



Hendrik Willem Van Loon

AS THE WORLD WENT BY

First Martian: They seem to be having another war.
Second Martian: Or another oil investigation—

THE SURVEY

MIDMONTHLY

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Changing Campuses

By Stephen P. Duggan

"OUT of all the colleges of the country where will you find students most familiar with international relations?" This was the query I put the other day to a group of people interested in the establishment of good will between nations and in the social factors that enter into foreign affairs. I had made a tour of our entire country visiting a large number of institutions of higher learning including great universities and small colleges. No one of the answers given by the intelligent men and women present at the conference fitted in with my experience on this trip and those who read this brief article will probably be astonished at the answer I gave to my own question; namely, the University of Utah.

How is it possible that an institution placed in a comparatively unsettled part of the country, two hundred miles from the Pacific coast and two thousand from the Atlantic should have a student body more familiar with conditions throughout the world generally than the students in the large and cosmopolitan institutions on our sea coasts? The answer is simple. It is due to the missionary spirit of the Mormon Church. One third of the students of the University of Utah had been missionaries in some part of the world and had become familiar not with superficial aspects but with the daily life and the thought of its people generally. A lecturer on International Relations, therefore, finds not merely an interested audience at the University of Utah but one from which he can learn much about his subject.

We all know something of the magnificent humanitarian work accomplished by the Friends during and since the war in so many parts of the world, but particularly in Russia and Germany where the term Quaker or Friend has become synonymous with all that is noble, just and serene. This splendid accomplishment has not been without its lesson for the Friends. They have become convinced as a result of actual experience that the best way—I was about to say the only way—to really understand other peoples and their peculiar problems and difficulties is to live among them and to grow to know their elements of strength as well as of weakness. The Friends have, therefore, now under consideration a plan whereby the graduates of the colleges under their control shall spend the year following graduation in some foreign land not engaged in sightseeing but in some kind of social or humanitarian work. If their plan matures, what a contribution to our knowledge of foreign peoples and to international good-will may be made by the graduates of Swarthmore, Haverford and Bryn Mawr!

THIS month when American college doors are thrown open for a new year, it will interest—and surprise—many readers to learn that there are more than ten thousand foreign students attending the colleges and universities of the United States. They come from all over the world, from China, Japan, and India in Asia, from every country of Latin America, from South Africa and Egypt and from all the nations of Europe. They come often at great sacrifice to their parents and to themselves, and are filled with high hopes of accomplishment. Alas! how often during the past three years has their joy been turned to bitterness at being detained for days and even weeks at Ellis Island because of being in excess of their national quota. Sometimes they have been detained until long after the beginning of the college term; sometimes they have been deported home. I know of one South African who had come ten thousand miles to study at an agricultural college only to be detained upon his arrival and then sent all the way home because he exceeded the "African" quota. Until a few months ago all ports of that great continent were included in the one quota, Africa. One can understand the resentment felt not only by a person having such an experience but by all his relatives,

friends and compatriots, a resentment which was given wide expression in the foreign press last year. A good result of these experiences, however, has been the elimination of foreign students from the quota proviso in the new immigration law, so that from now on there is no limit to the number of foreign students who can come into the country. I must emphasize that no criticism of the immigration officials has been intended in any thing that I have said about the application of the quota provision. The immigration law has reduced the number of prospective immigrants so drastically, that extensive frauds were committed by persons trying to come in as students, and this naturally resulted in a very rigid application of the law.

THESE thousands of students not only come from all over the world but to study all kinds of subjects. I shall never forget my first experience with a group of them shortly after the Institute of International Education was founded in 1919. The Brazilian Consul-General at New York presented a group of twenty-five young Brazilians ranging in color from pure white to pure black who had come to the United States to study subjects not of the ordinary kind that can easily be discovered in university catalogues such as agriculture, medicine, engineering and law; but highly specialized subjects such as the chemistry of india rubber, citrus fruits, marmalade and jam making. These requests in themselves showed the importance of such a clearing house of information and advice on things educational as the institute itself is. The attempts to meet the requests discovered an even greater need. There were, for example, two places in which to study citrus fruits, the University of Florida and the University of Southern California. To send a student from New York to southern California was to use up a considerable part of his financial resources. That could be avoided by sending him to Florida, but alas! that particular student was a Negro and the University of Florida does not accept Negroes. Without the advice given, had the student gone to Florida international ill will rather than international good will would have resulted.

The welcome the foreign students receive at our universities will largely determine their attitude towards our people. They are not immigrants but the representatives of foreign cultures and civilizations, proud of their national culture but glad to learn of ours. They are usually woefully ignorant of American higher education with its requirements for admission, its system of "points" or "credits" to secure a degree, its dormitory life, fraternities, extra-curricular activities, etc. But they learn rapidly and are eager to participate in college life and student activities. What they need on entrance is advice and I am glad to say that the American institutions at which numbers of foreign students attend usually provide a sympathetic member of the faculty to act as friend and adviser. Moreover, student organizations like the college "Y's" are most cordial. In many of the bigger universities Cosmopolitan Clubs have been established, made up of all the foreign students and a large number of American students. These maintain forums, debates, concerts, lectures, dances etc. The Cosmopolitan Club of Columbia University is the largest and has carried on so many valuable activities that last year John D. Rockefeller, Jr. made a gift of $1,500,000 to build International House. This will house six hundred students and has a gymnasium, swimming pool, library, lecture and concert halls, auditorium and in fact every known provision to permit the Cosmopolitan Club to realize its aim of enabling the foreign students to become thoroughly acquainted with one another, with American students and with American life and institutions. I have listened to discussions that have taken place there on pressing problems of international relations which would have done justice to any college faculty. There was the freest expression of opinion from every point of view and yet all in good temper and animated by a fine spirit.

There is little difficulty in the European student's finding himself in the American college or university but among the thousands from India, China, Japan and Latin America, some have unfortunate experiences. Although, as already stated, most of the institutions attended by considerable numbers of foreign students have provided advisers who counsel them on all kinds of personal as well as educational matters, a few have not. At an engineering school of national reputation, a representative of the institute two years ago found over fifty Latin American students living in quarters entirely by themselves, speaking Spanish almost exclusively, meeting American students only in classrooms, and wholly divorced from anything going on about them save the actual classroom work. They returned to their native countries almost as ignorant of American life and customs as when they arrived. Again the action of individual students or groups of students may destroy the influence of the best organized administration as happened, for example, in a coeducational college in the Middle West attended by a considerable number of Chinese students. These young men were indignant at the refusal of a leading girl student to dance with them simply because of their race. In some universities situated in the larger cities, Hindu students have had most unpleasant experiences in searching for lodgings, experiences causing resentment and leading to unfortunate consequences. Often these students are the picked men of their own countries who will be leaders of public opinion in their native lands and who will be largely instrumental in determining the attitude of their countrymen towards America and things American. Happily such experiences are few.

THE more usual result of contact with American surroundings is shown in an experience I had about two years ago with a young Russian student. There are more than three hundred young Russians stranded here trying to finish their education in our institutions, particularly our technical institutions. The institute has been able to secure a considerable number of fellowships for these students at some of our best colleges and universities. One day this attractive young Russian came into my office to apply for one of the fellowships. I told him that I had distributed all I had at my disposal but that an interested citizen had given me a small sum of money which I should be glad to lend him. He was delighted and I added that I was sure that Mr. A— the donor, would be pleased to know the use to which it was put. "Mr. A—," he said, "that is a Jewish name. I will take no money from a Jew. I do not want to sail under false colors. I am a Czarist and hope for the reestablishment of the Czardom in my country. And I hate Jews." I told him that as I had no other money I should be unable to help him. I heard nothing of him for a year and then one day he dropped in to see me. He told me that after having left me he had secured a job in a factory at $15 a week, that because of his technical (*Continued on page* 645)

Your Town and the Delinquent Child

A Program for the Adjustment of Delinquency in the Average Community

By Miriam Van Waters

Here is a yardstick by which to measure the adequacy of the treatment of "bad" boys and girls in your community. Dr. Van Waters speaks out of the fullness of experience as referee of the Juvenile Court of Los Angeles, and as a student for many years of the problem with which she deals in this excerpt from her book, Youth in Conflict, shortly to be published by the New Republic Publishing Company. In the October Midmonthly Dr. Van Waters will outline a community program for the prevention of child delinquency

IN sketching a community program for adjustment of delinquency, let us assume an average community, average critics, with only average amount of good will and social resources. What can we reasonably expect for the delinquent child within the next decade?

For treatment we are in a position to demand minimum essentials:

1. The business of detecting delinquency must still fall largely to the police, as guardians of public safety. Police, therefore, must be specially educated with reference to juvenile delinquency. Chief of Police August Vollmer of Los Angeles, formerly of Berkeley, has instituted a strong educational program for police officers. They should be taught that the juvenile court is parental; they, as policeman, are representatives of that power. When it is needful to take a child in custody, each detail of arrest, handling, language, temporary place of detention, manner of questioning, means of restraint, should be managed with one central thought; the welfare of the child. He should be kept as far as possible from criminals and all that savors of the attitude of criminality. He should either be taken at once to his own home or placed with officers of the juvenile court. He should never be taken to police stations or lock-up. If in emergency it is necessary for public safety to place a juvenile delinquent in police station or jail, the matter should immediately be referred to the judge of the juvenile court.

In some communities the police are more socialized than the juvenile court; in others the juvenile court has delegated its authority to boards of children's guardians, juvenile protective agencies and the like. The point which should be clear is that whereas the police must largely be held responsible for initial discovery of any specific delinquent act, treatment accorded must differ entirely from that commonly given adult offenders. Protection and welfare of the child should be the paramount issue.

2. In every city there should be specially trained policewomen who, in addition to knowledge as police officers, should possess education and experience of the social worker (see p. 629). The policewoman should handle all cases of delinquent girls. That it is still possible in many cities for a girl of fifteen guilty of a sex offense to be taken in custody, questioned, escorted by a man officer, reflects on the intelligence and discretion of any community. Men officers should not be required to care for delinquent girls. California has a law specifically providing against transportation of girls by other than women. The same provision is found in other states, but frequently violated. It does not cure the damage to send for a woman in the police station after the girl has been in the custody of men for hours, and the initial searching, preliminary verbal examination has been undergone. A sufficient number of *well qualified* policewomen, day and night, should be on duty throughout city streets, playgrounds, amusements, terminals, "questionable quarters," and the like, to make it unnecessary to place the girl delinquent at any time in hands of men. It is not necessary to explain that this principle is no reflection on the ethical standards of men officers; that girls and women should be dealt with by women is clear to all not prejudiced by tradition, or blinded by questions of taxes and city politics. The psychological effect is different on the girl herself.

3. Hearing of cases, detention of juvenile delinquents, administration of the probation system should be controlled by one authority, the judge of the juvenile court. If responsibility is divided, if there is separation of judge and probation department, if police bureaus "informally hear and decide cases," or if some system of "voluntary probation" is established, no efficient method for control of juvenile delinquency is developed. The child and parent can make no distinction between what is formal and legal, and what is informal and extra-legal. Waste of time and energy, loss of community understanding, confusion on part of police, probation officers and public, bewilderment of the child, weakening of authority of law, lack of systematic procedure, break-down of parental function of the juvenile court result in all places where a joint system of control has been attempted. As some one has said of communities which struggle against delinquency with top-heavy machinery, duplicate agencies of police and court, survivals of old political combats, atavistic, rudimentary organs of antiquated charitable societies, each trying to "treat" the delinquent in his special way: "They have an unutterable past and no policy for the future." The court may call on other agencies for assistance in solving problems, but it is essential that there should be one responsible head. Much confusion, waste of effort, and neglect would be avoided if it were not possible to pass responsibility for delinquent children from hand to hand.

4. The judge of the Juvenile Court should be specially fitted for his task, elected or appointed for a long term of years, receive honor and support due him in the com-

munity as one who represents the parenthood of the state.

5. The judge should have power, at discretion, to appoint a woman referee with the usual power of masters in chancery, to hear cases of girls and children. The referee should be a social worker with requisite training.

6. Adequate juvenile court legislation should exist. The National Probation Association, 370 Seventh Ave., New York, has published a model juvenile court law.

7. A juvenile court committee should be selected to assist the judge. These men and women should serve without pay, and represent no partisan politics or self-seeking interests in the community. They need not be experts in matters of probation and procedure. They must be energetic citizens of good will, with clear ideas on the subject of juvenile delinquency; in this capacity they interpret the juvenile court to the community, and needs of the community to the judge of the juvenile court. In times of trouble, or when judges are suddenly changed, the committee is safeguard against political interference, or breakdown of child welfare principles in the court. Many a gallant, socially minded worker with delinquents has been swept unsung to his doom during the recurrent upheavals of American state and county politics.

8. The probation staff should be well trained social workers of good personality. The minimum requirements of the Juvenile Court Committee on Standards should be followed. The fact that entirely disqualified persons serve as probation officers is the chief cause when probation fails to reduce delinquency. Probation is doomed if served by ill-trained, half-educated, incapable officers, or if it overloads, with too many cases, its good, well trained officers, or if the probation office is administered politically. The personnel of the probation office is the most important single consideraction in a program for treatment of juvenile delinquency.

9. The court should have an adequate system of detention for juvenile delinquents. Good procedure requires that the child be kept in his own home whenever possible; it is "possible" more often than we imagine. The next best substitute is a series of private boarding homes, or "shelters" to which the probation officer escorts the child. It is not difficult to point out grave abuses in connection with any system of detention that uses the jail as lodging for young persons. It is thoroughly pernicious, no matter how it is used or justified. Older communities sometimes pride themselves on having no juvenile detention home; their arrangement is good only when compared with communities that have built congregate children's jails, and called them detention homes. The detention home should be for short periods only, the child should live as normally as possible in work, school and play. A strong medical program should be established for correction of physical defects and treatment of venereal disease. It is well to have the juvenile court committee given supervisory power over management of the detention home.

10. The court should have access to expert medical, psychological and psychiatric service for diagnosis and treatment. In large cities there is no difficulty in securing this. In rural districts and small towns, state boards of charities and corrections can be of assistance, or the state university may work out a program of traveling clinics.

11. Probation officers, in cooperation with the clinic, should develop a definite program, or plan of life, for the child which secures proper social relationship with home, school, church, neighborhood, playground, industrial and social service groups. There should be a fixed policy of supervision of work of the individual officer, and frequent conferences with all those who come in contact with the child. Results of probationary treatment should be checked up every six months, or more frequently, and methods revised as conditions change. If treatment is not working, some carefully deliberated new plan should be made. It should be remembered that intelligent probation service is restricted to a small proportion of juvenile courts.

12. In addition to homes of the children, there should be developed the following for use by the probation officer:

A special indexed bureau of foster homes, chosen and supervised in light of modern child-placing principles. There should be legislation providing for payment of money for board of children. Details of administration will vary with community tradition.

For boys and girls who do not thrive in home life, and who do well in industry, boarding homes and small clubs for those who receive apprentice and minimum wage.

Special small boarding schools and homes for boys and girls of like religious faith.

Some form of allotment to mothers, such as state or country aid, should exist so children under juvenile court supervision can be left at home when it is for their welfare.

13. The community should provide adequate institutional facilities for special types of children. All institutions to which wards of the juvenile court are sent should be conceived and administered as *educational* institutions. The state usually provides training schools for boys and girls who require correctional education. The state should establish a school for training, custody and colonization of feebleminded and epileptic children. For supervision of feebleminded in their homes, or in properly chosen foster homes, Louise Drury, superintendent of the Juvenile Protective Association of Milwaukee, has worked out an excellent method. The local community should furnish an opportunity or adjustment-school for wards of court in need of observation, or short periods of training, or whose homes are temporarily unfit. Many psychopathic children will be benefited by short periods in such a school, particularly if the atmosphere is tranquilizing, and the program of activities varied and vigorous. In a surprising number of cases, children previously held to be incorrigible, or on verge of insanity or delinquency, will be restored. For examples in two widely different social areas one thinks of the Orchard School for Girls of the Bethesda Society of Massachusetts and the El Retiro School for Girls of Los Angeles County. In some communities provision has been made for boys in the George Junior Republics, or similar organizations.

There are other special groups of handicapped young people who require brief institutional treatment, as for example, the unmarried mother, and the venereally infected. Small home-like structures, or a rented private house are suitable. Success depends on the enlightenment and skill of personnel, and an adequate medical program. Cost is not great if the regimen is simple.

14. Workers with juvenile delinquents must establish a widespread educational movement to correct that "insidious censorship" of the community which is so prone to nullify the adjustment the child is trying to make. Talks, meetings, attendance on the part of citizens at court hearings,

visits to institutions, conferences with clubs, universities, religious organizations, and press, will create a wholesome atmosphere in which the child on probation will be neither frozen nor stifled. The work should be gladly undertaken by social workers to show the faith that is in them. It is the surest way to combat the baleful influence of petty politics. All civic organizations, colleges, law and medical schools, etc., should be systematically instructed at regular intervals with reference to the local problem of delinquency.

15. Literature on the subject of behavior difficulties and their adjustment, books, pamphlets, periodicals, comparative legislation, annual reports, publications of conferences, special societies and the like should be gathered for distribution by local libraries. Juvenile court workers should be familiar with this, and see that the proper information is broadcasted.

16. An adequate program of law-enforcement for protection of children should be built up, in which juvenile court, police, and district attorney cooperate.

17. For adequate supervision of local administration for handling delinquency, state boards of probation, charities and corrections, state welfare commissions are helpful.

18. The problem of caring for children on parole from state training schools is scarcely ever met fully by parole officers under control of the institution. The system of a separate, though closely coordinated, department of parole has been worked out by Edith Burleigh.* Her view of parole as a special type of social service she here sets forth: "Those who have the new vision of parole see a field limited only by the needs of the individual girl, in which opportunity is to be offered her to work out her own salvation in terms of self-development and service. . . . The girl's own limitations or slowness of growth must not be allowed to dishearten the worker."

The elements suggested above as essential in adequate community treatment of delinquency might be extended, or machinery may be simpler in certain parts of our country. The important things are: that authority should be centralized in the court, that treatment should be *parental*, that the entire community should unite in cooperation, and that child delinquency should be *dealt* with, not passed from hand to hand in futile, emergency plans of treatment.

* THE DELINQUENT GIRL: *A Study of the Girl on Parole in Massachusetts, by Edith M. Burleigh and Frances R. Harris. N. Y. School of Social Work. Price $.60 postpaid of The Survey.*

Philanthropy

THROUGH the windows that stretched the whole length of the room a vista of flat-roofed red factory buildings spread out until it was lost in the distance and in the pall of sombre smoke from the chimneys. Opposite the expanse of windows there was an engrossing wall, liberally displaying the many signal honors bestowed on the president of the company. Under the embossed parchment showing him to be "chevalier de la legion d'honneur" hung that of the "ufficiale della corona d'Italia," while a little to the right there was an autographed picture of the King of Siam. No wonder that these signs of recognition of merit had come from far and near, for the factory was the largest of its kind in the whole world and the president was known everywhere. When affairs in the business and financial world were running smoothly, the corporation sent its products from Capetown to Stockholm and from Singapore to Lyons. At rush seasons it employed 15,000 men in two twelve-hour shifts. Just now, however, business was very poor; Europe was not buying.

The president came in and took his seat at the big mahogany desk under the picture of the King of Siam, then began rather worriedly to look through the pile of mail and reports that his secretary had left ready for him. The notifications from the agents were discouraging—no orders. Retrenchment—pay-roll reductions—were inevitable.

There was one letter that had evidently escaped the secretary's notice, for it was unopened and very small and finger-marked. It was addressed in pencil, in a wavering and obviously foreign hand.

"Dear Mr. President," the fine, cramped writing read, "Five years ago i waz in a tifoon nere Milini and someone from Americca waz talking about how goode it waz to be on land and in Americca. He telled about how he had wurked in your factory and how bigg it waz and how many thousands of men you have workin fer you. i waz a ship's chef at the time but since i cume to Americca i have been importing from Persia, which waz my home. Now mi brother what sent them to me iz ded and i can no longer import. i have try and try to get a job but i cannot. i read and rite the Americcan language better than I speak it. i hav a wife who is sikk and my boy Alfredd of eleven is sikk too with numonia. My Elaine is seven and in the first grade in school but now she can go no mor az she haz no shoez. We hav no coals and Alfredd neadz care. Pleze, kind sir, who owns a big factory, giv me wurk. Yours respectfully, Carro Mirandus."

"Suppose that boy of eleven has no doctor at all," the president murmured with a worried look. He turned and rang the bell sharply. "Johnson, go down right away to see this man, Mirandus. Be sure that the kid has a doctor immediately and a nurse if he needs it." It was hard lines to have a child sick with pneumonia in this bitter weather, and no money to care for him. As Johnson started out of the door, the president called after him, "Oh, and get them some coal, too." Then he turned to his stenographer and ordered her to call up the clubs and restaurants with which he was connected to see if they could take on another cook.

He took up the pile of papers again and called in to the ante-room, "What's the quotation now?" He tapped absent-mindedly with his pencil and looked out over the acres of red roofs spread before him. The stock, at 130, was almost holding its own, with a drop of only one point in the last twenty-four hours, but still the factory was running so close to the margin that every possible bit of surplus must be conserved for the approaching dividend. The first thing to do was obviously to curtail expenses; the only way to do that was to shut up part of the factory promptly and let the men go. The new men—those who had been with the company only two or three years—would be ordered out, while the older employes, those of nineteen or twenty years standing, were to stay for the present.

He rang again. "Tell McIlveney to let six thousand go after today, and five thousand the day after tomorrow. We can't keep this up, with no orders coming in." The secretary went out of the door and the president started up abruptly. "Send after Johnson," he called, "I forgot to tell him to get shoes for that cook's children."

JANE PERRY CLARK

The Common Welfare

ONE of the most interesting, and perhaps the most significant of the issues of the election of 1924 will be decided long before November 4. When the last of the registration days—which are scattered promiscuously through the next few weeks—is over, we shall know whether civic propaganda is a match for public indifference.

Ever since that incredibly remote cross-of-gold election in '96, the percentage of qualified voters who cast their ballots in presidential elections has been shrinking. The rate of decline has not been quite uniform: according to the figures being circulated the election of 1912, whether because it was a three-cornered fight or because the Onward Christian Soldiers campaign swept many unaccustomed voters to the polls, checked slightly the progress of apathy. But it could not turn the tide, and in the Harding-Cox contest of 1920 the non-voters carried the country:

1896—80	per	cent	of	the	voters	cast	ballots
1900—73	"	"	"	"	"	"	"
1908—66	"	"	"	"	"	"	"
1912—62	"	"	"	"	"	"	"
1920—49	"	"	"	"	"	"	"

This state of things has naturally aroused indignation, and batteries on batteries of propaganda are being trained on the indifferent voter today in the effort to check the trend of nearly a generation. The League of Women Voters dedicated itself last spring to an intensive campaign in all the states. Colliers' Magazine has been broadcasting the facts. The A. F. of L. launched its own drive last March. The National Association of Manufacturers came out on July fourth with the slogan "Vote as you please but vote." The Homiletic Review gives a religious twist to the enterprise: "Get out the Christian vote." The Federal Council of Churches exhorts ministers to preach an election sermon on the Sunday just before registration, adding truthfully "One election sermon is not enough." The Boy Scouts of America are urged "to make it a matter of sacred concern to definitely check up on every qualified voter" in their own families, not forgetting friends and uncles.

NOT much is said, in this campaign to get out the vote, of the reasons which lie behind the steady march of indifference. E. C. Lindeman, a shrewd observer, remarked at the National Conference of Social Work in June that the farmers and some industrial groups in the West and Middle West seemed to have lost faith in political action so generally that both classes would probably ignore the election to an unprecedented degree. Whether the subsequent appeal of the non-partisan third party, as Mr. Bruère called it in The Survey for July 15, to just these groups will invalidate that prophecy remains to be seen. The three nominating conventions, each in its own way, contributed to the disillusionment of the voter by emphasizing the spread between the theory of democratic choice and the actual process of nomination. Orville A. Welsh told in Survey Graphic for August of discriminatory provisions in many state constitutions which, in state elections at least, virtually limit the franchise of city voters and can hardly fail to diminish their interest in the ballot-box. Senator Norris has been pleading for years for a simplification of our electoral machinery which would put a premium on the popular vote for president by eliminating the anachronistic middlemen of the electoral college.

Yet the only escape from this vicious circle of apathy, limping democracy, and more apathy is action on the part of those to whom apathy becomes increasingly congenial. A notable array of organizations is lined up to secure such action. The result will be a significant test of the strength of civic propaganda, and may throw some light on the future of our political institutions.

CONTEMPORARY ideas trickle down eventually even to the county jail. They trickle faster in some states than others: Massachusetts, for instance, is keeping abreast of her own reputation for being a little ahead of most of her neighbors. The outstanding achievement of the 1924 session of the legislature was the passage of a bill requiring the psychiatric examination of certain prisoners in the county jails and houses of correction.

For many years the legislature has had before it in one form or another the question of dealing with the inmates of these institutions; four governors have made recommendations in their inaugural messages; many special commissions have studied the problem with the uniform report that the system should be changed; but the legislature has refused to act, because of the indifference of the public and the active opposition of county officials.

The Massachusetts Civil League, of which Joseph Lee is president, made its first attempt to secure some legislative action twenty-five years ago. This year the league decided to undertake an initiative petition which would compel the legislature to vote on the question one way or the other, and, in case of unfavorable action, would make possible an appeal to the people at the next election. This meant obtaining the signatures of 20,000 registered voters. More than 40,000 names were secured, and so much public support was aroused and revealed by the campaign that the legislature yielded so far as to pass almost unanimously a "legislative substitute" which grants the main contentions of the Civic League. It took effect September first.

The law provides that masters of jails and houses of correction shall cause all convicted prisoners serving a sentence

of more than thirty days (except prisoners sentenced for non-payment of fine), and all prisoners who have been previously committed to any penal institution, to be given a thorough psychiatric examination. The examinations are to be made by the Department of Mental Diseases and records of the examinations transmitted to the Department of Correction and the Probation Commission. There is a penalty of fifty dollars for any official who fails to comply with the law. Adequate appropriations have been made for carrying out the work for the remainder of 1924 and the first three months of 1925, until the incoming legislature has had time to act.

The law already provides that the Commissioner of Correction has the power to classify and transfer prisoners from one institution to another (with one or two specified exceptions), but the power has been of little value in the past because there has been no adequate knowledge of the prisoners on which to base transfer and an insufficient number of classified institutions to which to send them. The examinations made under the new law will furnish an intelligent basis for transfer; the Department of Mental Diseases will concern itself with the disposition of the cases where there is definite feeble-mindedness or mental diseases; greater use can be made of some of the already existing specialized state penal institutions. Other institutions will doubtless have to be created when the needs are revealed.

Thus the hopeless situation which has persisted in the county prisons, where young and old, first offenders and "old rounders," feeble minded and normal, were all mingled together in units too small to provide education, employment, or recreation is attacked in a fundamental way. Nothing is determined as to the question of control of the county institutions by the state, but this issue will lose a measure of its importance if the sheriffs take the duty laid upon them seriously—and they can hardly do otherwise.

Public opinion in Massachusetts has been aroused to the need of modern methods of dealing with the offender against the law, especially to the important role which mental condition plays in conduct. The Civic League proposes to follow closely the administration of the new law and be ready to work for whatever steps may be necessary in the future to make it fully effective.

WESTCHESTER County, New York City's nearest neighbor on the north, wants to play. It has long been known as a playground for the privileged. Less than two years ago, the Committee on a Regional Plan for New York and its Environs found that golf and country clubs held more than twice as much land in the county as the total of public parks and playgrounds. Now the public play spaces have been increased till they are larger in the aggregate than those held by private organizations.

During the past year the county took an original way of promoting play: it set up a Recreation Commission composed entirely of women. Mrs. Eugene Meyer Jr. of Mt. Kisco is chairman, Ruth Taylor of White Plains, secretary, the other three members being Mrs. Thomas Blain of Port Chester, Mrs. Paul Revere Reynolds of Scarsdale and Mrs. Holland Duell of Yonkers, all of whom have wide experience in welfare work. Mrs. Chester Marsh is the commission's executive secretary. The business of the commission is to establish playgrounds and recreation centers in every community in the county and, so far as possible, to provide opportunity for self-expression and leisure time occupation for all ages.

Ten communities have thus far been persuaded to establish playgrounds, eighteen in all, under trained supervisors. Two county play days have been held to stimulate the smaller towns and crystalize their programs. Hundreds of children from all the playground communities in the county have learned to look forward to the annual play day as a happy culmination to their summer playground program.

In cooperation with the County Park Commission, a recreation camp was conducted during July and August in Croton Point Park, under excellent supervision. This camp was open to all Westchester children at a cost barely covering maintenance. Among its guests were 100 Department of Child Welfare children.

The Westchester Trails Association has been organized; group hikes under leadership are scheduled throughout the year and a winter camp conducted. The members of this organization, already 200 in number, plan to establish a trail-end house in one of the county parks. A county athletic association has been formed to stimulate interest in sport and to assist the rural schools. A county music committee is working on a plan to organize choral groups and orchestras and bring all organized musical groups together next May in a huge three-day county festival. A professional conductor will work with the separate groups all winter.

TWO investigations of special interest form a part of this Westchester County recreation effort. A group of Negro women recently invited the president of the Westchester County Children's Association to confer with them on the need of play opportunities for their children. The National Urban League is accordingly studying the Negro population of the county and its recreation needs, and the Recreation Commission will undoubtedly be guided by its recommendations.

The commission is not content, however, with assuming these more obvious responsibilities. It has taken the bit in its teeth and proposes to study the recreation of social workers themselves. Its committee on leisure time plans to send out in October a questionnaire to a thousand social workers in the state, to find out whether social workers are a part of the communities in which they live, whether they find their non-work relationships satisfactory, and if not, where the difficulty lies and what can be done to remedy it. This is more than a homely application of the old saw that charity begins at home; the committee reasons that social workers are representative of a large group which includes professional women of all kinds; that professional women, no less than those commonly tagged as the underprivileged, need to play and do not always succeed in doing so; and that the need of one group of them may throw light on the problem which they all face.

This is the record of one year's undertakings. The commission has plans for the future: it has begun to work toward a training school for recreation leaders, a camp for Negro children, the establishment of outdoor sketching clubs and a county art center.

AMERICANS played an extremely important, if unofficial, part in the London conference. They are to fill an equally important place in the operation of the Dawes plan. An American will serve as agent general for reparation payment. An American will have a vote on the Reparation Commission if and when German default is being considered. An American will be chairman of the Arbitral Commission, to which the question of default is referred if the Reparation Commission fails to agree. An American will sit on the important Transfer Commission, of which the other American who acts as agent general for reparation payment is chairman.

In reparations, and the movement of gold, we have an obvious and conscious interest. Since the presence of such a special interest appears to be the *sine qua non* of even unofficial participation in the common struggles of the nations to find a way of living together, America's share in the efforts at international industrial adjustments has been narrowly limited. The United States remains a member of the International Institute of Agriculture, to which it belonged before that organization was affiliated with the International Labor Office. It was represented by observers at the last conference on anthrax, on immigration, on the care of crippled war veterans. Dr. Alice Hamilton is a member (as an individual and not as an official representative of the United States) of the Industrial Hygiene Commission. But the United States is not a member of the International Labor Office, and Mrs. Parker, in the Survey for August 15, commented on the hampering effect of American non-participation on the work of the International Labor Conference. Perhaps we shall be emboldened by our crab-fashion progress at London and in the reparations settlement, so that we shall even be unafraid of joining hands with Europe to promote the eight-hour day and the amelioration of working conditions throughout the world.

IN a policy-forming general order which deals radically with the status, the responsibility and the authority of the medical director of the Veterans' Bureau, Frank T. Hines, director of the bureau, shows wisdom and clear-sighted administrative judgment. Since the time of the resourceful Richard Cholmeley-Jones, nothing so fundamentally sound has been issued by a director of this ill-fated service.

From the beginning of the federal plan for insurance, compensation, medical care and vocational rehabilitation for veterans of the world war there were needed, in permanent charge of the professional fields of service, an insurance or financial expert, a physician and an educator. For leadership and coordination a trained administrator was essential, a man above politics, above venality, able to recognize his dependence upon technical experts and willing to secure experts upon whom he could fully rely.

But since 1921, when the apparently corrupt and pitifully inadequate Forbes became director of the Veterans' Bureau, with all the power of a new and amazingly independent position directly under the President, the medical director of the bureau has been subordinate to lay and political influence, unauthorized to remedy or even to study and report upon the vital errors in the bureau's services—errors which have meant the mental, moral and physical undoing of many thousands of handicapped veterans. The pass to which the medical service had come may be judged from excerpts like these from the courageous constructive report of the Senate Investigating Committee:

It appears from the testimony of General Hines that upon his first inspection of the Hospital No. 30, in Chicago, although the time of the visit was in the evening, more than 85 per cent of the patient personnel were absent from the hospital—away entirely from the building and grounds. The results of this one inspection was that the director closed the hospital. . . .

In order to secure further enlightenment in relation to this general subject, the director constituted a committee of experts to examine into the conditions existing in several hospitals picked at random. One of these was the tuberculosis hospital at Greenville, S. C. A careful individual examination was made by these experts of all the patients who were obviously not seriously ill, and it was found that 33-1/3 per cent of the patients were not suffering from tuberculosis. At the tuberculosis hospital at Dawson Springs, Ky., a similar committee examined 77 supposedly tuberculous patients and 25 of them were found to be non-tuberculous. . . .

The whole record of hospital construction throughout the country shows unreasonable delay by the Veterans' Bureau. Local interests, individual interests, political influence, and corruption all contributed to the developments of the unfortunate conditions criticized. . . .

A survey of the hospitals would probably show that of the men hospitalized fully 40 per cent are not in need of hospital treatment and could be served equally well, from a medical point of view, in dispensaries. However, the majority of this 40 per cent remain in hospitals for the reason that they cannot make a living in the community, are non-feasible for rehabilitation, or for some other reason than actual need of hospitalization. This class of patients could be removed from the hospitals and placed under custodial care in soldiers' homes or similar institutions and the hospitals used only for the care of those persons who are actually sick. Doubtless this policy, if adopted, would be intensely unpopular.

However, if this weeding out could be carried into effect, much of the problem would be solved. . . .

The class of medical men who have been appointed directly by the Veterans' Bureau and used largely in the district offices, have been to a large degree selected by reason of political influence, and promoted and retained in their positions for the same reason.

Taking all things into consideration, the medical service of the Veterans' Bureau as an organization is inefficient. This inefficiency is due primarily to—

(a) The fact that the service does not attract the better class of men for the reason that it offers little opportunity for professional improvement, no permanent status, no fixed promotion, and no retirements and it is in competition with the medical services of the Army, Navy and Public Health Service, all of which do offer these inducements.

(b) The lack of customary pleasant relations between physician and patient. The attitude of a great number of service beneficiaries is one of antagonism toward the medical officer. . . .

(c) Political influence which has been brought to bear upon appointments, promotions, and retentions in the service, even after cause for dismissal has been found.

(d) Interference in medical problems by non-medical persons.

The result of these conditions is that the whole medical service is overmanned and lacking in morale. In consequence, its work is not of the high standard that should obtain. . . .

Very much of the commendable work of the medical men of the bureau and of their successful accomplishment in the physical rehabilitation of the wounded and otherwise disabled has been obscured by the unfavorable prominence given the shortcomings of the hospitalization side of the bureau's work. It is true that some hospitals were improperly located and for unworthy reasons, but they exist where they are or will shortly be completed. . . .

Director Hines stated in his testimony that patients in hospitals could be reduced 25 per cent at once; that abuse exists because a premium is now placed upon men remaining in hospitals; that in effect they have been actually paid to stay there; that the present system is making government wards out of numbers of men; that in relation to some hospitals a visitor has almost to push his way through the automobiles parked about the building which are the property of patients, who purchased them out of money received from the government. These abuses are now in progress of correction. . . .

Laxity by rating officials of the bureau in granting awards of compensation to beneficiaries with disabilities growing out of venereal disease has resulted in improper payments of compensation aggregating a heavy cost to the government.

THE outcome of this study and of the better public understanding of the scandals of the Forbes administration is the drafting of the truly admirable general order 267. This is of the greatest interest to physicians, nurses and social workers, as well as to all veterans, whether or not they are prospective beneficiaries or recipients of medical care. Significant provisions of the order, which went into effect on July 3, are as follows:

3. *Scope of authority*:

a. The Medical Director is hereby authorized, under the Director, to initiate policies on medical and professional matters, to supervise all matters connected with medical affairs of the bureau, including the administration of hospitals and all medical units and personnel; the standardization of the character of examination, medical care, treatment, hospitalization, dispensary and convalescent care, nursing, medical phases of vocational training, and such other medical functions as may be necessary; the instruction of medical and other personnel; the survey of the physical conditions of patients in hospitals and elsewhere; and such other duties as may be assigned in order to be able at all times to advise the Director.

b. The Medical Director is hereby authorized, under the Director, to formulate such instructions as will enable him to carry out the provisions of the foregoing authority, and shall conduct all professional correspondence relative to same, provided the Director's appeal is obtained upon any change of policy. . . .

4. *Responsibilities*: The Medical Director shall be responsible to the Director for (1) the solution of all problems pertaining to medical care and treatment for beneficiaries of the bureau; (2) determining degree of and all other medical questions involved in disability ratings of claimants of the bureau; (3) hospitalization of bureau beneficiaries; and (4) the effective administration of the Medical Service of the bureau to insure that bureau beneficiaries will receive medical care and treatment of the highest standards known to modern medicine, keeping within the limitations of the Bureau's appropriation for this purpose, and operating each medical unit under a budget that will require economical administration without affecting the service.

The order then outlines his duties in detail. It substantially reestablishes the status of the medical director as it was when Charles R. Forbes wrecked the morale of the bureau. At last we have the service of medical examination and care on the right structural basis.

Now that the authority and opportunity for good work are assured, the public will look with interest for the next move. The mere exhibition of a good administrative skeleton will be an empty gesture unless there is a commanding personality who will hold the confidence of the medical profession, within and without the bureau, because of his undoubted qualifications in science and character. It will take a man of no common training to carry the load this order imposes. He must be sought among leaders of clinical and administrative medicine, and must be without taint of partisan politics.

No greater service awaits any physician than that of providing and directing modern medical care for the disabled men and women who are entitled to the benefits of government compensation and vocational rehabilitation. We shall look to General Hines to follow his fine conception of the position by appointing a physician equal to the job.

THE scratch of the pen with which the President signed the Indian citizenship bill several weeks ago gave the right to citizenship to every Indian born within the territorial limits of the United States, adding 125,000 to the 215,000 who had been admitted by earlier acts of Congress. At last all Indians may be citizens of this strange white man's country, but citizenship in itself does not guarantee the ability to survive and to prosper, and quite possibly the immediate and concrete advantages of the new Indian health measures announced by the Department of the Interior may be greater than the change of legal status.

The low salaries of physicians in the Indian service, where as in other forms of rural medical service the small return has operated to the detriment of professional accomplishment, have been remedied by increases effective July 1, averaging in each case from 75 to 100 per cent. Two new hospitals are being opened by the government for the treatment and care of Indians, a seventy-five bed sanitorium at Onigum, Minnesota, and a seventy-five bed general hospital at Shawnee, Oklahoma. In both cases the Bureau of Indian Affairs has arranged to remodel and use former Indian schools. The fiscal year 1925 will see an increase of $130,000 in the appropriation for regular Indian health work, to be used largely in the campaign against trachoma, which has scourged the Indian population, though a portion of it will make possible an increase in the number of physicians and nurses in the Indian service. In the meantime a study is under way at St. Elizabeth's Hospital, Washington, on the composition and effects of peyote.

It is to be hoped that in the expansion of constructive work for the Indian population it may often be possible to work out some such happy plan as that evolved by the Minnesota State Department of Health and financed jointly by Sheppard Towner funds and by the American Child Health Association, whereby two properly trained and qualified Chippewa nurses were employed to teach their own people, whose problems and potentialities they themselves understood, the lessons in health on which Indian prosperity, if not actual survival, must depend.

COMMUNITIES

By Their Own Bootstraps

SOCIAL work is indispensable to a social order in proportion to the unresolved conflicts, the balked aspirations and the frustrated lives which the social order engenders and precipitates. Until recently industrial expansion, machine labor and the concentration of population in urban centers were thought to be chiefly responsible for the increasingly pathological character of modern life. We now know that the problems of family disintegration, dependency, defectiveness and delinquency which were once considered the peculiar ills of city areas are equally relevant to rural areas and to rural populations. Why was the rural social problem misconceived or left unrecognized?

The answer which deserves most attention is that the surplus wealth and the unearned increment of our economic system has drifted to cities and that therefore the funds available for alleviating the apparent miseries of the less-privileged were easily accessible. Misery in city life became vividly objective by sheer contrast with luxury. In the country, misery and unadjustment existed along the line of the horizontal average; in the city the differentiation was perpendicular. The urban class of possession was so far separated from the dispossessed that to beg from those who had in order to relieve the sufferings of those who had not did not appear to be anomalous. Thus the vested rights of property were extended to include man; industry existed by the side of idleness; wealth by the side of poverty; luxury by the side of want; health by the side of disease.

In view of these paradoxes, justice and her satellites became dimmed by the growing lustre of charity. Men who refused to discuss justice were elevated to respectable positions of honor by virtue of their philanthropies.

So long as Marxian determinism held sway and remained as the only postponed hope of the dispossessed, this condition was not without its compensations: disparity between classes and ensuing sublimation of justice were ideal symbols for the presumably inevitable revolution in which those who had not were inspired to hope for the power to capture possession for themselves.

Without resorting to an analogous fatalism, it is now possible to indicate that a superior though blind justice has arisen to offset, temporarily at least, the Marxian dogma. All available facts regarding wealth, income, wages, taxes, capital, investments, interests and savings point unmistakably to the gradual distribution of capital-income and a corresponding elevation of the material standard of living.

Wealth is created whenever production exceeds consumption and this process which constitutes saving is slowly but certainly coming to a participation of the many rather than of the few. Nothing illustrates this more adequately than the phenomenal rise of so-called labor banks.

In the past antagonism toward capitalists was invariably interpreted as opposition to capital and capitalism. We are now coming to see that the real discord of economic and social life is not an inescapable warfare between capitalists and non-capitalists but rather a warfare between power and non-power. The older capitalist was an epitome of unintegrated power; it was not his quantitative accumulation of capital which caused rancor but rather his qualitative impositions of power. The evil of capitalism was not capital but control. Now that capital is being distributed, will power be also distributed? Will laborers with capitalistic tools also turn to the use of the older capitalistic power-technique? When control is shared, will liberty and freedom increase? Under distributive capitalism, will the good life be easier of attainment by the many? These queries carry the weight of important if not decisive implications for the future of social work.

FARMERS have been effectually dissociated from the process which ordinarily goes by the name of the labor movement by a specious psychological barrier. The farmer has always been classified economically as a capitalist by reason of his ownership of land and tools and with this classification has gone the assumption that his interests were identical with the interests of the capitalist class. So firmly embedded have these assumptions become that farmers are not yet aware of the incongruity of their support of protective tariffs. Agricultural economists have, however, been driven to a research technique which evaluates the farmers' income not in terms of precise profits but in terms of labor income. Wealth accumulated by means of rising land values and interest rates is not real wealth and it is now seen that the only true measure of the farmer's income is that margin of production over consumption which is measurable in terms of labor. Technical economics is accomplishing a reclassification which patently places the farmer in the labor rather than in the capitalist class.

Viewed through the colored spectacles of that brand of economic theory which is concerned with defense of its arbitrary classifications, the farmer is still a capitalist. He walks the capitalist treadmill. He pays interest to other speculators, he deals in land with other speculators, he buys tools from capitalist manufacturers, he disposes of his crops at the will of and at the price of speculators; in the end what he possesses of saving above consumption is traceable to labor and not to capitalist production.

The conservative elements in our social order still cling to the myth that the farmer is a capitalist and that therefore he may be counted upon to ally himself permanently with capitalistic interests. All signs, on the contrary, point to a gradual shifting of the psychological as well as of the economical base—a shifting which is destined in the end to make of the farmer the same sort of capitalist as the laborer, namely, a capitalist who shares in the control of land and tools but who produces for use rather than for profits. In

the evolution of distributive capitalism the germ of new cultural and social as well as economic implications is contained. The newer relations between urban and rural social problems will need to be evaluated in terms of these evolving implications.

FOR purposes of clarity and emphasis the postulates upon which the coming relation between rural and urban social work will be predicated may be stated in terms of antitheses:

1. *Social work is for the present indigenous to the city.* Its rural applications are in reality extensions from urban to rural groups. But a real process of social adjustment cannot proceed by external means. If the technique of social adjustment is to become a part of rural culture, that technique must evolve from within and not from without. Herein lies the fundamental distinction between material and social sciences. Agriculture may become technicalized by mere accommodation to scientific inventions but rural life can become socialized only through indigenous and creative processes from within. Given an adequate amount of qualitatively valid education, rural groups will be able to achieve creative adjustments with far less of technical service than is already necessary in urban areas. (The experience of Denmark, our only peculiarly rural culture of the present, is sufficient warrant for the above prophecy.)

2. *Adjustment on the economic level precipitates the necessity of adjustment on other levels.* Cooperative marketing plus cooperative credits represents a new adjustment of farmers to their environment, an adjustment which is in itself so incomplete and partial as to be wholly misleading. Cooperative marketing, with its attendant implication of meeting demand with orderly supply invariably leads to higher prices for commodities. Higher prices invariably lead to increased production and increased production disturbs the balance between supply and demand which ultimately lowers the price level. Cooperative marketing may minimize the farmer's margin of speculation but it cannot wholly divorce him from the emergencies of speculative enterprise. The farmer may become a producer for use rather than for speculative profits only when he reaches that level of conscious control which enables him to regulate production within certain limits of scientific prediction. In the meantime, the social and mental adjustments which his newer economic activities naturally evoke will be postponed. He will be continually delayed in making social adjustments, in elevating the total standard of living by the misguided assumption that social success must await economic success.

A homely rural phrase, although paradoxical in content, must now be taken seriously: people everywhere are learning that they must lift themselves by their own bootstraps

Leaders of agricultural economic movements have so far been unaware of the intimate relation between economic and social progress that they have consciously and effectively habituated the farmer to this state of mind. A cooperative marketing venture may become so impervious to its social implications as to evolve into a barrier to total progress. It is not too much to state that certain of our larger and more successful cooperative enterprises have already become so far separated from human values as to justify their classification with such institutions as the United States Steel Corporation. There are, however, evidences of fairer promise: several of the newer commodity cooperatives, notably in the southern states, have already embarked upon a policy of social education which may save these associations from the deadening burden of mere economic achievement.

Social workers in urban areas have learned to appreciate the inadequacy of their efforts to create social adjustments within an economic system which was feebly understood. Failure to learn this lesson earlier has resulted in placing many social workers in a most uncomfortable and anomalous position—a position which moulds their thought in terms of the past rather than of the future. What social worker would not, for example, be happy to feel assured of a place central to the labor movement, the movement within which the larger distributions of future control are destined to reside? One cannot appraise the temper and the thought-processes of contemporary social workers without feeling that in the great but certain transition many will be called but few chosen. The same temptation to align the social worker with the embodiments of present rather than future power exists among rural leaders. Rural social workers need not succumb to the temptation under the plea of ignorance.

3. *To think in terms of national unity or harmony is to be confronted with the inescapable conflicts between economic groups.* Eliminating the speculators, those who gain through others' losses, a functional graph of future society would include organized industrial producers, organized agricultural producers, organized transporters of goods, organized technicians and organized consumers. Essential conflict implies relation or necessary interrelation and in the sphere of relation (barring physiological malformation) the social worker finds his fruitful medium of activity. Future social adjustments of family, neighborhood, community and commonwealth will be made in terms of the values created by these functional groups. These groups will of themselves be creative, not in terms of idyllic harmony but rather in terms of evolving techniques for dealing with conflicts.

No person is so sadly needed in the present confusion of agricultural adjustment as the leader who can foresee the waste and the tragedy of a rural population permanently divorced in ideals, aims, and purposes from the great mass of industrial workers. Into this area of confusion comes the social technician, the social statesman, the social prophet. He must be equipped in intellect and spirit to deal with disharmonies and unities, with fractions and with totals; his must be the inspired task of building the beloved community out of the raw materials of human differences. The sick body, the sick mind, the sick soul—these will fall into their minor roles when once we begin to see life in wholeness rather than in parts.

The drama of future life will as heretofore center about conflict, but it need not be the conflict of degradation in which the values of city life are set over against the values of rural life but rather an interpenetration of these two sets of values which will lift both groups to higher levels of aspiration. The future social worker need not stand external to conflicting groups, nor need he be the amiable pacifier striving for that risky pedestal of neutrality which

symbolizes the negative life; on the contrary he may and should stand within his group, bearing its burdens, sharing its unfulfillments and articulating its creative aims.

4. *Both industrial and agricultural workers stand upon the threshold of mighty undertakings and bold responsibilities.* The older power-groups, political and economical, are rapidly disintegrating under their invalidated assumption of values. They stand bereft of leadership, of unified purpose and of sufficient courage to prosecute their worn-out creeds and policies. The social worker as we have known him in the past may be drawn downward in the suction of this sinking ship unless he awakens to the signs of the times. A homely rural phrase, although paradoxical in content, must now be taken seriously: people everywhere are learning that they must lift themselves by their own bootstraps.

Urban dwellers pushed downward by the unrelenting forces of economic pressure may have accepted the imputations of so-called welfare work—imputations which degrade both those who give and those who receive without compensating the starved personalities of either. Not so the craftsmen of the soil. If rural and urban laborers are to stand upon equal ground, a renaissance of self-reliance, a revived respect for the independent spirit which once lay so close to the meaning of American life must occur. This quality has thus far been conserved at terrible cost within the rural population and a social work program which does not reckon with the strength of its fibre can become nothing more than a tolerated accretion. In the future orientation of rural and urban social forces one criterion will stand above all others: not efficiency in meeting human needs but purity of motive will be the touchstone of the good life.

THIS essay has obviously and purposely avoided consideration of problems of technique and organizational alliances existing or portending in the relation between urban and rural social work. Something more than a mechanic's blueprint is needed for the next steps in social work and progress. Visions are needed—broad-gauged, daring, majestic visions which precede plans in the wisdom of their conception. The maladjustments of rural life are apparent to all who have eyes to see; if these are to be transformed into pivots of creativeness there must be experimentation. The social worker must find his place within these experiments and his must above all else be the function of educational generator. Social work, if it takes its cue from the few values conserved in American rural life, will be of and by, not for, the people who stand in need of adjustment. The wisdom of the expert and the wisdom of homely experience will find in the area of the social worker's activity suitable soil for a joint adventure in releasing the human mind. E. C. LINDEMAN

Charity in the Income Tax

The solicitor of internal revenue rules (*Internal Revenue Bulletin, vol. III, no.* 28, *July* 14, 1924, *p.* 10) *that*:

Social settlements are associations of men and women of the educated classes organized and operated for the purpose of bringing culture, knowledge, harmless recreation, and especially personal influence to bear upon the poor in order to better and brighten their lives. The activities of these organizations include the sending out of district nurses among the poor, the maintenance of dispensaries, day nurseries, employment bureaus, workrooms for needle-women, kindergartens, cooking schools, reading rooms, circulating libraries, gymnasiums, and playgrounds, the giving of lectures and practical instruction, the holding of classes for business and industrial training and for the instruction of foreigners in English, and the establishment of dramatic, literary, and citizenship clubs, boys' clubs and summer camps. . . . Many of these activities are charitable, pertaining directly to the relief of the poor. The other activities are largely educational.

Under modern educational systems, stress is laid on the well-being of the body as an important part of educational advancement. A properly balanced education results in a sound mind in a sound body. As a result of the recognition of this fact, all properly equipped schools have gymnasiums and playgrounds as necessary adjuncts. The boys' clubs and summer camps are conducted for a purpose similar to that for which the Boy Scouts of America is organized and operated. That purpose is held to be exclusively educational.

Accordingly, this office is of opinion that the activities of corporations engaged in social service work above outlined, are exclusively "religious, charitable, scientific, literary, or educational," and that contributions to such corporations are deductible in computing the net income of individual donors in the manner and to the extent provided by section 214(a)11 of the Revenue Acts of 1918 and 1921.

Are Settlements Charitable?

WHEN is social welfare not social welfare? When it's social service. With this answer the United States Internal Revenue Bureau, in its bulletin of July 14, 1924, restores to contributors to social settlements the privilege of deducting their contributions from taxable income. The answer also extricates the bureau's income tax unit from a snarl of inconsistencies.

Owing to chaotic organization and diffusion of responsibility, and quite inadvertently, the unit found itself in the position of having ruled that when a person gave money to a board for conducting a settlement under the leadership of Jane Addams the contribution could not be deducted from an income tax return, but when a person did the same to a board on which Secretary of the Treasury Mellon sat the contribution was deductible; in one city where one-sixth of the agencies in a financial federation were social settlements, contributions to the federation were not deductible, but in another place where only one-seventh were settlements, contributions were deductible. In the case of one and the same settlement the president received a ruling that contributions to it were not deductible while the subscriber whose deduction raised the question received a decision that his contribution was. Then the decision sent to the settlement, in this case (I.T. 1800), was issued as a printed instruction to income tax officials, some of whom applied it in turn with equal confusion.

The income tax law was supposed to have provided clearly that all charitable contributions were deductible from income tax returns. What was in the law that led its administrators into such contrary positions, and that caused so great confusion and consternation among the officers and friends of settlements and federations throughout

the country? And what is the effect of the recent judgment allowing the deductibility from income tax returns of direct or indirect contributions to social settlements?

The law exempts from taxation the income of corporations organized exclusively for (a) religious, charitable, scientific, literary or educational purposes or for the prevention of cruelty to children and (b) of civic leagues or bodies organized exclusively for the promotion of social welfare. Then the law provides in addition that *contributions* to group "a" organizations may be deducted from personal income tax returns but makes no such provision for group "b"—social welfare organizations. Since the law recognized the existence of social welfare organizations it must have intentionally omitted them from the privilege of deduction of contributions. The original decision causing all the trouble said that "the operation of boys' clubs, summer camp, cooking school, girls' club, kindergarten, men's clubs and citizenship organizations, day nursery, summer outings, playground work and social work," all typical settlement activities, was social welfare work and as such not entitled to the benefit of the deduction provision. Settlement charters lent some color to this position by asserting their purposes to be civic and social.

BUT the main contention of the government was that while settlements would have been considered "charitable" under the common law definition of that term, the income tax law used "charitable" in the restricted sense of *almsgiving*. The reasoning was that if "charitable" had been used alone in the text of the law it would have covered religion, education, social welfare, etc. For charitable had come to mean, in the common law, "a donation in trust for promoting the welfare of mankind, for the general public good and not for private gain." Since Congress in this law saw fit to add to "charitable" all the other terms, especially the term "social welfare," charitable must have been used in its narrowest sense.

The National Information Bureau argued two points before the solicitor of the Internal Revenue Bureau to whom the whole tangle was referred. (See The Survey, June 15, 1924, p. 341.) First, that such activities of settlements as were not narrowly charitable were educational, for practically all the other activities mentioned in the adverse decision had been declared by courts to be educational. Second, that if the series of terms in the law restricted "charitable" far beyond its accepted meaning, all the more did the series limit the term "social welfare." Popularly the latter term was as broad as the term charitable and certainly included religion, education and science as well as charity. And it has no well-defined legal meaning, such as that of the term "charitable." If an organization described its purposes popularly as social or social welfare, therefore, it did not necessarily follow that the work in question came under the restricted meaning of social welfare as used in the law.

Both points seem to be granted in the decision of July 14. It rules that the activities of settlements other than relief of the poor are largely educational. It begins: "The activities of corporations engaged in social service work are exclusively religious, charitable, scientific, literary or educational, and contributions to such corporations are deductible." The contributor to practically all forms of philanthropy seems to have been put back where he thought he was before all this confusion.

This position is strengthened by another recent decision of the solicitor of the Internal Revenue Bureau. This (Internal Revenue Bulletin April 28, 1924) interprets the same series of terms, though they occur in this case in the estate tax section of the law. Instead of considering "charitable" as narrowed by the use of the other terms, the decision says: "Congress had knowledge of this broad meaning of the term from a legal standpoint at the time the statute was enacted, and intended that it should cover all such bequests as might properly be classified as charitable from the standpoint of the common law."

It seems established beyond question, therefore, that in the future income tax officials will apply broadly the provisions of the law allowing deductions from net income of contributions to charity. If contributors are still in trouble, the citing of these two rulings to local collectors should remove the difficulty. If not, there is the assurance that an appeal sent to the income tax office at Washington will secure an adequate remedy.

One uncertainty is still left in the situation. What does the law mean by "social welfare" used in an admittedly narrow sense? Contributions to such organizations, apparently, are still not deductible. The two decisions throw no light on this point. But two suggestions can be offered. Social welfare in the law is used in immediate connection with "civic leagues," organizations promoting the welfare of society in its corporate or governmental aspect, through action of the body politic. Since the two are grouped by themselves there is ground for assumption that they are two of a kind. A further indication that activity of this kind may be outside the advantage of deduction of contributions is found in Article 251 of Regulations 62 for administering the income tax law. It says:

> Educational corporations may include an association whose sole purpose is the instruction of the public. . . . But associations formed to disseminate controversial or partisan propaganda are not educational within the meaning of the statute.

Doubtless there will have to be decisions defining explicitly what the law means by "social welfare." But whatever it means, it seems certain that it will not include organizations which are, broadly speaking, charitable or render social service in inclusive fields.

ALLEN T. BURNS

Wisconsin "Barns"

WHETHER it was the war, or the automobile, or a natural response to jazz music, or something else that set them going, it is a fact that roadhouses or "barns" for dancing under commercial auspices have sprung up all over the formerly tranquil countryside of Wisconsin.

To cope with the danger which these roadhouses have brought, such groups as the women's clubs, social workers, the state board of health, and the extension division of the university pushed through the 1923 legislature an enabling act giving county boards power to deal with them. The county supervisors may enact ordinances for the control and licensing of dance halls, as well as other places and forms of amusement; a fee is to be paid, by anyone conducting

a public dance, to supervisors appointed by the county board. The selection of these supervisors is entrusted to the county public health committee. Their duty is to see that dancing, and other public amusements, are conducted with due regard to decency and public health.

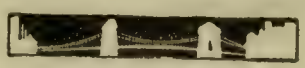
Many county boards have passed such ordinances. Most of them simply copy the features of the enabling act. In Price County, for instance, a typical ordinance, after setting up regulations as to fees, permits, etc., provides for an inspector who must attend each public dance to see that the "laws of the state, the ordinances, rules and regulations of the county and local ordinances, rules and regulations are complied with and enforced, and for this purpose such inspector shall have the powers of a deputy sheriff." The inspector must file a written report after each dance as to the general conduct of those present, and has power to stop a particular party or to close an offending hall.

For such service the inspectors, selected by the county board from a list made up by the county public health committee, receive a fee of three dollars for each dance inspected. While the inspector is charged with enforcing certain fixed minimum standards—such as those barring unaccompanied children under 16, forbidding drinking, insufficient lighting, and so forth—it is clear that a good deal depends upon his taste, good sense and discretion.

Here is the nubbin of the problem. Quite naturally, local officials are not greatly interested in the measure. Censorship of any kind is unpopular. Some of the inspectors are capable of giving just the three dollars' worth of routine inspection called for—and it may readily be imagined how much is left undone.

Fortunately the women's clubs, and here and there a men's group, are in hearty sympathy with the state-wide effort to better rural dance-halls. It is their job to make local regulation really useful. They now have a focus for interest, and a piece of machinery which has genuine possibilities if it is rightly handled. They are faced with three tasks: First, to interest the boys and girls themselves in rhythmic expression, to teach them what good dancing is and what it is worth. This will require practical instruction in dancing schools and institutes out in the counties, and repeated demonstration of well-conducted public dances. Second, to develop, through county committees on amusement, a more diversified program of recreation. Third, to get something of this imaginative, constructive attitude into the minds and actions of county officials. The acceptance by county boards, of responsibility for stimulating right forms of recreation, is far distant, but it is not an impossibility. Even the education and training of inspectors is a formidable task. But citizen groups are undertaking it.

AUBREY WILLIAMS



THERE are various ways of approaching a community chest's first budget. You can find out what all the agencies in town want, lump the askings, and beg for the total. You can check off on your fingers and thumbs the key men and women, make a guess at what they can be inveigled into giving, and throw something in for the small fellows. You can just pick a nice fat round sum that flatters local pride and hire a bright young man to produce that sum. None of these methods satisfies any community long, though something like each of them could be found in the records of first campaigns the country over.

The American Association for Community organization devotes one of its summer bulletins to a laborious compilation of the amounts raised per capita by community chests for the years 1923 and 1924, the population of each city from which such figures are taken, and the number of pledges of different size (classified in eight groups ranging from $5 to $1,000 and over) per ten thousand of population. So a campaign chairman running his finger down the list until it comes to cities of approximately the same size as his own, can discover what those cities produced per capita and how the gifts were classified among large and small givers. With that information he can make a pretty shrewd guess as to the amount that can reasonably be expected in his own city.

OUR COOPERATIVE CAFETERIA in New York, now four years old, has reached that stage in its development where a more inclusive—not to say a more sophisticated—name is in in order. It has therefore become Consumers' Cooperative Services, Inc., and operates as such four branch cafeterias and a household laundry. The laundry is being slowly built up; the annual report remarks: "This experience with the laundry is of significance to us because it emphasizes two things. The first is that as we enter each new business we must master it before we can expect large results. In the cafeteria field our executives were experts when we started. Training more experts was merely a problem of organization. It is not possible to hire trained executives for the simple reason that a cooperative must put something into the job that ready-made 'experts' seldom have. We must train our own people, and that will cost money. The second thing the laundry teaches us is what every business man knows, that the building up of custom in a new enterprise requires time. As we go forward we must recognize that each new venture is a problem of its own to be studied in practical experiment before it blooms as a full-blown industry." Pertinent testimony, this, for adventuring cooperators elsewhere. The organization's balance-sheet is generally in satisfactory shape and would appear to warrant the modest propaganda which these cooperators permit themselves—as for example these engaging illustrations from their report.

THE GROWING class-consciousness of social work publicity people finds fresh illustration in the act of a group of finance and publicity workers from the agencies associated with the Chicago Council of Social Agencies, who met as a mere committee, in mid-summer, and decided to petition the Council for admission as a full-blown functional group. With Orlo C. King of the Infant Welfare Society as temporary chairman they are holding monthly meetings for the discussion of their common problems.

INDUSTRY

Industrial Control in the Building Trades?

GUIZOT defined civilization as an improved condition of man resulting from the establishment of social order in place of the individual independence and lawlessness of the savage or barbarian life. In this as in most of the definitions that antedated the establishment of the scientific technique, there is a mystical element suggesting that Guizot thought of human progress as proceeding inevitably out of a beneficent order of nature. With the ascendency of the scientific technique the term civilization has come increasingly to connote man's conscious and deliberate control of his environment in obedience to the kind of life he desires to live. This concept of control lies at the center of the evolution of social work out of the earlier unscientific charity. Charity dealt with poverty as the bitter and ineradicable fruit of the Fall. "The poor shall never cease out of the land" was long given that interpretation. Social work began when charity became "scientific," when men began to analyze the causes of poverty on the assumption that like the causes of malaria and typhoid they could be removed.

This concept of control is now generally accepted as applying to tuberculosis, for example, and such like causes of dependency as were once regarded as supernatural visitations. But it is still widely disregarded in its equally valid application to the diseases and maladjustments of business, finance and industry. Here the impassioned jargon of pseudo-metaphysical economics bars the way to the scientific technique—an observation which will receive abundant illustration during the current political campaign. An opening wedge was driven into this barrier when industrial accidents were made the subject of deliberate scientific control by social insurance. That wedge has been greatly widened by the business men, trade unionists and social workers who on Secretary Hoover's invitation undertook to analyze the causes of seasonal variations in the operation of the building and construction industries.

Few industries loom so large in the consciousness of all social workers, whether they are relief visitors, members of workmen's compensation boards, housing reformers or regional planners, as building and construction. The variations in its activity are always registered in applications for help. What charitable organization in appealing for funds has not had to confront the prejudices embodied in the stock stories about the arrogant and irresponsible plumber who stands in many minds as the type of the building trades workers? "A college professor who objected that the plumber was charging more than he himself was paid, received the airy rejoinder: 'Yes, but I'm not a professor!'" Ask us to sympathize with that fellow? Let hunger teach him and his kind decent humility. What has done so much to embitter class conflict as the "labor wars" that for time out of mind have been endemic in the building trades? How often have people stopped to ask whether these things might not be symptoms of a controllable disease or maladjustment within the industry itself? That would be the scientific procedure. That is what Mr. Hoover's committee has done.

The construction industries have customarily been held to be at the mercy of the weather and what can poor finite man do about that? Building trades workers in the average American city, the committee finds, are employed less than three-fourths of the year at their trades. It is the general rule that the building trades are in full swing for only three to five months, and nearly all the cities which the committee explored show a large percentage of idleness not only from December to March, but in the milder months also. This rule, curiously enough, holds in southern cities as well as in the North. As the result of seasonal operation, contractors and supply dealers must charge twelve months' overhead costs against jobs confined to seven or eight. Workers must earn enough in from five to eight months to support themselves and their families the year round. "It has aptly been said that the workman is paid by the hour, but must live by the year . . . . Intermittent employment accounts in large part for the high hourly wage rates which have lately attracted so much public attention, and which give a false impression of actual earnings." These findings confirm what everybody has known in a crude impressionistic sort of a way. But the wind bloweth where it listeth and who is there to say to the thermometer "Go up or go down, and he goeth"? Yet the committee concludes, contrary to popular belief, that bad weather is not the principal cause of these economically wasteful and humanly destructive fluctuations in activity. "Custom—inertia, habit—not climate, is mainly responsible for seasonal idleness in the construction industries. . . . So far as climate alone is concerned, the great majority of building trades workers as now organized could be occupied the year round . . ."

More thrilling than the discovery of a new star or a new chemical element is this discovery that the ancient chaos of the construction industries is susceptible of deliberate human control. What is the basis of the committee's revolutionary conclusion—for revolutionary it is. Science is incorrigibly revolutionary. The conclusion rests upon a painstaking analysis of the weather records in widely separated construction centers, from St. Paul, Minnesota, to Atlanta, Georgia, from Boston and New York to San Francisco; upon a similar analysis of trade practices, of popular customs and habits, of the traditions which lead public officials to let contracts for public works at one season rather than another. How pervasive the influence of archaic custom is, a comparison of the weather records and the records of building activity in Minneapolis and Atlanta

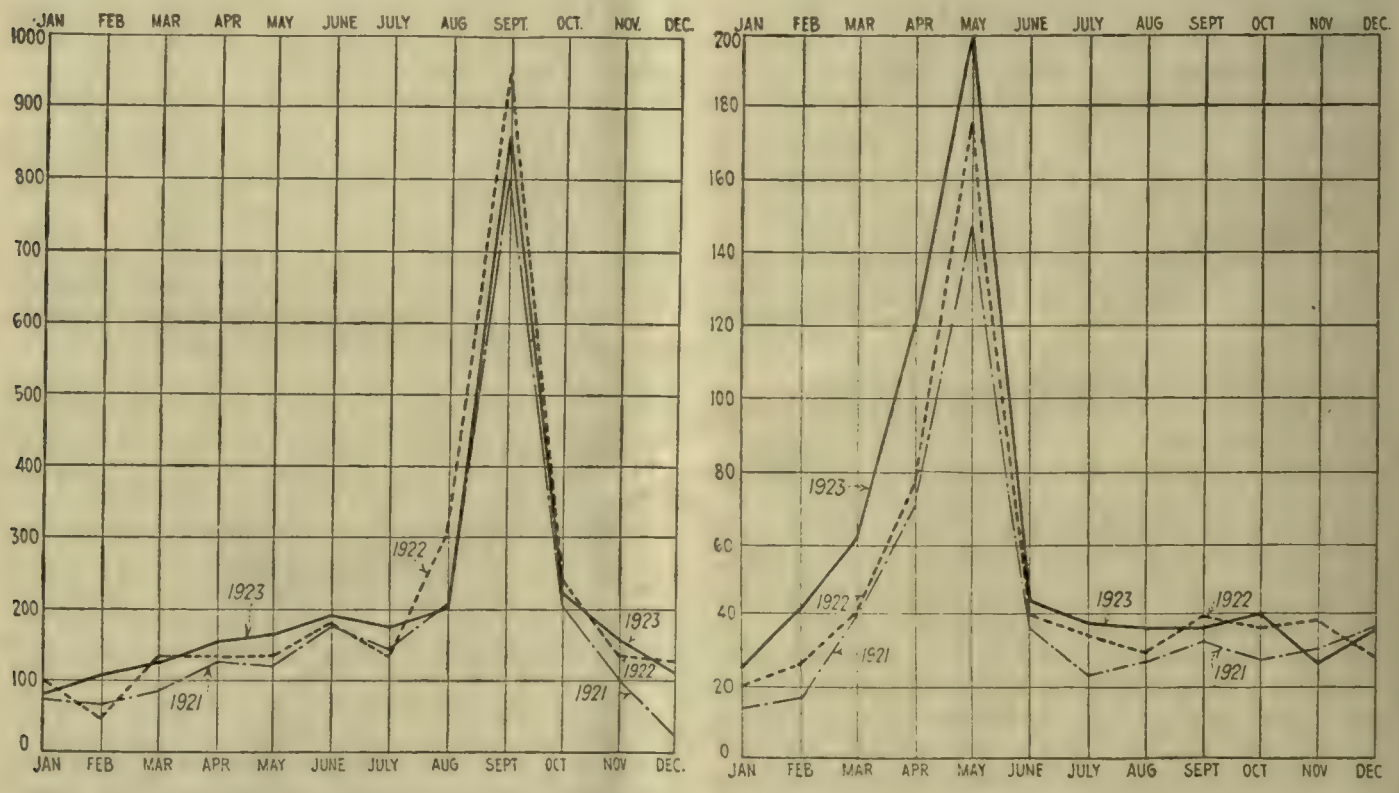
SEASONAL OPERATION IN THE CONSTRUCTION INDUSTRIES: THE FACTS AND REMEDIES. REPORT AND RECOMMENDATIONS OF A COMMITTEE OF THE PRESIDENT'S CONFERENCE ON UNEMPLOYMENT. *Published for the Committee by the McGraw-Hill Book Co. 213 pp. Price $2.50 postpaid of the Survey.*

startlingly shows. In Minneapolis (assuming that the records there were the same as those given for the twin city, St. Paul) during a ten year period, the temperature fell below 32 degrees on an average of 106 days, and either fell below 18 or held under 24 degrees on 57 days. Atlanta had only 27 freezing days, and only two when the thermometer held below 24 from 7 A. M. to 6 P. M. And yet the most active period for masons and bricklayers, for example, begins in April in both cities and in both the least active begins in December. Even a cursory examination of the committee's voluminous records overwhelmingly confirms the conclusion that racial habit and local community custom play an infinitely more important role in the ups and downs of building activity than the caprices of the weather.

The same point is strikingly illustrated by the effects of our very general American habit of changing our residence or place of business in May and October, which again appears from the record as a response of our blood to seasonal change rather than as a matter of economic or other necessity. This habit, which prevails in our business as well as in our domestic activity, puts the lash upon the building and construction industries down the home stretch ending at the first of May or October. New construction as well as repairs focus on those goals.—How the pulse of the industry goes up as if seized with a fever appears from the charts showing the number of contracts signed weekly for electrical service in Chicago with the Commonwealth Edison Company, and the telephone installations in Richmond and Wheeling. In the light of abundant evidence, the committee concludes that "there is no excuse for such a concentration of activity." Like the other elements in the building chaos, this matter of leasing dates with all that it involves, is susceptible of ordering, of civilized control.

From the point of view of social workers with their paramount interest in creating an environment in which all individuals shall have the fullest possible chance to come to complete fruition, this scientific analysis of Seasonal Operation in the Construction Industries, accompanied as it is with remedial proposals based upon the concept of control, is a priceless argosy. If the construction industries can be budgeted, if they can be so organized as to equalize employment throughout the year, why should not the same conclusion apply to the coal industry, to railroads, to steel? In the report of another committee of the President's Conference on Unemployment a sharp distinction was made between "seasonal changes in particular trades or the total fluctuations which they produce" and the "business cycle" which was broadly, and somewhat mystically, defined as "a *constant* recurrence of irregularly separated booms and slumps." The value of yearly construction in the United States amounts, according to the committee, to more than $5,000,000,000, while the number of employes and independent workers, together with the workers in the material-producing industries, mounts into the millions. The figures for coal, railroads and steel are of the same magnitude. Is it conceivable that if the seasonal slumps and booms in these industries were ironed out the "business cycle" would remain a "constant"? Certainly common sense points to the contrary. Control is no doubt applicable to both phenomena. Once that fact is fully appreciated and acted upon, civilization, and with it social work, will enter a new epoch. In that day, the work of Mr. Hoover's Committee on Seasonal Operation in the Construction Industries will be gratefully remembered.

ROBERT W. BRUÈRE



THE EFFECT OF LEASING DATES ON TELEPHONE INSTALLATIONS IN RICHMOND AND WHEELING

The charts show by months the number of subscribers moving telephones from one place to another. Note that in Richmond (left) the peak occurred September 1 and in Wheeling (right), May 1.

Work Wanderers

One of the subtlest and most elusive elements in the problem of industrial control is the psychological instability which the seasonal and cyclical fluctuations in employment themselves tend to create in large numbers of individuals. These are the casual laborers, some of whom roam the country at all times, many of whom make their transitory contacts with ordered civilization principally in response to the call of the harvests. They are the men and women in whom the gypsy impulse remains strong and who find it hard to fall into step with the rigorous rhythm of our machine-propelled age. The types sketched by Mrs. Bass and Miss Pruette are not confined to any part of the country; they are everywhere, and illustrate a psychological element that enters into the problem of all industrial stabilization.

That even they may be amenable to systematic industrial organization and control is indicated by the success of the work of the Seasonal Employment Commission of the Oregon Department of Labor, which has made great strides in decasualizing harvest labor by analysing the records of crop maturity and basing an information broadcasting service upon the results of the analysis. The commission has found that in Oregon, commencing with the strawberry crop in May, there is an almost unbroken continuity of ripening crops until the apple crop in November, while packing follows on for months later. Growers in one district are often short-handed when there is a surplus of labor in others. "A condition which permits hundreds of workers to lose time going in the wrong direction in search of work, while a need of help is badly felt in another direction, is, to say the least, unscientific and should easily be susceptible of correction."

In all the older countries, as in most sections of our own, building and farming have ranked as the seasonal occupations par excellence. They have always been the industries of the casual and wandering workers. If these two should be brought under systematic scientific control, the problem of the casual laborers and their wayward psychology might also conceivably be reduced to manageable definition.

The Harvest Vanguard

THE Kansas harvest season approaches. We in central Kansas are a sea of ripening wheat over which a steady sou'wester sends deep undulations night and day, till the wind and the sunshine slowly turn sea-green billows into phosphorous waves that cease their motion only when the reaper cuts the innumerable stalks of wheat and ties their restless rhythm with stout binder twine.

Two or three weeks before the harvest season the vanguard of harvest hands approach, pouring into the railway station of our little city as bees pour into a half-filled honeycomb. Yet a vanguard harvest hand is not a harvest hand. He may be a young poet out to study nature and humanity first-hand, a minister of the Gospel disguised in blue jeans while he feels the religious pulse of the community, a serious-minded student after funds or information or both, or a mere nondescript wanderer following the wanderer's trail. Only now and then is he a farm laborer pure and simple, arriving early to follow the harvest season from May to October and from Kansas to Minnesota.

Here is a boy of twenty years, with a sensitive face and slender hands, whose new blue overalls and neat travelling bag belie his statement that he is a harvest hand. In this order denim is never new, and scrip or purse is forbidden by custom more binding than law itself.

"I'm doing like Vachel Lindsay, you know—'Adventures while preaching the Gospel of Beauty.' He's doing something fine with new rhythms, don't you think, and with his ideas of democracy. I thought," he confessed with a fervor half curbed by modesty, "I'd write a kind of epic on wheat and democracy this summer—awfully big idea back of it, you know." Maybe he will, if his spirit survives blistered hands and a sun-burned back and the disillusioning harvest field.

Here is a lad in city clothes of a cheap grade who approaches every farmer he sees, but goes off with none of them to the country where the wheat is ripening.

"Got married last week," he says lightly, "and thought I'd come out here to find a job. Can't get anything in the city now, you know. Old-timers even are out of jobs now."

But he refuses each farmer's offer, because he wants an eight-hour day, with double pay for over-time. The farmer to whom he makes this statement does not know what over-time is; so he reports for help to our Associated Charities.

Here are two college chaps of atheletic build and open countenance, who scorn to look different, by tell-tale luggage or new overalls, from the professional harvest hand. But they have note-books not quite adequately concealed, and whenever they have listened to a group of harvesters talking together or spoken with a farmer hunting hands to go out to the farm with him, they retire to make copious notes about the wage scale or the relation between demand and supply for farm labor as they see it in our railway station.

"Going to write a thesis in economics next fall," they explain with some reluctance. "We've got an idea on this farm employment question that'll take some big economics prize next fall. Got to get material first-hand; research, you know." And they retire to record more notes.

One of the vanguard ambles to my back door at the edge of town. Making sure, with a practiced glance about, that there is no wood to cut or garden to hoe, he taps at my kitchen door and asks for work to do in exchange for a meal. He is a nondescript, from his unmated shoes to his crownless hat, but his eyes have a twinkle of adventure. He wilts when I bring out the lawn-mower, but I am adamant. He mows slowly, in aimless paths, with long pauses for attention to his pipe. When I give him his supper on the back porch he settles himself comfortably in a chair which he says he "will jes' borrer, lady, from yer kitchen for a few minutes"; and he makes a table for himself with a board. I become hostess and he becomes guest, automatically. His pipe, when I look at it closely, is strangely like one that has been lying unclaimed on a shelf in my garage since last year. When I mention the coincidence, he strokes his well-filled stomach, looks serenely over my badly mowed lawn, and smiles.

"Yes, lady, I've got a pipe of me own in nearly every town from here to Minnesoty. Kinda homelike, yer know, with a pipe waitin' fer ye in every town ye come to. I aim ter keep two weeks ahead of the Harvesters, yer see, lady."

Harvest will be in full swing in two weeks. Perhaps by that time the vanguard will have moved on and the laborers worthy of their hire will have arrived.

ALTHA LEA BASS

The Casual Woman Laborer

CARLETON Parker, in his essay on The Casual Laborer, directed renewed attention to what had already been recognized as a distinct social problem. Casual woman labor seems not, however, to have received due attention.

Salt Lake City is one of the gateways to the Pacific Coast

so it is possible that its percentage of casual women is unduly high, but in a short experimental period in a vocational bureau there we have estimated the percentage of such workers to the total applicants as well above eighty. Careful study would probably increase this figure, rather than decrease it. Even though we take into account the fact that Salt Lake is the only city of any size in a considerable territory and that the steady woman laborer is likely to come to the bureau, the evidence indicates that the casual woman laborer is a definite factor in our modern division of labor.

Two women walked from Idaho, "bumming" rides in autos. They secured work in a hospital but one of them concluded this was too hard and left. She came to the vocational bureau, very bitter against the city. Her home was in Massachusetts but she seemed to have wandered over most of the states. She was very nervous, talked in an extremely "affected" manner, said she had once been a school teacher, and gave indications of at least incipient psychosis. She was over thirty, of the excitable "old-maid" type, and showed marked sex consciousness. An evening's work at dish-washing was found for her. She became very excited over the fact that a party was going on and did her work badly. Next morning she returned to finish what she had left undone, but devoted most of her attention to the piano and to singing in a loud voice, which, she explained, she had developed in opera. Casting the dust of the city from her shoes she declared her intention of walking (in January) across the continent to her old home in Massachusetts. She had friends in the Middle West, at whose homes she would stop along the way. When it was suggested that she might freeze to death in the Rocky Mountains she replied airily that she much preferred dying in the snowdrifts to remaining where she was. She had, she said, consulted the automobile agencies and they said she could get through: this at a time when every canyon about the city was impassable. Later she decided that she had just enough money to take her to Los Angeles on the train. Reports of bread-lines failed to influence her and she departed.

THIS refusal to accept any sort of information about conditions is one of the most marked characteristics of the casual woman laborer. A woman of thirty, normal so far as could be observed in several interviews, neat in dress, bright in manner although a little bitter at times, also reviled the local city and told glowing tales of opportunities for marcellers in Los Angeles. She was undeterred by detailed report of wages, prices and unemployment there, having a friend there who wrote that she was doing very well. At this same time a middle-aged woman came in for an interview. She was on her way east, having tried Salt Lake twice and having recently come from the coast. She declared that "people will starve there" and took pride in the fact that she was clever enough to leave before the rush. She will move on to the East, stopping in different cities to see what she can find, and picking up enough money by odd jobs to pay her fare to the next town. Letters came almost daily from Minnesota, Montana, Texas, and other places, written by women wanting to move on, who are convinced their particular place is the worst in the world.

Sometimes married couples knock about the world with no thought apparently of anything approaching a home. A man and his wife lost work in Wyoming and heard times were good in Utah. They arrive in Salt Lake without money enough to buy gas for their Ford. Failing to find permanent employment they look for odd jobs which will bring them enough to move on to Arizona, where, they hear, conditions are fine. Information that conditions are not fine anywhere at this particular time, and the suggestion that they should remain somewhere long enough to get on their feet, financially speaking, have no effect.

Two sisters analyse their case more intelligently than most. One says that the "wandering fit" comes on her, and that she is always confident that wages are better in another place. Before they were married they had wandered through a number of towns in Iowa, working about a year in each place. The younger one, now twenty-five, married a man who took her to Amarillo, Texas, and finally to Salt Lake. They are industrious and ambitious but do not get attached to any one place. She has worked as store clerk, presser in laundry, waitress, etc. Her husband is working and studying clarinet till ten each night. She is studying the saxophone and about to die from loneliness, she says. She wants to get a job that will break the monotony of the long day.

The older sister, now thirty, has worked as waitress, clerk, floor-inspector in hotel, shirt finisher in laundry, etc. After her marriage she went to Mexico, cooking on a ranch for forty men, then later serving as cook for a wealthy woman. During this time she had three children, for whose sake they moved to Salt Lake, where the children are studying music. The husband is a railroad clerk, has also worked on ranches and is a sort of mechanic. She is now looking for work for much the same reason as her sister, says "it's awful" having nothing to do but keep house for husband and three children. Both these women have had some high-school education, are not in need at all, could not be termed shiftless, yet frankly admit a restlessness which will not permit them to settle down to any job or any place.

It is characteristic of the modern division of labor that the natural desire for change is less and less satisfied within the specialized branches of many occupations. Hence it is highly probable that increasing numbers will seek the semblance of variety by repeating the same operations in a number of places. The constant moving about engenders a certain feeling of superiority which helps to compensate for the undesirable features of the occupation. A laundress or a waitress in Podunk is merely a laundress or a waitress, but she who has ironed shirtbands or carried trays in Seattle and Frisco and New Orleans and Chicago becomes thereby more of a person in her own estimation.

Whether the woman casual laborer presents marked evidence of a neurotic strain in women, or is rather an evidence of that larger vocational and social maladjustment growing out of the necessity of compressing human nature within the bonds of an industrial system, cannot be established without a detailed investigation of which this preliminary study is merely suggestive. "Variety is the spice of life," yet as individuals grow older, as habit formations achieve a stronger dominance, this variety becomes increasingly hard to achieve. The variety of environment comes at last to have little effect upon the routine of their thoughts and behavior, the variety itself a little stales. They move on, a growing regiment in that large and pathetic army of seekers who are not certain of what they go to find.

LORINE PRUETTE

HEALTH

For Blue Grass and Hill Babies

PRIOR to the passage of the Sheppard-Towner Act, Kentucky, as a state, had made no organized effort to care for the health of her mothers and little children except in the cities. The state board of health had a Bureau of Child Hygiene, but this was a bureau in name only, for the legislature which made appropriations to care for Kentucky's live stock had never made an appropriation to care for the health of children. Kentucky accepted Sheppard-Towner funds in April 1922 and in July of that year a state-wide program was initiated. Kentucky's health problem is largely a rural one as the state has few large cities and the greater number of the small towns and counties had no organized health activities. Rural child health and maternal work has been established by four advisory nurses, between whom the state is divided. These nurses assist the county nurses in establishing permanent child health centers, where conferences for pre-school children are conducted monthly, and stimulate interest in child health by speaking before various groups in a county.

In eighteen months intensive work was begun in 39 of Kentucky's 120 counties and preliminary work in 20 counties. During this period one permanent prenatal clinic was established in the mountain section and preliminary educational activities were conducted in several counties where a demand must be created for better prenatal care and the need of prenatal clinics made apparent. The attendance at the child health conferences is increasing. During the past six months approximately 4,000 pre-school children of the rural sections have been examined in conferences. The majority of these children had never been under the care of a physician except during severe illness. To their mothers a child was well if he was free from pain or able to be out of a sickbed. As a result of the new ideal of child health given by the nurses and doctors, the children practically always show an improvement when brought back to subsequent conferences. Underweight among the rural pre-school children seemed to be largely due to physical defects, and to bad health habits, lack of rest and improper food. Demonstration conferences conducted at county fairs often revealed the fact that blue ribbon pigs and calves were given milk, but the most valuable animals of the farm, the children, were underweight and far from the blue ribbon class, because they drank coffee instead of milk. The good work of the county farm agent had set the right standard for hogs, but a standard for children was lacking. Diet cards giving simple instructions in feeding children are distributed at the conferences. So great has been the demand for these cards that a supply of 50,000 was soon exhausted and it became necessary to have 50,000 more printed. During the first year and a half of the bureau more than 104,000 pieces of instructive literature were distributed; mailed in response to requests or given to mothers at conferences.

More than 2,000 mothers had asked for prenatal letters and hundred of expectant mothers in the country have been instructed by county nurses in the hygiene of pregnancy. There is in Louisville a prenatal clinic which is also a teaching center for medical students. The director of the clinic reports each month all cases delivered in the hospital and in the out-patient department, all unusual cases with history, treatment and result, whether good or bad, in an obstetrical column in the State Medical Journal. This bureau furnished a nurse who acts as registrar for the clinic, keeps records and makes follow-up visits to prenatal cases. The influence of this clinic extends over the entire state. Through its reports the older doctors are reached and interested in better obstetrics and prenatal care and it is offering splendid training in prenatal work, to the young physicians who return to the rural districts anxious to cooperate.

TO each county newspaper is sent a weekly article on child health; these are published under the heading Healthy Babies Talks. One health habit is discussed weekly and an invitation given to mothers to write directly to the bureau for more personal advice. That mothers read these articles is not doubted, for each mail brings letters from mothers seeking help in giving their children a better chance for health than they have received. Today a letter came saying: "Will you please tell me how to care for my baby and what I should feed her. She is sixteen months old and weighs twenty-five pounds—is that a good weight? I know nothing at all about babies and I find it very hard to feed her—will you please help me?" Another letter reads: "Am writing you about my little boy, who is five years old. He weighs thirty-six pounds, his teeth has rotted out, he is hardly ever sick, his stomach hurts him often. Will you please send me a copy of what he should eat?" Each month an article is published in Kentucky's leading tobacco magazines, thus taking the message of health to practically every farm home in the state—to the land owner and the tenant.

Kentucky has about 2,500 midwives. This in itself is a problem which must be handled slowly and wisely. The majority of the midwives are white women, the "granny" women of the mountains, mothers of many children themselves, who because of their personal experiences are called to attend "laboring" women. In mountain counties doctors are few, the roads follow the creek beds and the distances between lonely mountain homes are great; it is inevitable that neighbor help neighbor. The woman who is most proficient becomes the popular "granny"; usually she is unable to read, has not heard of the "draps for the eyes" and has practically no idea of the cleanliness so necessary in the lying-in room. If labor is normal the mother and her baby will survive; if an abnormal condition is present, chance for life is very poor for the mother, and the baby is almost always lost. The advisory nurses of the bureau hold yearly classes in mountain counties to instruct the midwives, and it is hoped gradually

to eliminate the oldest and dirtiest, and to train the younger women. Silver nitrate is supplied free. Midwives are paid twenty-five cents for each birth reported and a worker is employed to visit all registrars and stimulate birth registration.

The women of the state are supporting the Sheppard-Towner program and much of the success of the bureau is due to cooperation of groups of organized women, such as woman's clubs, parent-teacher associations, the League of Women Voters, and the like. By having groups of women in each community thinking and talking child health, knowledge is passed from mother to mother. Volunteer workers make surveys to find the number of pre-school children in a community; other women act as clerical aids at the conferences, while another group is organized as a motor corps to bring mothers and children to the conferences where roads permit. One of the advantages in using women as volunteer workers is that the work is more permanently established and the changing of county nurses does not mean a reorganization of child health centers. The county nurses have a varied public health program, the infant and pre-school conferences being but part of this program, but because the nurses receive part of their salaries from Sheppard-Towner funds the bureau considers that the child health program should be of special importance. When a new nurse comes into a county she will find a permanent group of women interested in child health, with whom she can work, and she has a definite program outlined for her by the bureau, so that she can readily continue the conferences already established. In some counties, when there has been a change in nurses, physicians and women have conducted the child health conferences during the interim and done it well. The changing of nurses in a county is always a handicap to public health work; and it has a bad psychological effect.

Kentucky has a large Negro population with a high infant death rate. Negro child health centers have been established; Negro physicians make the physical examinations and groups of Negro women are organized to carry the work on in a manner similar to the white conferences. The Negroes are anxious to promote health work and have availed themselves of the opportunities offered to them.

ANNIE S. VEECH, M. D.

A Good Job at Vassily Ostrow

As one need after another asserted itself, a model baby welfare station in Petrograd has expanded through a period of ten years until now it provides supervision of health and welfare from the beginning of the mother's pregnancy until the child is old enough to go to kindergarten. The story comes to The Survey through Elsie M. Bond, director of the study of Children's Laws for the State Charities Aid Association who first visited the center as a member of the Commission of the National Information Bureau, and declares it "one of the most remarkable I have seen in the United States or in Europe."

THE health center for mothers and children, at Vassily Ostrow, Petrograd, was founded in 1914 by private initiative with public support. Its aim was to provide a clinic to which babies could be brought for medical observation, and where their mothers could be instructed in their care and feeding. With the growth of that ideal, it has developed a series of sections to safeguard all phases of the welfare of mothers and young children.

As the patients most sought after are the children of the poor, it was natural that a large number of the children (24 per cent in 1915; 25.6 per cent in 1922) should prove to be in need of supplementary feeding, though everything was done to encourage the mothers to nurse their babies whenever it was possible, and a milk kitchen, which prepares feedings according to the formulae necessary in individual cases, was opened in 1915. Experience soon taught us that we should make every effort to get in touch with the babies at birth. Birth registration is not obligatory in Russia, even in Petrograd, so our best source of information was the lying-in hospitals, in which about 50 per cent of the women are delivered. The chief physician of the center therefore visited these hospitals to encourage the mothers to nurse their babies, and to invite them to bring them to the center, and trained health visitors began in that same year (1915) to visit the mothers in their homes after their return from the hospital.

At first these visits were merely in the nature of investigation, but in time we worked out a definite educational program, which the visitor presents to the mother, checking the various points on a special form as she goes over them. When the mother comes to the center the physician questions her to see if she has grasped the instructions, and when the course, covering the proper care and feeding of her child, has been completed to the satisfaction of doctor and visitor, the visits to the home are discontinued unless the child becomes ill. In 1921 a visiting nurse service was added to help the mothers in the homes or to take their places when they were ill or obliged to be absent from home.

While we are convinced that the teaching of mothercraft ought to start in the schools, in some such way as the American Union of Little Mothers, that plan is a matter for the future in Russia, except in isolated experiments. Our effort, therefore, is to reach the mother in the first weeks of pregnancy, to safeguard her health as well as the development of the child. A clinic for pregnant women was opened in 1917, where an obstetrician gives medical advice, and where, beginning with 1919, lectures on hygiene and the technique of child care are given twice weekly throughout the whole year, seven lectures constituting a course. For the benefit of the child, supervision and education of his mother should continue until he is old enough for school or kindergarten, and in 1919 a clinic which operates on the same plan as the baby clinic was opened for children between one and three years of age.

Our special task is education, but necessity has forced the center to assume the care of sick children in certain cases, notably those of diseases of a nutritional or constitutional nature. Children who are suffering from contagious or infectious illness are referred to hospitals or other medical institutions. During the last year we have waged a special campaign against syphilis, tuberculosis, and rickets. A clinic for venereal diseases has been established, where a specialist, aided by a social worker, examines pregnant women and makes Wasserman tests of mother and child in suspected cases. The Pirquet test for tuberculosis is required of the children, and those who react positively are referred to a dispensary. Rickets is our most common disease, but while 67 per cent of the children suffer from it, only 8 per cent show a severe form. We expect soon to use the quartz lamp and special systems of exercises as preventive measures. All children are vaccinated at the center.

For the protection of the legal and social rights of the

mothers and children a special section was established in 1918 to aid in establishing paternity, in requiring the father to support his child, and in obtaining lodgings for our small clients. A qualified lawyer advises the women and defends their rights in court or before other institutions. During these last years of cold and hunger material aid also has been of great importance in our work, for our best teachings and counsels are vain if the mother is not able to buy milk for her child or to clothe him. We were fortunate enough to have stocks which made it possible to give out the uncooked government rations to mothers, babies and pregnant women until 1921, and to continue until the present time a canteen for sick or delicate children, nursing mothers and pregnant women.

With the rapid development of these new forms of work, it became impossible to obtain trained workers, and in 1919 we organized at the center a training school for nurses and a course for home visitors. In the four years following 200 nurses and 78 visitors finished their course of studies there. As the extent of our work gives us material on the development of large numbers of children, a statistical section was opened in 1919 to formulate the scientific findings on such subjects as the various children's diseases, weight, diet, etc. In a short time we expect to have a small medical ward of 20 beds for orphans and abandoned children, which will serve as a bridge between our outpatient organization and the children's institutions. With that, starting from the kernel of the baby welfare clinic, we shall have established a complete organization for the protection of childhood from the conception of the child until he is of kindergarten age. Twenty-five centers now have been organized in Petrograd after this plan evolved at Vassily Ostrow.

During the past eight years nearly 12,000 babies have passed through the health center. In 1922 the names of 1858 were added to the 1412 held over from the previous year; in all they made 19,190 visits to the center. Nearly 80 per cent of the babies are brought during their first month of life; 60 per cent of them remain under our observation until they are 9 months of age, and 34 per cent until they are a year. More than three-quarters of all the babies born in Vassily Ostrow in 1922 were registered at the center; 22 per cent visited other clinics, and only 2 per cent remained at home without supervision. All children newly inscribed at the center, as well as 235 held over from the previous year, were carried on the lists of the home visiting section. The twelve visitors made 9745 visits during 1922, the number in each case depending upon the speed with which the mother assimilated their teachings, averaging 4.6 visits per child. The clinic for children from one to three registered 1847 children who made nearly 6,000 visits; that for pregnant women 1539 women, who made 3378 visits, and all of whom were examined by a venerologist. The milk kitchen gave out daily rations to 350 sick children, and the canteen dinners daily to 400 delicate children and nursing mothers. Those who can, pay for the milk and the dinners. The section on legal and social rights was consulted by 1266 women.

Systematic study of this mass of statistics furnishes some interesting deductions from a practical as well as from a scientific point of view. When nursing mothers were first visited less than 20 per cent fed their children correctly; in 1916, the percentage was 23 per cent, in 1922 50 per cent, and the last notations of the home visitors show 80.8 per cent. Figures such as these, and similar observations as to the proper feeding, bathing, dressing, and care of the children at the first and last home visits show that their educational value is real. In 1917 4 per cent of the children under observation were not cared for satisfactorily; in 1922 the home visitors noted under unsatisfactory care 8 per cent, satisfactory 47 per cent and good, 45 per cent.

We have noted in recent years a marked increase in the number of women abandoned by the fathers of their children. There is little difference in the care given by the unmarried and the married mothers, but the death-rate of the children of the former is markedly higher (30 per cent as compared with 11 per cent during the first month of life) since the greater number of the unmarried mothers live under highly unsatisfactory conditions. As might be expected, the care of the children varies directly with the satisfactory social conditions of family life, and in particular, according to the ability of the mothers to read.

Despite the misery and want of these famine years in which food, fuel, soap, and other necessities have been so costly, these children of a poor, uneducated city quarter have been kept clean and healthy, with a relatively very high immunity to infectious disease, and an extremely low incidence of the diseases of nutrition, due to instruction in correct breast feeding and the provision of properly modified cow's milk when it was necessary. In 1921 when the infant mortality rate for all of Petrograd was 180, it was 70 for the babies who visited our center; in 1922 when it was 220 for the whole city, our children showed 90; and in 1923, when the city registered 140, the lowest rate ever recorded there, our rate was 50. We feel that our experience warrants an important conclusion—that even under difficult conditions and among an uneducated people, ten years' effort can result in the education of a large group in the ways of healthful living.

Z. MICHNIK, M.D.

Hot School Lunches

LAST October I visited the Gage school on my first round of school visits in Cass County, Michigan—a one-room country school in the midst of a farming community. There were twenty-two children present that day, and inspection showed them to be evenly divided, eleven normal weight and eleven who were 7 per cent or more under weight. Very little corrective work had been done, but the parents liked the idea of hot lunches.

So at first the children brought potatoes to school at the teacher's suggestion and baked them in the ashes in the furnace. They liked the plan, and volunteered the idea that they bring something from home to cook on the top of the furnace, which is the jacketed stove type. So the next day one family brought a kettle of stew ready to cook and the children of the different families took turns bringing the ingredients until a few days later one of the mothers suggested that she cook the lunch at home and send it over at noon by the father, all hot and ready to serve. This suggestion seemed to meet the hearty approval of the other parents and

it became the custom. Nearly every day the teacher made cocoa in addition to the hot dish. The children brought the milk and their dishes in their lunch pails and the teacher furnished the cocoa and sugar.

The hot lunches which the mothers sent were always a surprise. No one knew what it was to be until the cover came off disclosing such dishes as baked beans, scalloped potatoes, beef and noodles, stewed corn, sauerkraut, chicken and biscuits and gravy, rice pudding, beef soup, and doughnuts.

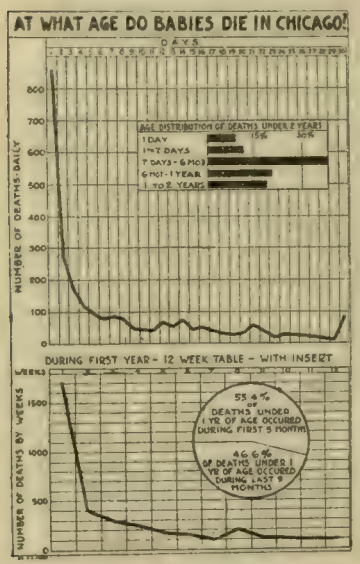
As there were thirty children enrolled, lunch meant a sizeable kettleful. One day a mother walked almost a mile to bring the lunch down herself, because she had no way of sending it that day and it was her turn to provide it.

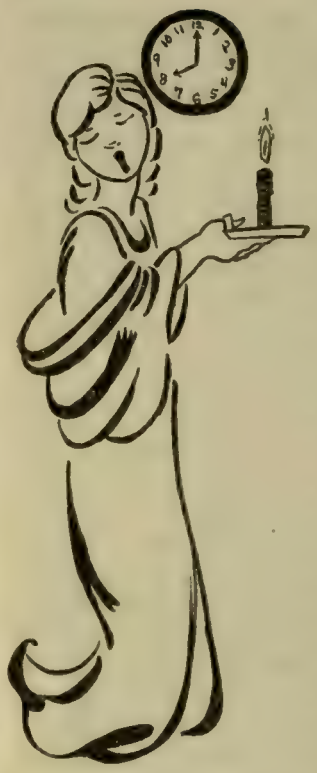
The outstanding features of the hot lunches are the improvement in general appearance, scholarship, and the absence of colds, and contagion. Two twelve-year-old girls gained ten pounds each and one five-year-old boy gained six pounds in the five months following my first visit. All of the children have gained with the exception of one boy, but from close inspection I believe he would have lost if he had not had the warm lunch, for his physical condition requires medical supervision. A short time ago I went back to weigh the children again and found only five out of twenty-six underweight, and those five all need dental or tonsil corrections. The teacher has been keenly interested in health teaching and most of the children are regular followers of all the health rules.

HAZEL H. BRATTON

FOR THE BENEFIT of safety engineers, inspectors, foremen, industrial physicians and others responsible for the maintenance for safe and healthful working conditions and efficiency of production, the National Committee for the Prevention of Blindness has just issued a comprehensive manual on Eye Hazards in Industrial Occupations. It may be obtained from the committee at 130 East 22 street, New York City, at prices which include only the cost of production and distribution, and vary from $1.00 to $2.50 a copy according to the binding and the quantity purchased.

THAT the crucial point in infant mortality—the death-rate of babies in the first month of life—can be successfully attacked by careful and systematic prenatal care is the conclusion which the Association for Improving the Condition of the Poor draws in a recent report of the prenatal service which has been the keystone of its community health work in the Mulberry district of New York City. According to its records this service has effected a reduction of 39 per cent in the neo-natal mortality among babies whose mothers received adequate care as compared with those whose mothers did not. The graph analyzing infant mortality in Chicago (from the Weekly Bulletin of the Chicago Department of Health) gives a picture of the startling loss of infants in the first weeks of life which still obtains generally despite the great improvement in the rate for the first year which has followed the various health and welfare campaigns carried on in the past ten years.


AT WHAT AGE DO BABIES DIE IN CHICAGO?
DAYS
NUMBER OF DEATHS DAILY
AGE DISTRIBUTION OF DEATHS UNDER 2 YEARS
1 DAY
1-7 DAYS
7 DAYS - 6 MOS.
6 MOS - 1 YEAR
1 TO 2 YEARS
15%
20%
DURING FIRST YEAR - 12 WEEK TABLE - WITH INSERT
WEEKS
NUMBER OF DEATHS BY WEEKS
53.4% OF DEATHS UNDER 1 YR. OF AGE OCCURRED DURING FIRST 5 MONTHS
46.6% OF DEATHS UNDER 1 YR OF AGE OCCURED DURING LAST 7 MONTHS



PROBABLY more schools than ever before are opening these weeks with a curriculum in which health education has been woven in with the three R's. A recent publication of the Federal Bureau of Education, Health Education No. 16, describes The Continuing Need for Teachers of Child Health, telling concretely how to start a health program, and providing references for more detailed study. Its especially alluring illustrations are a contribution of the American Child Health Association. Health Education No. 5 of the same series of bulletins gives a Child Health Program for parent-teacher associations and women's clubs, revised from an earlier publication of the American Child Health Association, with a new bibliography. Either may be obtained from the Government Printing Office, Washington, D. C., for five cents.

VIRGINIA showed a state interest in the health of children in institutions in a recommendation in the child welfare laws passed by the General Assembly of 1922 which provided that they be given a thorough mental and physical examination. Facilities for putting that recommendation into effect in Richmond have just been attained with the formal opening of the Children's Memorial Clinic in that city, under the direction of Dr. Basil B. Jones. The Commonwealth Fund cooperated with the social agencies of the city and state in organizing the clinic and is to provide $12,000 for the first annual budget. The clinic will not be limited to the care of children in institutions, but will make possible the examination of every school child in the city and so serve as a central clearing house.

LOUISIANA has just decided to accept the provisions of the Sheppard-Towner Act, bringing up to forty-one the number of states cooperating with the federal government in its work for mothers and babies. In 1922 the state legislature met but failed to accept the provisions of the act, and in 1923 the state senate agreed, but the House refused.

IN NEW YORK state Sheppard-Towner funds are offered through the State Division of Maternity, Infancy and Child Hygiene, to match the financial support of various eligible communities, where high rates of maternal and infant mortality prevail, in organizing nursing service or in paying part of the salaries of local physicians who are working under specified conditions in clinics for mothers and children. The allotment for nursing service may not exceed $800 to any one community, must be used exclusively for salaries, not equipment or other expense, and must be matched by the community. The allotment for physicians depends in amount on the type of consultations—varying from $100 to $200 a year.

SOCIAL PRACTICE

The Policewoman

THE policewoman's service, like Topsy, "jus grew." It has had no such leadership as was enjoyed by the settlement movement, or social case-work, or the juvenile courts. It is only now that the policewomen, with the help of the chiefs of police, are establishing uniform methods and standards. There are still some chiefs of police in the United States who have no women's bureaus and want none, and others who have them but feel no interest in their continuance. Some are still suffering from sex prejudice, and fear innovations. Such opposition is justified in those cities where women without qualifications for their duties secure political appointments.

But firm foundations for cooperation between police departments and properly trained policewomen were laid at the twenty-ninth convention of the International Association of Police Chiefs in San Francisco in 1922, when a resolution covering the principles of women's service was unanimously adopted. The principles thus approved were those which have been affirmed almost yearly by the International Association of Policewomen and have been practiced in Washington, D. C. for six years, to say nothing of other departments established more recently.

These approved principles are as follows:

1. The policewoman is a necessity to organized police departments.
2. Policewomen attached to the department shall be under the direct supervision of the Chief of Police as a unit in the department, and where there is a sufficient number, one of them shall be a ranking officer in the department.
3. Appointments to the position of policewoman in the department shall be made from the certified Civil Service lists—that is, of course, wherever there is a Civil Service list.
4. Policewomen shall hold office during good behavior and efficient service.
5. The appointment of policewomen is for the purpose of carrying out a preventive and protective program for the community, that will include the social protection of women and children.
6. Requirements: The minimum standard below which educational qualifications may not fall should be as follows:
   (a) Graduation from a four years' course of a standard high school or the completion of at least fourteen college entrance units of study, and not less than two years' experience, recent and responsible, in systematic social service or education work; or
   (b) Graduation from a recognized school for trained nurses requiring a residence of at least two years in a hospital giving thorough practical and theoretical training; or
   (c) The completion of at least seven college entrance units of study, or of two years' work in a standard high school, and not less than two years' responsible commercial work involving public contact and responsibilities tending to qualify the applicant to perform the duties of the position, with the equivalent of the college education through experience, such as secretarial work.
7. The primary function of policewomen is to deal with all cases in which women and children are involved either as offenders or victims of offenses. Crimes by or against females, irrespective of age, and boys up to the age of twelve, should be the special responsibility of the policewomen. They should discover, investigate, and correct anti-social circumstances and conditions in individual cases, and in the community, deal socially and legally with all delinquent women and children, give or secure social treatment calculated to result in reform, supplement the work of policemen in securing evidence and convictions in special cases that will aid in correcting evil conditions.

TO those of us who are accustomed to look to New York as a center of achievement it is painful to note how far it has lagged behind other cities in the development of policewomen's work. It had the first woman deputy commissioner and an early women's precinct. Both have been discontinued. We look in vain for an explanation of this set-back in Mrs. Mary Hamilton's recent book, The Policewoman, Her Service and Ideals,* in which there is a wide discrepancy between the admirable ideals expressed and the actual status of the service in New York. The omission is the more disappointing because Mrs. Hamilton, who was the first policewoman in New York and is now directing a force of about one hundred there, should have an intimate knowledge of the situation.

Has New York's partial failure been due to lack of interest on the part of Police Commissioner Richard E. Enright? It was he who said at the New York Woman's City Club on April 7 of this year that he agreed with Sir William Horwood of Scotland Yard in believing that women should not patrol because they are unsuited to the task and have not the necessary physical endurance. Both Sir William and Commissioner Enright see visions of women handling drunken men that blot out the primary duty of all good policewomen—that of preventive protective service.

It is evident that English testimony as to the functions and success of policewomen has not been fully understood here. Commissioner Enright, for instance, said on the same occasion that Sir William had abolished the women patrols in London. Such is not the case, although Sir William desired to do so. All but twenty policewomen were dismissed in London in 1922, but the principle was saved through an appeal to the Home Secretary by the National Council of Women of Great Britain and Ireland, in which Viscountess Astor, Mrs. Wintringham, M. P., and other women of equal prominence are leaders. In June 1924 these women formed a deputation and, presented to the Home Secretary by Viscount Astor, appealed for immediate action to preserve and restore the women's force. The Secretary promised, in response, that the government would give the

* THE POLICEWOMAN, HER SERVICE AND IDEALS, by Mary E. Hamilton. Frederick D. Stokes. 200 pp. Price $1.50 postpaid of The Survey.

matter open-minded consideration, and named a committee to formulate a plan of future work and a budget.

Some further misunderstanding may have been brought about through the visit and addresses of Commandant Mary Allen of the British Women's Auxiliary Service. This organization is similar in its social service to the Salvation Army or the Church Relief of England; it is supported by voluntary contributions and is not to be confused with the official police force. Commandant Allen—who herself wears voluntarily a cap with visor, coat to the knees, breeches, and puttees—gave much of her time before American audiences to demonstrating and promoting the general adoption of a uniform for policewomen. American women feel that the uniform of the British policewoman is her biggest drawback. London policemen have stated that flagrant violations of the law by street-walkers—noted by visiting policewomen—did not occur during the war when women in civilian dress were used to a large extent in checking this evil and in service in behalf of the girls. It is acknowledged that uniforms on a small part of a women's police unit would have value in large cities like London, New York, and Chicago. Experience indicates that the entire force should not be uniformed, and that in a small town or village the smaller force would certainly be less valuable if uniformed.

LONDON is the only city in Europe, and Indianapolis in America, where deliberate effort has been made to destroy the woman's bureaus. The effort failed in London; in Indianapolis, unfortunately, the most complete bureau yet organized—a force of thirty women in a city of 314,000—was completely scrapped. London, some provincial cities in Great Britain, Ireland, Holland, Germany and Austria began to use policewomen in the early days of the war, usually setting a woman who was an experienced social worker at the head of the woman's bureau. In Great Britain the policewomen first earned whole-time pay in 1916 when legislation made their salaries chargeable to police funds.

These European cities, barring London, might easily exchange programs with the best departments in America and find no appreciable difference. In Vienna and cities in Germany police work has been subjected to the same handicaps suffered by all social and educational enterprises since the war. Policewomen, with a patriotic devotion, have very generally been willing to continue till the state can again provide funds. Cities in Holland are susceptible to the post-war curtailment of support that prevails in all Europe but these women, too, are holding fast to their ideals and carrying on. These Dutch cities, bearing in mind the fundamental service of women police, have called them "Kinder Politie" or Children's Police. The women have their own headquarters so that no child or woman need be taken to a station house, and they operate in general along modern social lines.

In the United States, Detroit has a bureau of twenty-two women with a woman Deputy Commissioner as director. This bureau's satisfactory service was recognized by an amendment to the city charter to provide the director with this rank. The position includes responsibility for the detention home for women, and for girls over juvenile court age.

Policewomen of Boston, Chicago, St. Louis and many other cities work under the supervision of policemen. Boston has its women in one unit. Its standards are too low; and the policewomen are excused at ten each night—just when the patrols in other cities perform their best service. The service has not been extended since its inception and there is a general demand on the part of women's organizations for raising its standards and for a trained social worker as director of the bureau. Chicago assigns its women to precincts. There are some excellent women in this service but they are hampered by the matrons, who secured legislation giving them rank as policewomen without qualifying by examination. St. Louis' male lieutenant in charge of the woman's bureau deserves the respect of all good social workers for his understanding of the service and responsibility of policewomen. Nevertheless consistency would require that a trained woman should be given his position. It is hoped that he will receive higher rank as a reward and be permitted to instruct the policemen and to interpret to them the significance of the woman's bureau. Los Angeles has two divisions of policewomen. Pittsburgh has five women. In both cities the appointments are political. Wisconsin has enacted legislation authorizing the appointment of policewomen in all cities, and the state civil service commission has fixed excellent standards for their selection.

Many small towns and villages have one, two, three and four women. Among the cities doing excellent work are Petersburg and Richmond, Virginia; York, Lancaster and Scranton, Pennsylvania; Lowell, Lynn, Worcester, Springfield and Gloucester, Massachusetts: Rochester, New York; Pontiac, Michigan; Wichita, Kansas. City managers have given an impetus to the demand for intelligent, trained policewomen and realize the great economic and social value that lies in preventive protective work.

THE general plan in operation in Washington, D. C., is used in many other cities, with variations due to the number of women in the department. Washington has had the advantage of a training school for police officers in George Washington University. The manual for the District of Columbia Police Department gives instructions for the woman's bureau which may be summarized as follows:

To deal socially and legally with all delinquent children under seventeen years of age and all women of whatever age; to adopt any legal measures as may be necessary to correct and eradicate conditions tending to cause or contribute to any such delinquency; to deal with all matters relating to lost children and fugitives from parents, guardians, institutions, etc., and to conduct all correspondence, telegraphic or otherwise, in relation to such matters; to investigate and prepare for prosecution all cases of sex offenses by or against children under seventeen years of age and women of whatever age; to investigate all cases originating in the Woman's Bureau or reported by other branches in the Police Department; to make special investigations of neighborhood conditions, public dance halls, restaurants, hotels, rooming houses, skating rinks, and other places of public amusement; render assistance to precincts of the department in the prevention and detection of crime and to exercise such other functions as may be directed by the D. C. Commissioners or the Superintendent of Police. Patrol of streets, railroad stations, public comfort stations, rest rooms in department stores, places of public assembly, including dance halls, skating rinks, moving pictures, theatres, etc. The Director of the Woman's Bureau is also in charge of the House of Detention and must be on call at all times to adjust such business as may be connected therewith.

For the advancement of the policewomen's service American cities must thank first of all the women's organizations, such as the women's clubs of Boston which instituted in Simmons College a training school of public service for police officers; the Massachusetts Civic Association which devoted its attention to the improvement of the New England policewoman's service; the General Federation of Women's Clubs which voted to advance the principles of the International Association of Policewomen and to assist in the selection of recruits for the service and in establishment of correct standards by the individual clubs in their communities; the Woman's City Club and Women's Protective Association of Cleveland which secured an ordinance for the creation of a woman's bureau with thirty women and a trained woman director; the Chicago Juvenile Protective Association which aided the policewomen of Chicago and nearby cities by bringing up-to-date social methods to their attention, and the Women's Christian Temperance Union, which is working for the appointment of policewomen in the belief that their service will assist materially in raising moral standards. The American Social Hygienee Association has helped in financing the training courses for policewomen at the New York School of Social Work and George Washington University. In view of the fact that various local and state units of the League of Women Voters, and the national body itself, have heretofore supported policewomen in their preventive protective service, and have looked forward to socializing police work in general, it is difficult to understand why the league's committee on social hygiene, in the program for 1924-5, states that "police and probation officers at best are only salvage workers." Such a statement is disheartening to those of us who are struggling to bring police departments to a realization of their opportunity.

The future of the service, of course, depends quite as truly as in the case of policemen on the integrity and wisdom of the city's personnel policy. Appointment to the woman's bureau must not be thought of as a convenient substitute for a pension to the widow of a policeman, as is sometimes the case. The personnel of the District of Columbia bureau is safeguarded by the merit system under the United States Civil Service. The work in Detroit, Washington and a number of other cities is on a case-work basis; in both Detroit and Washington the directors are graduates of recognized schools of social service and have been long in the field.

Yet too much weight must not be placed on the possibility of social treatment by policewomen, as Mrs. Hamilton, for instance, seems to do in her book. Not one of the groups in preventive protective work—police, probation authorities, or private agency—is able to cover adequately the needs of any city or village, but where trained social workers are employed as policewomen, they should make the preliminary investigation in all their cases and should decide to what agency they shall be referred for treatment. Common sense should rule in the selection of particular problems and only such cases should be treated by the police as can be adjusted by no other agency in the community. For the time being, woman's bureau must lean heavily on all relevant private social agencies but some day there will be enough policewomen with educational background, training and experience for all-round case work performance.

The social worker as a policewoman is one of the many manifestations of the transition from private social work to government responsibility for public welfare.

MINA C. VAN WINKLE

ONE IN THREE of the homeless children in the United States who have come under the care of public and private charitable agencies have found homes with foster parents, according to the estimate of the Children's Bureau in its recent report on Foster Home Care for Dependent Children. With the increasing emphasis of the past decade on home care for the normal child, probably 70,000 children have found foster parents, while the number of children in institutions has decreased in proportion to the child population. Moreover an increasing number of dependent children—estimated at 127,000 in the past ten years—have received public aid in their own homes through mothers' pensions or some other of the ways now provided by 42 states. The report, which has been compiled under the direction of the social service division of the bureau, points out that foster home care for children has existed for centuries under various names but only recently has developed the careful technique now employed by the best public and private agencies. Articles on various aspects of the subject have been contributed by Hastings Hart, J. Prentice Murphy, Edmond J. Butler, Mary E. Borett, Leon W. Frost, Albert H. Stoneman, Katherine P. Hewins, Horace H. Jenks, M.D., the Reverend John O'Grady, C. V. Williams, and Ellen Potter, M.D.

IN GEORGIA, the state department of public welfare, wishing to make sure that its children's institutions were being utilized by the people for whom they were adapted, has been able to make a study of the admissions and discharges of two asylums through the courtesy of the Child Welfare League of America. At the time the study was made, in 1923, only one institution in the state had a social worker to make investigations for admission or discharge, while the others were obliged to rely upon untrained volunteers. The survey revealed that in one institution one-third of the children, and in the other one-fourth, had a parent or other relative who could have cared for the child with some financial aid; that half the children had relatives who were still interested and competent, and that about half the children came from families in urgent need of some social readjustment such as a social worker might have accomplished. The conclusion is drawn that the present system prevailing in that state is cumbersome and ineffective because of the lack of trained personnel to make a careful study of the children before their admission, and to follow and take advantage of changing conditions in their family situations, and that funds are needed for the assistance of widows with children, since the children made dependent by the death of their father—31.5 per cent for the whole—constitute the largest single group.

IN THOSE SAME Georgia institutions for children, health is being spelled in terms of prevention. In three of the largest and best of them where there was ample provision of food and clothing, all the children were tested for hookworm disease. Two of the three institutions showed a rate of infection of 26 per cent, the third of 40 per cent. Undoubtedly many of the children had entered the institution with the disease and had suffered from it for years, with a resulting apathy and dullness which had been especially noticeable in the school work of one group.

EDUCATION

The Right to Learn

BARBARA was the not unusual type of girl who was "good at handwork," but not strong in the formal academic school work. She was good enough however to be passed on up through the grades, and she reached the eighth grade when she was fourteen. She was reported in this grade to the visiting teacher for repeated failures. There was danger that she would spoil the school's high percentages; "We are afraid she will not graduate."

The visiting teacher noted that Barbara patiently worked along at any task given to her. Her manner was quiet and self-contained during the teachers' criticisms, and she was always cheerfully willing to try again when she failed. But this cheerfulness under failure was what above all else annoyed her teachers. What reason she had for being cheerful when she failed they "could not see." They did not recognize that this, to Barbara, was respectful behavior. This was the way her foreign mother had brought her up.

Barbara had been a "foreign" child all through the school. Although born in the United States, in a large city, her clothes, her hair, her subdued behavior had always been conspicuously different from the other girls who also had foreign-born parents.

During the noon hour, when the teachers talked about her, they referred to her as "that girl who looks as if she had just come off the ship." Yet her behavior, her appearance and her cheerful obedience were precisely what made her a satisfaction to her mother, who held fast to her old-country standards. Teachers also ask for cheerful obedience and a respectful attention. What then was wrong with Barbara? Why did she fail?

WHEN a child reaches the eighth grade and continues to be "foreign" and "to fail," conscientious teachers begin to have a dim sense of failure in themselves. Barbara's teachers put forth more effort. That is, they put forth more compulsion upon Barbara. Barbara responded with obedient cheerfulness but with increasing bewilderment. She did not understand the meaning of so much anxiety on her behalf.

The visiting teacher's inquiries at home brought out the fact that Barbara's mother had kept her carefully at home all these years of her childhood. Barbara had enjoyed unusually few opportunities to get out into the world to see for herself, and to acquire manners and standards. Home and school had to suffice as opportunities for experience.

The eight years of public school had not given Barbara experiences which Americanized her. The teachers highly approved of mothers who kept their children "off the street." They did not recognize that it was not their schooling but their community contacts which had Americanized the other girls. The teachers believed firmly that school was the place for foreigners.

The school had promoted Barbara half yearly from grade to grade with only one or two exceptions. Promotion universally means success to children. How could it mean anything else to Barbara? The eighth grade studies were much the same as in preceding years, and she put forth the same efforts which had promoted her before to meet these eighth grade requirements.

It was scarcely the fault of the upper grade teachers that Barbara had got so little education out of school. The eighth grade is too late to make adaptations of curriculum and methods to fit Barbara's type. The visiting teacher's quarrel with the teachers was not on this account, but because they allowed their anxiety about graduation percentages to obscure all recognition of Barbara's character; and because their only contribution to her education was to increase the demands upon her already overdeveloped habits of literal obedience.

NEVERTHELESS, somewhere during this last year in school, Barbara began to learn something. She began to change her way of dressing. This indicated an awakening. But her teachers did not recognize it as a new and promising awareness of her surroundings. They made no use of it. They showed the limitations of their insight by two comments. One teacher asked, "Did you see Barbara's red bow, today? I hope she isn't running the streets." A second teacher exclaimed in despair, "She is absolutely stupid in history."

The history teacher had been told, but had lost sight of the fact, that Barbara's mother herself had lived through much Slavic social history. Why otherwise would she have come to this country? The teachers did not inquire of Barbara what her parents had told her about the always seething political conditions in their native land; nor whether her father was one of the Slavs who was going back that winter to join the Allied armies.

Intellectually Barbara was one kind of person at school, a blindly memorizing child; at home, where she eagerly shared the family interests in the fatherland, she was another. The misfit of the school system in regard to Barbara is typical of the helplessness of a rigid academic system when it is faced with children who cannot be molded according to the academic pattern.

A FEW months after her graduation the visiting teacher met Barbara on the street on her way to work in a dressmaking shop. Her hair was done up, her clothes were becoming, and her manner was that of a satisfied woman. "Do you like it?" "Oh yes, I am really learning," and the plain Barbara fairly beamed into beauty. She was at last doing real work for a purpose she understood, and "really

learning." She agreed with the teachers that she did not learn at school, and she left school with no hope that further school was of use to her. But she found that she could "learn" somewhere else and she was happy.

MARY S. MAROT

Ex Oriente Lux

CAN any good thing come out of . . . Bulgaria? One American, at least, has found something worthy of the notice of the rest of us, and has put it into a book: "Schools in Bulgaria." The author is William F. Russell, professor of education in Teachers College, New York City. (Published by Teachers College, price $1.50 postpaid of The Survey.)

Professor Russell recently spent several weeks in Bulgaria. He did not go there to get material for a book. "But," he says, "the changes since the war proved to be so interesting and the educational administration of the farm bloc such a curious combination of extraordinary educational insight and practical ability, that it was considered worth while to write the whole matter down."

What did this farm bloc or agrarian party do to the schools and to education? Space is limited and the reply must be brief. Let Mr. Russell speak:

Their contribution was the adjustment of an entire educational system to a national end. This is the lesson America needs to learn. There is a *process* of education and a *purpose* of education. Interest in either one may lead to improvement. . . . Both the *process* and the *purpose* are important.

America has been making its big contribution in the development of the *process*. Our fine buildings, improved methods of teaching, standardized tests, scientific grading and promotion, analysis of subjects of study and better equipment have given us [the elements of the *process*]. But what is our destination? . . .

Here is where Bulgaria has made her contribution. So far as the *process* is concerned, the American student will find relatively little of interest. He will find no standard tests. He will see antiquated systems of grading and promotion. . . . But he will be compelled to bow in admiration when it comes to finding an explanation of what it is all about. Homarchefsky (minister of education from May 1920 to June 1923) may have been a village school teacher. He may never have received a doctor's degree in education nor himself have contributed to the extension of the field of human knowledge. But he did have the insight to see that the educational train in Bulgaria was making for the wrong destination, the vision to point out the way, the administrative sagacity to know . . . the measures that were needed, and the courage to carry his convictions into practice.

The new program, summarized in Homarchefsky's own words, is as follows:

When the school system developed after 1878, all the emphasis was on the intellectual side. This was justified at the time. There was great need for officials, teachers, etc. But for forty years we had schools only for the preparation of officials. The nation's life was developed only on one side. The danger of this was not appreciated.

Psychologically, it is impossible and abnormal to send all children to one type of school. Future generations must be trained in such ways as to suit the variations in the life of the people. This was what previous administrations of the ministry of education failed to realize. They had forgotten the life of the people who work. The school had no contact with life. The intelligenzia hated labor. They left that to those whom they called simple people. They formed a mass of drones. They were willing to eat, but they would not work. The result was that Bulgaria's material culture remained primitive. No trained person was devoting his brains to it.

This had to come to a stop. If it were to persist Bulgaria would become poorer and poorer. The school must take a leading part in the change. The program must be directed toward labor. Love of labor must be encouraged in every school.

And so, under the leadership of the village schoolmaster, the schools were made over. When, in June 1923, the revolution came and the Agrarians were driven out, "the intelligenzia of Sofia were glad. They resented the partisanship, the unfair business dealings, the rude ferocity with which the ideas of the farmers were put into practice. But no matter what injustice and unfairness there was, in the long run so far as education is concerned, the good will outweigh the bad. . . . The Agrarians saw a situation that other countries had ignored . . . and before they were removed from office they had the satisfaction of seeing many parties of children started on the right way."

So, although America may know all there is to know about the processes of education, she may still be profoundly ignorant and careless as to what education is, or should be, trying to do. To discover a *purpose* requires vision, not technique.

School Meeting

MONEY in Oklahoma, as any small town banker would have readily told you, was "mighty tight." It has been so tight, among those farmers where oil has not superseded farming, that houses and barns go unpainted from season to season, thorough-bred cattle—grown gaunt and bony from poor winter feeding—devour the green pastures or the roadsides greedily, and the farmers' children have long since forgotten the taste of "store" candy and the thrill of an occasional movie in town on Saturday afternoon.

Yet for all this, Fair Hope District School flourishes, as do nearly all the other district schools in that part of the state. Education, to Fair Hope, is a magic word, and its influence a potent thing that promises, for their children, prosperity instead of struggling poverty, serenity of mind instead of worry over doubtful crops, happiness instead of the farmers' present uncertainty or defeat. They have had little education in schools, these parents in Fair Hope district, because they are for the most part the sons and daughters of pioneer farmers of '89. Rural schools were poor indeed, or non-existent, in their day, when breaking sod and planting wheat or cotton and tending the crops and the livestock were the interests of every member of the family who had left off nursing bottles.

However tight money may be, the situation is no curb to the success of the annual school meeting. It is the last day of school, and whole families, instead of the children alone, attend. In the morning there are singing to the wheezy accompaniment of the school organ, ciphering and spelling contests, and athletic events which one of the children terms "Olimpin games, because everybody limps the next day." There is a noon-day dinner, taken from market baskets by clean-aproned mothers and served, with hot coffee made at the school, to everyone present. Then comes the business meeting.

"You vote for the fifteen-mill levy," Mrs. Miller urges her husband in a whisper before the meeting is formally opened. Each tax-paying family has one vote which, by virtue of a custom as old as St. Paul, is voiced by the man of the house.

"And a nine months' school next year," Mrs. Miller continues to urge. "We'd ought to do the best we can by the children."

"Then the wheat'll be cut and the cotton laid by 'fore the boys gets out of school." Mr. Miller argues. "But I'll see, Lily," and she knows that "I'll see" means assent.

The recommendations of the county superintendent of schools are read, outlining her plans for next year. She urges nine months of school—which will mean paying the teacher's salary more months than heretofore and doing without the children's help outdoors and in during that same time. She recommends a fifteen-mill tax levy to these farmers whose lands were mortgaged, if not earlier, three years ago when the cotton crop failed to yield the cost of marketing it. She recommends provisions for sessions for adult education, to these men and women whose working day is from sunrise to sunset. She recommends strict compulsion of education, model schools, and efforts toward consolidation. She knows their needs, and she knows their faith.

The school meeting is a success. Stuffed with excellent roast chicken and potato salad and home-made cake and strong coffee, these patrons of Fair Hope vote it all—the fifteen-mill levy, the nine months' term, the compulsory attendance, and the provision for adult education. They forget their unpainted barns, their mortgages, their lean cattle, in the prospect of "doing the best by the children." They even add fifty dollars to pay the expense of a midsummer singing school.

Yes, hope is fair in these Oklahoma school districts, and education—however blundering in method—is its concrete expression. Unless black is white, some harvest must be reaped from the seed of so much quiet sacrifice. Some beauty, some broadmindedness, some combination of culture of the mind with cultivation of the soil, must be the heritage of the next generation of Fair Hope District School.

ATHA LEAH BASS

THE PHILOSOPHY OF ART received a prodigious boost in a recent number of Printers' Ink. James O'Shaughnessy, executive secretary of the American Association of Advertising Agencies, writes with much feeling on the peril to art which is implicit in the fight against outdoor advertising signs. Mr. O'Shaughnessy calls advertising the "meal ticket of American art," and warns that the "outcry against a few ugly billboards may swell into an iconoclastic movement." "The Thomas Cusack Company gives more patronage to art than all the highbrow critics in the country." "If the market for commercial art were suddenly withdrawn, the support which makes for the growth and development of American art would go with it." "Outdoor advertising brings art to the people. As their appreciation advances, the quality of that art will advance." But if their appreciation should advance to the place where they would proceed to tear down the billboards, that would not be true appreciation. That would be, in the words of Mr. O'Shaughnessy, "striking at the strength of the nation"; and, certainly, there can be no real conflict between true art and the "strength of the nation"!

EDUCATOR—"Do you go to school in there, little boy?" Five-year-old denies by shake of head. Seven-year-old friend corrects in kindly fashion: "He is just in kindergarten." Five-year-old agrees. *Educator*—"Then it is only a few minutes since you came out of school and look how dirty you are! You ought to be ashamed to be so dirty!" Friend hastily explains: "He fell down right there." Educator modifies tone: "Well, then, little boy, whenever you fall down, you must run right home and wash your face. Now run along." Five-year-old glances toward upper part of tenement across the street, and slowly back to his hands. The command loses its force after Educator has passed on; and to the more experienced friend it has not even occurred that a demand to keep clean when at play is to be taken seriously. . . . But the Educator had "done his duty."

COLLEGE PRESIDENTS come and go, of course. But one of them, President Richard F. Scholz, of Reed College, has gone not to return. He died in July, almost suddenly, after an operation. He leaves unfinished a great task. Reed College, under President William T. Foster, its first leader, had attained a unique place amongst American colleges. The work thus begun was taken up in 1920 by the new president, and the new plans, though modified somewhat from the original, effectively extended and enlarged upon the program of the first ten years. Under the new regime, the original plan of making a "liberal college of the arts and sciences" was carried far toward fulfillment: "Not so much an institution as a community of like-minded human beings engaged in a common intellectual adventure." Some of the arguments used by President Scholz are worth putting into the permanent record of education aspiration in America: "Scholarship, even culture," he said, "is after all not merely a thing of individual minds; both involve membership in a community and are the outcome of cooperative thinking and cooperative living. They can best be attained under conditions of responsible freedom by a common intellectual experience based on the recognition of the differences of personality. We are undertaking at Reed College an educational experiment based on an honest effort to disregard old historic rivalries and hostilities between the sciences and the arts, between professional and cultural subjects, and between the formal chronological distinctions of 'graduate' and 'under-graduate' attitudes of mind."

"ONE of our first tasks," to quote further from President Scholz, "is to eliminate the bookkeeping attitude towards education. We are trying to think no longer in terms of credits and units . . . and are doing away with the water-tight department system in favor of divisional groups in Literature and Language, History and Social Science, and Philosophy and Psychology. The student is encouraged to look upon his work as forming one unified course of study, and is made to feel that with his freshman year he enters upon a four-year program all the various parts of which are closely bound up with one another. . . . It is our plan to devote the first two years to an examination of the fundamental basis and historical backgrounds of contemporary civilization, as they can be studied in the great representative fields of knowledge. Different angles of approach to the same problem, and the careful selection of a faculty who, while engaged in research, are primarily teachers, and who hold differing opinions and viewpoints. . . . tend to do away with the police attitude between students and faculty and to provoke thought and discussion after the fashion of the Socrates 'Think Shop.' Education is viewed as a cooperative process by discussion and consent. On that basis, an appeal is made to make sure not of minimum requirements but of maximum voluntary effort on the part of both students and faculty. Incidentally, it helps to build up, also, a sound, self-respecting honor spirit and intellectual camaraderie. My plea is simply the plea not merely to humanize knowledge, but to humanize our institutions and our teaching, so that we may help to make men and women not only of knowledge, but of understanding and good-will."

BOOK REVIEWS

Why Isn't the Worker Satisfied?

WHEN several hundred thousand steel workers had been on strike for months in 1919, a friend asked me with incredulity what reason they had to be dissatisfied. His implication, like that of many distant observers of labor struggles, was that industrial unrest does not represent a legitimate protest, but is a sort of fomented crowd madness. Employers frequently talk as if strikes were due solely to the plots of agitators, or to terrorism on the part of organized labor. On the other hand, superficial sympathizers with labor attribute discontent to the wickedness or greed of individual employers. And many who have come to see that these naïve explanations are insufficient have fallen back on generalizations almost equally unilluminating, such as a class struggle necessarily inherent in a capitalistic order, or the maladjustment of personality with environment under a machine civilization. There is truth at times both in the personalities and the crude generalizations. But if social science is to furnish the kind of information useful in dealing with this malady it must look more realistically at the situation. What are the specific motives and grievances of wage-earners who object to their conditions of employment? What are the concrete facts in their environment which would probably lead any of us to act as they do, if we found ourselves in the same predicament? How valid are the protests and how remediable are the conditions? Such a factual analysis is a highly useful contribution even though it falls short of a complete description of psychological processes, and cannot furnish a single ingenious formula for the cure of industrial disorder.

That industrial unrest really exists is proved not merely by the statistics of strikes, but by the undramatic protest continually made by individuals in the form of labor turnover. The most obvious explanations naturally deal with the common demands for shorter hours and higher wages. These demands Mr. Fitch analyzes, as well as the replies made to them. By means of the best available statistics, he assesses the gradual progress of labor in both, and the existing situation. He shows the relation to hours and wages of industrial hazards, and of periodic and seasonal unemployment, with its reduction of incomes, its threat to economic security. The analysis will prove to most reasonable persons not only that continual progress in the material conditions of the worker is possible—since it has in the past overcome serious obstacles—but that much further progress is desirable. An unusually complete statistical analysis of the relation of wage-earners' incomes to various standard budgets, from minima of subsistence to higher levels of satisfaction, shows that as far as can be ascertained, few wage-earners indeed can sustain reasonable standards of life. It is, of course, true that many wage-earners' families manage to exist on less than a "living wage"—but at the cost of a high percentage of mortality and sickness, especially among the children, at the cost of the withdrawal of the mother from home duties to the factory, and at the cost either of child labor or extremely restricted education. Progressive improvement of technical processes, and elimination of the economic waste inherent in unemployment, in poor management, in the lack of interest in production which goes with the separation of the wage-earner from ownership and responsibility—such remedies will furnish society with the means of alleviating this situation, if society will devise the means to effect them and will properly employ the surplus.

Mr. Fitch points out that no single budgetary is an absolute scientific minimum, but he would have done well to add that even the highest of the carefully prepared budgets usually seems inadequate to the average business or professional man, when examined item by item. This fact is highly significant. New standards are continually achieved by the fortunate of the community. Though the modern wage-earner doubtless has material satisfactions unknown to the people of centuries past, standards of living are relative to the time, and the great existing inequalities of wealth, combined with democratic assumptions, make it inconceivable that even the best paid wage-earners should be content to remain at their present level while others exercise unlimited extension of wants. Mr. Fitch ably answers those who are shocked when labor, in spite of former concessions, comes back and asks for more.

THE conventional treatment of industrial unrest would stop with an exposition of the economic background, but Mr. Fitch sees that it is only the introduction to the matter. Economic dissatisfactions naturally give rise to labor organizations which attempt to remedy them, and this fact projects the whole movement into the social milieu, with its problems of conflict and adjustment, and its changes in control and status. The basic necessity of unionism is ably expounded by Mr. Fitch, and he includes an excellent though brief summary of the growth, structure and practices of trade-unionism in the United States. He shows how, with well-disposed employers, the unions build up a social machinery to improve the conditions of the workers, reduce unrest, and stabilize the course of progress. There follows an analysis of the dominant hostility to unions among employers, the reason for it, the amount of justification in those reasons, and the methods used to combat the formation and growth of unions, from the indirect influence of welfare work and "company associations" to the direct warfare of spies and gunmen. The immense amount of bitterness and unrest roused by the struggle against the very existence of effective unions—which are an essential preliminary to any expression of power by the workers—is illustrated by descriptions of typical strikes. The analysis does not overlook the violence sometimes employed by labor in the struggle, and does not attempt to excuse it, especially in the infrequent

THE CAUSES OF INDUSTRIAL UNREST. *by John A. Fitch. Harper & Bros. 424 pp. Price $3.00 postpaid of The Survey.*

cases where it is unprovoked by similar methods on the other side.

Unions do not meet their only obstacle in employers, moreover. The use of the police power of the government, and especially the action of the courts, set many hurdles for them to clear. The confused status of labor under the law, the contentious issues of the right of picketing, freedom to organize, the injunction, and the constitutionality of welfare legislation, have never, to my knowledge, received a better or more concise treatment than in this section. After reading it, the discerning will hardly fail to see that there is perhaps no more fundamental political question, or one more in need of clear decision, than this. It is an issue which concerns not merely the immediate objects of organized labor, but the national welfare. Nothing comparable to it in its complexity, in its relation to constitutional structure and public policy, and its bearing on the whole people, has arisen since the abolition of slavery.

A final chapter attempts to weave together the threads of the previous ones in a statement of fundamental principles. In what respects may the interests of employer and employe be reconciled? In what respects do they tend to be irreconcilable? What are the consequences of the obsolescense of the handicrafts? What are the workers' fundamental rights? What status may they hope to attain? What is the relation of the public to the situation? What sort of things can fruitfully be done? This chapter is less successful than the others, but that is not important in view of the fact that the aim of the book is strictly limited to the analysis of the causes of unrest, and it does not pretend to offer remedies.

It is particularly opportune—though certainly unpremeditated—that this book should appear at a time when we are confronted by a presidential campaign, one of the chief candidates in which is supported by organized labor and will make the rights of unions one of his main issues. There is probably no single book in which a fuller, a more candid and more discerning treatment of this issue and its background has been offered. I wish every citizen might read it.

GEORGE SOULE

Tract or Treatise?

THE ACTION OF ALCOHOL ON MAN, *by Ernest H. Starling and others. Longmans, Green & Co. Price* $4.50 *postpaid of The Survey.*

THE main body of this work is written by Professor Starling, and is followed by several supporting essays on Alcohol as a Medicine by Dr. Robert Hutchison; Alcohol and Its Relation to Problems in Mental Disorders by Sir Frederick W. Mott; and Alcohol and Mortality by Professor Raymond Pearl.

In the publisher's notice it is stated that "Professor Starling, with the assistance of the other men of science mentioned, attempts to give an impartial account of the effects of alcohol on man."

This book will prove a serious disappointment to earnest students of this question as to the effect of alcohol on man. Probably many such readers, seeking the facts so far as they have been ascertained with regard to the effect of alcohol on human life, will immediately lose their interest in the book when they read the following, in Professor Starling's preface:

> I cannot pretend to foretell what will be the effect on the unbiassed reader of the evidence here presented. As regards myself, it has convinced me that in a civilized society such as ours the abolition of all alcoholic beverages from among our midst, even if carried out by universal consent, would be a mistake and contrary to the permanent interest of the race. If it were enforced by legislation against the wishes and convictions of a large proportion of the members of the community, I believe it would be little short of a calamity. While it would not result in the long run in the improvement of national health and efficiency, it would diminish that respect for the Law and that identification of self with the Law which are essential for the stability and welfare of a democracy.

Professor Starling surely does not reveal himself, in this preface, as an unbiassed student. Certainly no clear-headed reader with even an elementary knowledge of the facts will so regard him as he reads on, if he can exercise the necessary patience and self-control to read the book to the finish.

The final section by Professor Pearl is one of the most remarkable discussions on the effect of alcohol on mortality to be found in print. Remarkable, because of the high authority of the author as a statistician and the almost tragic futility of the discussion. That scientific men will allow their prejudices so to impair their sense of proportion in such matters is one of the reasons why science, especially medical science, is not held in better repute by the masses. There is absolutely no excuse for the grievous distortion of the evidence relating to the effect of alcohol on mortality that appears in this section. Space does not permit a full discussion of the grave faults in the presentation of evidence that appear throughout the book, but a single instance will enable the reader to fix its quality as a source of scientific evidence.

Professor Pearl presents the experience of the Northwestern Mutual Life Insurance Company on abstainers and non-abstainers for the years 1886 to 1895 inclusive, the experience carried to the end of 1900, showing a very slight advantage on the part of the abstainers. This study is credited to a pro-alcohol insurance journalist (deceased) who had nothing at all to do with the original presentation of these figures and was not regarded in insurance circles as a high statistical authority in any sense ranking with the actuaries, statisticians and medical men who constituted the Medico-Actuarial Committee, the results of whose work are lightly thrown on the scrap heap by Professor Pearl. Putting this aside, it is characteristic of the inaccuracy and misleading nature of this discussion that the later experience of the Northwestern on abstainers and non-abstainers which was available in 1918 and covered the period to 1915 on a much larger group of people (286,000), an experience which was presented and discussed by the actuaries of the company, is suppressed, or at least omitted. Yet this testimony was entirely consistent with that derived from every other extensive insurance experience and showed a marked advantage in favor of the abstainers and a marked disadvantage and increased mortality among the users of alcohol, according to the degree of indulgence determining the classification of the groups studied. In the earlier experience discussed by Professor Pearl there is only a slight advantage shown in favor of the total abstainers, although the comparatively free drinkers showed a much higher rate of mortality than the very temperate drinkers and the total abstainers.

We have no hesitation in saying, without qualification, that there is abundant evidence to prove that the so-called moderate use of alcohol by any great mass of individuals will lessen the expectation of life in that group. If we had any doubt in the matter we certainly would not accept Professor Pearl's experience on his pathetic group of

271 total abstainers as against the experiences drawn from the analysis of more than two million insured lives, a far more homogeneous group for study than any that Professor Pearl presents in seeking to establish his thesis.

Professor Starling is a gifted physiologist and in his classic text book on Human Physiology, which is held in the highest esteem by all students of medicine, his discussion of alcohol is along scientific lines; it is entirely out of accord with many of the statements in this popular work. We give it up! We cannot explain this extraordinary production except on the theory that the learned authors have been stung to fury by the activities of "Pussyfoot" Johnson, and that this book represents more truly the reaction of outraged British citizens, and an equally outraged American citizen, resenting any attempt to interfere with long established customs, rather than a serious effort to educate the public in hygiene.

This book is not to be taken seriously as a guide to the facts in relation to the action of alcohol on man.

EUGENE LYMAN FISK, M. D.
Medical Director, Life Extension Institute, New York

A Country Church Yardstick

DIAGNOSING THE RURAL CHURCH, *by C. Luther Fry. George H. Doran Co. 234 pp. Price $1.50 postpaid of The Survey.*

IT is high time some one wrote an unfavorable review of this book. It has attracted wide attention. The Associated Press, Literary Digest and major newspapers of the country have broadcasted its essential findings. There can be no doubt that it is a careful and scientific work. In so far as it is possible to diagnose the rural church, leaving out any study of the ministers' personalities or their message, Mr. Fry has done the job in this book. His purpose was "not merely to assemble facts about churches, but to measure the degree of inter-relationship between different series of facts relating to the church. How and to what extent is church life correlated with economic prosperity? What is the effect of a large or a small membership upon other phases of a church's activities?"

He finds that neither the money contributions nor the membership data is a reliable yardstick for measuring the vitality of a church. He and his associates in the Institute of Social and Religious Research have developed a better one—the average time or attendance interest devoted monthly to the church. Measuring the rural Protestant churches of America by this rod, he finds that the interest of people in the church is "far more uniform throughout the rural areas of the United States than has generally been believed." He then endeavors to ascertain how its environment has affected the church, and discovers that there is a decided tendency for economic conditions to affect not only the financial aspects of a church's life, but all the other phases of its life dependent upon the local support of the members. Further, that density and racial make-up and growth or decline in population, all directly affect the church. The geographical region and the occupation of the inhabitants also exert their influence. The size of the church's membership and the amount of time given to it by its paid leadership are further factors. Up to this point there can be nothing but praise for Mr. Fry and the way he has handled his materials. But in his conclusion, he states: "The most obvious criticism that can be leveled against this study is that some of the findings rest upon data drawn from too limited a field." Not so. The most obvious criticism that occurs to this reviewer is that Mr. Fry has studied the rural church only as a body of more or less living matter affected by stimuli from the outside. Not once does he assume that the church's function is *to change its environment and to provide stimuli* instead of simply being affected by them. He leaves out all study of the ministers' personalities and any message they may have, either individual or social, for their communities. It is only fair to say that Mr. Fry recognizes this and would probably be the first to admit the validity of the point. He contends, however, that such spiritual factors as personalities and messages cannot be measured statistically by any yardstick. Granted, so far as the yardstick is concerned. But in so far as personalities and messages are really effective they produce concrete effects in the lives of individuals and communities, and these concrete effects, although they cannot be measured by a yardstick, can be observed and appreciated by a spiritually minded student of them. And observation and appreciation of these spiritual factors must eternally be at the heart of any appraisal of the work of the church. What this reviewer would like to have Mr. Fry tackle is not further study such as he proposes of churches affected by social and economic factors, but just the reverse: what churches are doing to change these factors. For every now and then a man with a personality and something to say comes along and takes hold of a church and a community where all the social and economic trend is against him, and somehow manages to start those trends in the other direction. He changes stagnation into growth, racial hatreds into brotherhood, and social ugliness into beauty. It is a study of such men and such messages that we need next.

FRED EASTMAN

A Mad World, My Masters

MENTAL DISEASES, A PUBLIC HEALTH PROBLEM, *by Dr. James V. May. Richard G. Badger. 544 pp. Price $5.00 postpaid of The Survey.*

IN the preface to this exceedingly practical statement of the social-economic implications of the problem of insanity, the author states that he has "endeavored to confine himself to reflecting the views of others throughout and has used actual quotations from recognized authorities as far as was deemed advisable."

But a careful reading can leave no doubt in any one's mind that the author has rendered a substantial service in focussing attention anew on this problem. Apart from the very interesting description of origins and present-day trends in the field of psychiatry, the author has gathered a mass of valuable and pertinent statistics illustrative of the great pervasiveness of the problem of mental disease and personality disorder in present-day life. To quote from the introductory chapter:

> The census taken by the National Committee for Mental Hygiene in 1920 shows 156 state hospitals for mental diseases, two federal institutions, 125 county or city hospitals and 21 institutions of a temporary care type. In the public and private hospitals for mental diseases on January 1, 1920, there were 232,680 patients under treatment. Of these, 200,109 were in public and 9,238 in private hospitals. This represented an increase of 8,723 in two years.
>
> The first authoritative information relative to the institutional care of mental diseases was obtained from the federal census reports of 1880. In that year there were 40,942 patients in the public hospitals. In 1890 there were 74,028; in 1904,

150,151; in 1910, 187,791; in 1917, 232,873, and in 1918, 239,820. The rate per 100,000 of the population increased from 81.6 in 1880 to 229.6 in 1918. From 1910 to 1918 the general population increased 13.6 per cent and the hospital population 27.7 per cent. The rate per 100,000 of the population in institutions in Massachusetts on January 1, 1920, was 373.8, in New York 374.6, in Connecticut 317.8, in Iowa 248.1, in Wisconsin 300.6. in California 297.2, in Pennsylvania 215.2, in Ohio 212.1, in Illinois 229,5, and in Michigan 210.8. The admission rate per 100,000 of the population in 1917 was 151.6 in Massachusetts, 109.2 in Illinois, 124.8 in Montana, 97.3 in New York, 80.9 in Connecticut and 85.7 in California.

The cost of maintenance in the state hospitals increased to $43,926,888.88 in 1917 with an average per capita cost of $207.28. The number of cases cared for in some of the more populous states is of interest. On January 1, 1920, the institution population of New York was 38,903, Pennsylvania 18,764, Ohio 12,217, Illinois 14,884, Massachusetts 14,399 and California 10,184.

The above data refers to patients suffering from frank mental diseases of a degree of severity as to require hospital treatment. It does not take into account the milder forms of mental aberration which play so significant a role in determining man's adaptability to the problems of life. Neither does it cover the situation with respect to the mentally defective.

A survey made by the National Committee for Mental Hygiene shows that on January 1, 1920, there were in this country thirty-two state institutions for mental defectives, eleven admitting both feebleminded and epileptics and twenty exclusively for the latter class. In addition to this, one city institution was reported. Of the private hospitals twenty-seven care for the feebleminded only, and six for epileptics, while nineteen admit either of these classes. The total number of mental defectives in institutions on January 1, 1920, was 40,519. At that time 34,836 were in state, 2,732 in other public institutions and 2,951 in private hospitals.

These figures indicate the general trend of the problem the author has set for himself for discussion. Everyone interested in the social implications of psychiatry should get a great deal of valuable information from this volume.

BERNARD GLUECK, M. D.

THE RUN OF THE SHELVES

Books are listed here as received. Many of those mentioned by name only in the classified sections below will be reviewed later.

Community and Civic Affairs

SOCIAL POLITICS IN THE UNITED STATES, *by Fred E. Haynes. Houghton Mifflin Co. 414 pp. Price $3.50 postpaid of The Survey.*

A TEMPERATE and scholarly review of the varied influences that have gone into the socialization of American politics, this book embodies a discussion of the many movements that have derived their impulse from the attempt to overcome economic handicaps. It covers all of the significant formulas and programs from that of the Utopian Socialists with their communistic experiments to the more recent American Federation of Labor, the I. W. W., the Single Tax Movement, the Greenbackers and Populists, The Nonpartisan League as well as the newer farm bloc and its agrarian program. The last chapter is devoted to a summary of the more important social legislation growing out of these recent attempts at social betterment. It is a useful book and well indicates both the important part played by social movements in the development of American politics and the growing recognition of the importance of the economic background in political life. F.T.

THE AMATEUR POSTER MAKER, *by Jeanette E. Perkins. 63 pp. Pilgrim Press. Price $1.00 postpaid of The Survey.*

IT IS HARD to rid oneself of the notion that Miss Perkins is a health publicity worker, for this exceedingly practical manual has that blithe conversational manner of conveying useful information that reaches its finest flower in the child health field. The information relates to tools, design and technique—including the technique of using the friendly white ink that covers up mistakes. It will not turn a glad-hand artist into a poster artist, but it will be of immense help to anybody who has a moderately critical eye, reasonably disciplined fingers and good horse sense—and there's sure to be somebody with those qualifications on the most amateurish of publicity committees.

G. S.

UNIVERSITY DEBATERS' ANNUAL, 1922-3, *edited by Edith M. Phelps and Julia E. Johnsen. H. W. Wilson Co. 425 pp. Price $2.25 postpaid of The Survey.*

STATE CENSORSHIP OF MOTION PICTURES, *Vol. 2, No. 1 of The Reference Shelf. Compiled by J. R. Rutland. H. W. Wilson Co. 177 pp. Price $.90 postpaid of The Survey.*

GOVERNMENT OWNERSHIP OF COAL MINES, *Handbook Series. Edited by Julia E. Johnsen. H. W. Wilson Co. 392 pp. Price $2.40 postpaid of The Survey.*

IT IS TRUE that compilations of college debates rise no higher than their sources, and that the firstly and secondly of middle-western orators may have little direct relation to the underlying truth of things. But it is true too that the range of college debating is—often to a surprising degree—a reflection of the serious thought of the community. These useful handbooks make it possible and easy for the debater, and other students, to be considerably better informed than the average citizen. The parallel series swing into timely subjects with commendable regularity.

THE EVOLUTION OF THE POLITICIAN, *by R. D. Bowden. The Stratford Co. 248 pp. Price $2.50 postpaid of The Survey.*

BEHIND THE SCENES IN POLITICS, *anonymous. E. P. Dutton Co. 308 pp. Price $2.50 postpaid of The Survey.*

DIE KUNST DER MASSENBEEINFLUSSUNG IN DEN VEREINIGTEN STAATEN VON AMERIKA, *Friedrich Schönemann. Deutsche Verlags-Anstalt, Stuttgart, Germany. 212 pp.*

STAND PAT, *by Ansley Baker Blades. The Stratford Co. 136 pp. Price $1.50 postpaid of The Survey.*

WE THE PEOPLE, *by Alvin M. Higgins. The World Book Co. 56 pp. Price $.32 postpaid of The Survey.*

Industry and Economics

MAN POWER IN INDUSTRY, *by Edward S. Cowdrick. Henry Holt & Co. 388 pp. Price $3.25 postpaid of The Survey.*

THIS IS THE latest addition to the literature descriptive of procedure and policies in the growing field of personnel administration in industry. The author's justification for the book is a desire to bring up to date a statement both of practice and of the principles which underlie this rapidly developing form of executive activity. This purpose he has fulfilled with exceptional success on both counts. In addition to an adequate historical setting, the book has a generous and forward-looking preliminary discussion of what labor in general and organized labor in particular wants out of modern industry. The author's point of view is progressive and broad, so that he escapes the shortcomings of some writers in this field who have tended to ignore the significance of organized labor's contribution to and place in the development of personnel procedure. Perhaps his most significant contribution is his discussion of various types of employe representation, which his personal experience equips him to discuss in a realistic and constructive way. The gratifying conclusion of the whole book is that on a considerable number of matters, like selection, training, health work, wage adjustments, etc. there is coming to be recognized a sound body of practices, the use of which can considerably ameliorate the conduct of industry. The author does not go on to essay the role of prophet, but if he can succeed by his persuasive presentation in bringing a larger number of companies up to the present accepted standards his book will amply justify itself. O. T.

THE COOPERATIVE MOVEMENT IN JAPAN, *by Kiyoshi Ogata, London, P. S. King & Son, Ltd. 362 pp. Price 12s. 6d. postpaid of The Survey.*

THESES written by candidates for the degree of Doctor of Philosophy are not as a rule distinguished by grace of style, or any of those qualities which make books readable as well as informing. But this volume on the Cooperative Movement in Japan, written by Kiyoshi Ogata, Ph. D., under the direction of Sidney Webb, is a brilliant and delightful exception. In the whole range of literature on cooperation and the cooperative move-

ment, I have not found another book which has given me at once more concrete information, not only about a nation's ventures in cooperation, but also about the political and social genius of a people. In his introduction, Sidney Webb remarks that he is one of those who believe that Europe and America may learn something from Japan. Unfortunately, as he also points out, neither Western Europe nor the United States has been sufficiently receptive to such hints and suggestions as Japan has to give us. This is probably due to the fact that most of us know Japan only through the more or less propagandist literature of those who are enthusiastic admirers of the Japanese people, or of those who wish us to believe that they are, after all, barbarians. For students of cooperation this book of Ogata's will be welcome as a major contribution to their subject. To all men and women who are curious to understand the essential character of a people, it will be a source of delight. The history of the indigenous types of cooperation which preceded the cooperative law of 1899, which in a measure imposed the Schulze-Delitzsch and F. Raiffeisen cooperative methods upon the Japanese agricultural population particularly is like a delightful chapter from our own best histories of life in medieval Europe. The story of the life and work of Ninomiya Sontoku is of a quality that will restore one's faith in mankind. To a reviewer it is a most satisfying experience to be able to recommend a book so enthusiastically. ROBERT W. BRUÈRE

A MERCHANT'S HORIZON, *by A. Lincoln Filene. Houghton Mifflin Co. 266 pp. Price $2.50 postpaid of The Survey.*

REPORT OF THE NATIONAL TAX RELIEF CONVENTION, 1923. *Manufacturers' and Merchants' Federal Tax League, 1346 Altgeld St., Chicago. 357 pp. Price $2.00 postpaid of The Survey.*

CHRIST AND LABOUR, *by C. F. Andrews. George H. Doran Co. 183 pp. Price $1.75 postpaid of The Survey.*

Health

INDUSTRIAL HEALTH, *by George M. Kober & E. R. Hayhurst. P. Blakiston's Son & Co. 1,184 pp. Price $15.00 postpaid of The Survey.*

HOSPITAL ORGANIZATION AND OPERATION, *by Frank E. Chapman. Macmillan Co. 205 pp. Price $3.50 postpaid of The Survey.*

THE EXPECTANT MOTHER, *by R. L. DeNormandie;* TUBERCULOSIS, *by Linsly R. Williams;* VENEREAL DISEASES, *by William F. Snow;* LOVE AND MARRIAGE, *by T. W. Galloway. Funk and Wagnalls, National Health Series. Price 30 cents each.*

LIFE INSURANCE EXAMINATION, *by Frank W. Foxworthy. C. V. Mosby Co. 737 pp. Price $9.00 postpaid of The Survey.*

DIABETES AND ITS TREATMENT BY INSULIN AND DIET, *by Orlando H. Petty. F. A. Davis Co. 111 pp. Price $1.50 postpaid of The Survey.*

THE HOSPITAL SITUATION IN GREATER NEW YORK, *by E. H. Lewinski-Corwin. G. P. Putnam's Sons. 356 pp. Price $5.00 postpaid of The Survey.*

Behaviour and Mental Health

PSYCHOLOGY OF EARLY CHILDHOOD, *by William Stern. Translated by Anna Barwell. Henry Holt & Co. 557 pp. Price $5.00 postpaid of The Survey.*

ONE PICKS up this book with great expectations; it is sizable and the author is a well known continental psychologist. Upon reading we find, rebottled, the mild vintage that intoxicated child study circles two decades ago. Though the most complete text book on the subject, it is sadly incomplete and out of date in many sections, as witness the palm handed to Gross for the most important work on fear. Watson's book is listed as having been read, but in revamping the 1914 edition for this translation the pages on fears have not been revised to take account of Watson's momentous work. Mention is made of psychoanalytic "claims" anent pre-school children and Stern—who is not to be confused with the New York psychopathologist of the same name—hastens to show how they are in error in analyses of his children from published diaries. He much prefers to keep child psychology in the stage that its American protagonist, the lamented G. Stanley Hall left it about the time Stern got in. The book is thunderously dull. Of course this may not be the translator's fault. We may place at her door, however, the use "intelligence age" for mental age, "literal age" for "chronological age" and many verbatim translations. The reviewer earned his first graduate degree in child psychology. He quit it then for a time since he thought there was no more to be learned. Later he found he was wrong, but Stern's book would only convince him of the soundness of his earlier pronouncement. We may take heart in looking to our own smug supremacy in the work of Baldwin, Watson and Wooley. If only these could be induced to write the real psycholoy of early childhood in collabor tion with Glueck!

DONALD A. LAIRD

THE RIGHT JOB, *by Katherine M. H. Blackford and Arthur Newcomb. Doubleday, Page & Co. Vol. 1, 309 pp., Vol. 2, 292 pp. Price $4.00 postpaid of The Survey.*

OBVIOUSLY the blond who blisters in the sun would not be comfortable working in a hot house. The correlation of character with job analysis should reduce the number of misfits and save the time and energy not only of employers but of an increasing number of people who want to be happy in their work. Plato said so long ago, and Charles Schwab in his introduction to these two volumes says so again. From Plato's day to Schwab's we have advanced far in the analysis of an ever-enlarging number of vocations. Many of these analyses are presented in convenient form in volume one. Then too we have made progress in the measurement of physical and so-called intellectual characteristics of an individual, but in the very important field of emotional and social responses we must believe ourselves back in an astrological era when we find a treatise full of such unwarranted correlations as this: "The person who finds the applause of others a heavy stimulant usually has a short upper lip." Until further scientific work has been done it will remain true as the authors regret that "young men and young women do not know and cannot tell whether they have a liking and ability for a certain kind of work until they have actually tried their hands at it." We may hazard a pretty good guess, if we have sufficient information about the individual in other circumstances; but that is only common sense. Volume two is the typical book on how to get along in the work-a-day world with shrewd advice on training for various vocations, "how to land the job" and how to succeed in it thereafter. A review of the careers of some notably successful men makes an encouraging appendage.

J. H. O.

Education, Ethics and Sociology

THE WILL-TEMPERAMENT AND ITS TESTING, *by June E. Downey. The World Book Co. 339 pp. Price $2.16 postpaid of The Survey.*

THE THEORY, and practice, of testing are moving over from the field of the intelligence into all other fields of human nature. The results secured in dealing with the intelligence have satisfied few; the task of testing in other fields will be immeasurably more difficult; but there will be no let-up on that account. The whole of human nature will be explored, and charted, as far as this can be done by testing methods before the adventure is given up. Miss Downey's book is the first considerable publication in this field of the "will-temperament." Her work is still in the pioneer stage; but she believes that the present situation justifies her in presenting "suggestions rather than ripened conclusions." The results will give the reader an idea of the field to be covered in such a study; some of the problems encountered; some of the methods now being employed; and a correlation of some of these experimental results with the conclusions of "common sense." Miss Downey is a careful experimentalist, working in a field that, to some extent, will resent the intrusion of the scientists. Her work, still incomplete, will be watched with interest as it reveals its successive stages.

J. K. H.

PLEASURE AND BEHAVIOR, *by Frederic Lyman Wells. D. Appleton and Co. 274 pp. Price $2.50 postpaid of The Survey.*

THE AUTHOR of this volume is one of the leading students and teachers in the field of the "newer psychology." He tries, in this book, to discover the foundations of the emotions and feelings, in order that he may find the proper place for our affective life in the whole of conduct. There is a quarrel on, today, between the moralists and the psychologists (especially, the Freudians). The psychologists talk a good deal about "freeing the individual from all his repressions and suppressions." The moralists talk just as much about the necessity of discipline in the moral life; and discipline seems to mean

some suppression, or at least, some repression. The problem here is very real: it cannot be escaped by any easy dialectic. Mr. Wells has dealt with many of the elements in the problem, with frankness and honesty as a psychologist, and with equal frankness and honesty as a believer in the moral control that makes society possible. From each position he presents arguments it will do the other side good to read. J. K. H.

ETHICS AND CITIZENSHIP, *by John W. Wayland. The McClure Co. (Staunton, Va.). 251 pp. Price $1.85 postpaid of The Survey.*

A SOMEWHAT popular discussion of some problems of ethics, especially in relation to the state, and as exemplified in the practices of citizenship. It is specially written for teachers and students, by the head of the department of history and social science, in the state teachers' college of Virginia. The treatment tends to be a trifle moralistic: taking it seriously would make teachers a bit too pedantic, and students somewhat too self-conscious. J. K. H.

SECONDARY EDUCATION FOR ALL, *Edited by R. H. Tawney. Published by The Labour Party, London. 150 pp. (Paper.) Price 1 s. postpaid of The Survey.*

THIS IS a statement of "A Policy for Labour" edited by Mr. Tawney for the Education Advisory Committee of the Labour Party. It sets forth, briefly but fully, the present situation in secondary education in Britain; the labor program; the difficulties of escaping from the conventional system; other possible ways out; and that "lion in the pathway," the cost of the new program. This is the most recent and most complete account of the new developments and present position of secondary education in the "land of progress." J. K. H.

THE STORY OF HUMAN PROGRESS, *by Leon C. Marshall. The Macmillan Co. 239 pp. (Paper.) Price $ .72 postpaid of The Survey*

A PRELIMINARY edition of an introductory course for students in high schools. The effort is to find a way of getting students to take an interest in the social world. The treatment is historical. After criticisms from many quarters have been received, the book will be rewritten and re-issued. J. K. H.

POVERTY WITH RELATION TO EDUCATION, *by Ralph P. Holben. Published by the University of Pennsylvania. 208 pp. (Paper.)*

THIS IS a thesis presented to the University of Pennsylvania as part of the required work of a candidate for the degree of doctor of philosophy. More than most such theses, this one deals with social realities. It is the study of one hundred families in Allentown, Pa., for the purpose of seeing just what effect poverty has upon education. If anyone believes that poverty is a blessing, he should take a trip with Mr. Holben through the homes he visited. J. K. H.

THE SOCIAL SURVEY IN TOWN AND COUNTRY AREAS, *by H. N. Morse. George H. Doran. 134 pp. Price $2.50 postpaid of The Survey.*

METHODS IN ADULT ELEMENTARY EDUCATION, *by Nina Joy Beglinger. Charles Scribner's Sons. 77 pp. Price $.60 postpaid of The Survey.*

GAMES AND RECREATIONAL METHODS FOR CLUBS, CAMPS AND SCOUTS, *by Charles F. Smith. Dodd, Mead & Co. 483 pp. Price $2.00 postpaid of The Survey.*

RELIGIOUS EDUCATION SURVEY SCHEDULE, *by Walter S. Athearn. George H. Doran Co. 271 pp. Price $5.00 postpaid of The Survey.*

ORIGINS OF SOCIOLOGY, *by Albion W. Small. University of Chicago Press. 359 pp. Price $3.00 postpaid of The Survey.*

RACE PREJUDICE, *by Jean Finot. E. P. Dutton & Co. 320 pp. Price $3.00 postpaid of The Survey.*

YOU GENTILES, *by Maurice Samuel. Harcourt Brace & Co. 221 pp. Price $2.00 postpaid of The Survey.*

THE UNDERLYING PRINCIPLES OF MODERN LEGISLATION, *by W. Jethro Brown. E. P. Dutton & Co. 318 pp. Price $3.50 postpaid of The Survey.*

SALVAGING OF AMERICAN GIRLHOOD, *by Isabel Davenport. E. P. Dutton & Co. 302 pp. Price $3.00 postpaid of The Survey.*

DRAMA AS A FACTOR IN SOCIAL EDUCATION, *by Mary M. Russell. George H. Doran Co. 140 pp. Price $1.50 postpaid of The Survey.*

Foreign and International Affairs

THE WINNING OF THE FAR EAST, *by Sidney L. Gulick. George H. Doran Co. 185 pp. Price $1.35 postpaid of The Survey.*

MR. GULICK has written especially for those who are interested in the concrete accomplishments of the Christian movement in China, Korea, Japan. The author shows us that the Christian Church in the Far East is keenly aware of the great changes that are taking place and that with these changes the function of the missionary is changing. For the general reader Mr. Gulick brings out the unfortunate consequences of our immigration policy toward Asiatics and the alarm with which Japan views each step of our "expanding programs for military and naval efficiency." A. B.

THE INEXCUSABLE LIE, *by Harold R. Peat. Barse & Hopkins Co. 186 pp. Price $1.50 postpaid of The Survey.*

PRIVATE PEAT, Canadian veteran of the World War, and wearer of many medals, writes passionately of the lie of war for his mutilated friend Henri Defoe. It is intense revulsion against war, the ways of war, education for war. Sophisticated readers may shrug their shoulders and feel that what we need is rational investigation of war and the forces of war. True enough, but for the Private Peats of all armies and the mothers that send them, such utter loathing of war will do more to stop war than all the pacifist arguments in the world. A. B.

POLAND AND PEACE, *by Count Alexander Skrzynski. George Allen & Unwin, Ltd. 154 pp. Price $1.44 postpaid of The Survey.*

COUNT SKRZYNSKI, former Polish Minister of Foreign Affairs, gives an account of Polish ambitions from a liberal point of view, unmarred by the prejudice resulting from the bitter hatreds of Central Europe. But the author is no internationalist, and his book is well within the bounds of the Polish point of view. If he is not a government official now, he still writes as one. One must look elsewhere for a critical interpretation of contemporary Polish history. However, in this carefully worded account one may gain an excellent idea of the tremendous difficulties faced by Poland and the hazards added to her natural heritage by her position as protegé of allied nations who had no time to draw definite boundaries for her. A. B.

INDEPENDENCE FOR THE PHILIPPINES, *by Julia E. Johnsen. H. W. Wilson Co. 99 pp. Price $.90 postpaid of The Survey.*

THE HUMAN SIDE OF HAWAII, *by Albert W. Palmer. The Pilgrim Press. 144 pp. Price $2.00 postpaid of The Survey.*

A SHORT HISTORY OF INTERNATIONAL INTERCOURSE, *by C. Delisle Burns. Oxford University Press. 159 pp. Price $1.75 postpaid of The Survey.*

ICARUS OR THE FUTURE OF SCIENCE, *by Bertrand Russell. E. P. Dutton Co. 64 pp. Price $1.00 postpaid of The Survey.*

CONFLICT OF POLICIES IN ASIA, *by Thomas F. Millard. Century Co. 507 pp. Price $4.00 postpaid of The Survey.*

HISTORY OF ENGLAND AND THE BRITISH COMMONWEALTH, *by Laurence M. Larson. Henry Holt & Co. 910 pp. Price $5.50 postpaid of The Survey.*

NEW GOVERNMENTS OF CENTRAL EUROPE, *by M. W. Graham, Jr. Henry Holt & Co. 683 pp. Price $4.00 postpaid of The Survey.*

THE GREAT BETRAYAL, *by Edward Hale Bierstadt. Robert M. McBride & Co. 345 pp. Price $2.50 postpaid of The Survey.*

CAN THE SOVIET IDEA TAKE HOLD OF AMERICA, ENGLAND AND FRANCE? *By Bertrand Russell and Scott Nearing. The League for Public Discussion. 69 pp. Price $1.00 postpaid of The Survey.*

A NEW AMERICAN COMMERCIAL POLICY, *by Wallace McClure. Longmans, Green & Co. 397 pp. Price $4.00 postpaid of The Survey.*

STORY OF THE PAN AMERICAN UNION, *by William A. Reid. Dorrance & Co. 86 pp. Price $.75 postpaid of The Survey.*

THESE EVENTFUL YEARS, *2 volumes. Encyclopedia Britannica Co. 692 and 695 pp. Price $11.50 postpaid of The Survey.*

THE PAN-GERMAN LEAGUE, *by Mildred S. Wertheimer. Longmans Green & Co. 256 pp. Price $2.50 postpaid of The Survey.*

THE REPARATION PLAN, *by H. G. Moulton. McGraw Hill Book Co. 326 pp. Price $2.50 postpaid of The Survey.*

THE REVIVAL OF EUROPE, *by Horace G. Alexander. Henry Holt & Co. 215 pp. Price $2.00 postpaid of The Survey.*

Social Practice

WHO ARE THE BENEFACTORS? *by Annie Lockhart Chesley. Introduction by Samuel McChord Crothers. Beacon Press. 109 pp. Price $1.25 postpaid of The Survey.*

AS DR. CROTHERS says in his introduction: "The strength and courage and sagacity found in unexpected places makes Mrs. Chesley ask the question, Who are our Benefactors? In Mrs. Chesley's own excellent preface she pays tribute to those "who are spiritually fighting through." The book is slight, and in no way technical, but should be read by those who subscribe to family welfare work. Mrs. Chesley is the visitor for a fund intended primarily for people of some culture and standing. Her six short tales are of a woman of means who undertook poverty with zest, as an adventure; of

Deacon Carver, 82 years old, with a twinkling eye, who had his quarter for the contribution plate every Sunday even while he was being helped; of colored Melinda and her philosophy; of "Two Gentlemen" who once lived on Beacon Street with parents whose portraits by Stuart they burned rather than sell to strangers; of handsome "Christopher, A Failure"; and of old maid Tabitha who did not like men. It is a modest book, of considerable charm, and gives a pleasant impression of Mrs. Chesley as well as of her friends. FREDERIC ALMY

MAN'S JUDGMENT OF DEATH, *by Lewis E. Lawes. G. P. Putnam's Sons. 146 pp. Price $2.00 postpaid of The Survey.*

AN HISTORICAL SURVEY OF JEWISH PHILANTHROPY, *by Ephraim Frisch. The Macmillan Co. 196 pp. Price $1.75 postpaid of The Survey.*

THE THEORY AND PRACTICE OF MEDICAL SOCIAL WORK, *by Edna G. Henry. Edwards Brothers, Ann Arbor, Michigan. 195 pp.*

PROCEEDINGS OF THE TWENTY-FOURTH NEW YORK STATE CONFERENCE OF CHARITIES AND CORRECTIONS. *270 pp.*

PROCEEDINGS OF THE ANNUAL CONGRESS OF THE AMERICAN PRISON ASSOCIATION, 1923. *American Prison Association, 135 East 15th St., New York, N. Y. 350 pp.*

THE PROCEEDINGS OF THE CONFERENCE ON CHRISTIAN POLITICS, ECONOMICS AND CITIZENSHIP. *Longmans, Green & Co. 295 pp. Price $1.25 postpaid of The Survey.*

Biography

BURSTING BONDS, *by William Pickens. Jordan & More Press, Boston. 222 pp. Price $1.50 postpaid of The Survey.*

IT IS safe to predict that among the books of our time which will occupy a permanent place of honor in the American library of the future there will be a small group of autobiographies by American Negroes who have experienced the dramatic rise of the race from slavery and want to freedom and relative prosperity. Mr. Pickens, or Dean Pickens as he is still called everywhere although he is no longer connected with Morgan College, has contributed to that collection a book of singular charm and honesty. The description of his boyhood days, more especially, is a moving story. The quality of his mind differs essentially from that of Booker T. Washington on the one hand and that of W. E. Burghardt Du Bois on the other; but there is common to all three lives a pure and beautiful religious faith which gives the clue not only to their respective accomplishments but also to the otherwise inexplicable character of the magnificent phenomenon of Negro emancipation which we are witnessing today. In the midst of continuing race prejudice, there is ground for rejoicing in the fact that both North and South men of the caliber of Dean Pickens receive increasing recognition and are able to pursue a great educational objective without being warped and demoralized by the difficulties and temptations which beset such careers as theirs. But the greatest lesson in these lives for us easy-going whites is, perhaps, the amazing perseverance and industry by which they have reached their positions of eminence and untold thousands of other colored men and women have secured for themselves less eminent but not less valuable positions of social usefulness in our common American life. This book should see many editions, enlarged from time to time, let it be hoped, by chronicles of further experiences of victory over ignorance and intolerance.

BRUNO LASKER

STRENUOUS AMERICANS, *by Roy F. Dibble. Boni & Liveright. 370 pp. Price $3.00 postpaid of The Survey.*

LYTTON STRACHEY must take responsibility for Roy F. Dibble—for his intention, his matter and his manner. "The grief stricken friends around her bed listened with strained intensity to her dying utterance: 'How beautiful it is to be with God,' she said, in a tone of deepest contentme .t. Twelve hours later, almost exactly at midnight, the blue eyes looked serenely toward heaven, she breathed a few tired sighs—and then she tested the validity of her last words." Mr. Dibble's scheme for his book is inspired: Jesse James, Admiral Dewey, Brigham Young, Frances Willard, James J. Hill, P. T. Barnum, and Mark Hanna—all penned up together under the title Strenuous Americans. The grouping is piquant, amusing, and yet quite intelligent and sound. But Mr. Dibble and his scheme are not quite perfectly mated. An immature sharpness of temper is not carried off by an equal sharpness of wit and perception. His energy exceeds his grasp, and so for long passages becomes a rather hollow monotonous violence. In short, he is as yet deficient in the kind of human insight that may come with years, that is a tool at once keener and kinder, deeper cutting and more delicately light; he has not yet put an amiable enthusiasm for the merely human, as such, in place of a rather hard gusto over humanity in its more eccentric forms. It is not a bad book: it is a pretty good book, in spots quite good.

M. W. H.

GROVER CLEVELAND. THE MAN AND THE STATESMAN. *An Authorized Biography, by Dr. Robert McElroy. Harper and Brothers. Vol. 1, 359 pp. Vol. 2, 427 pp. Price $10.00 postpaid of The Survey.*

THIS IS a biography for which many Americans have waited long. For it tells in an honest and straightforward manner the story of an honest and straightforward man, which those who despair of democracy ought to read for the heartening of their souls. For Grover Cleveland was not a genius, neither was he, if I may borrow a phrase Jacob Riis used of another, "a solitary peak of abortive righteousness." He was just a good average American, who had been trained in that most necessary of lessons, that courageous honesty is better than riches or power or anything else. When he came to power he acted on that principle. The test of a thing with him was never was it expedient but was it right, and he deliberately sacrificed his political future in '88 rather than do the expedient thing. Dr. McElroy has given us a clear concise story of how he rose in stature as his tasks grew greater. There is none of the sickly adulation that defiles many authorized biographies, for well the biographer knows that Grover Cleveland would have none of that living and so he would give him none dead. It is a book which can be most strongly commended to those who a man who was a fighter all his life, who won some battles, was beaten in others and waited to fight again, and who when the shadows lay long from the west for him came to know in a singular fashion the affection of the people to whom he had given all he had.

W. E. BROOKS

GEORGE M. CHASE, *by George C. Chase. Houghton Mifflin Co. 153 pp. Price $2.00 postpaid of The Survey.*

THE LAST OF THE HERETICS, *by Algernon Sidney Crapsey. Alfred Knopf. 297 pp. Price $3.50 postpaid of The Survey.*

ROBERT OWEN, *by Frank Podmore. D. Appleton & Co. Price $5.00 postpaid of The Survey.*

ROBERT MORRISON, A MASTER BUILDER, *by Marshall Broomhall. George H. Doran Co. 238 pp. Price $1.50 postpaid of The Survey.*

FREDERICK LAW OLMSTED, A CRITIC OF THE OLD SOUTH, *by Broadus Mitchell. The Johns Hopkins Press. 156 pp. Price $1.50 postpaid of The Survey.*

ALTGELD OF ILLINOIS, *by Waldo R. Browne. B. W. Huebsch, Inc. 342 pp. Price $3.00 postpaid of The Survey.*

Other Books Received

THE OUTLINE OF WISDOM, *by Beverley R. Potter. Dorrance & Co. 265 pp. Price $3.00 postpaid of The Survey.*

THE SORROWS OF GOD AND OTHER POEMS, *by G. A. Studdert-Kennedy. George H. Doran. 176 pp. Price $1.75 postpaid of The Survey.*

WHO LIGHTLY SIPS, *by John T. Troth. Dorrance & Co. 87 pp. Price $1.00 postpaid of The Survey.*

MUSICAL APPRECIATION AND THE STUDIO CLUB, *by Eva Clare. Longmans, Green & Co. 189 pp. Price $2.00 postpaid of The Survey.*

THE TATTOOED COUNTESS, *by Carl Van Vechten. Alfred A. Knopf. 286 pp. Price $2.50 postpaid of The Survey.*

PLUMES, *by Laurence Stallings. Harcourt, Brace & Co. 348 pp. Price $2.00 postpaid of The Survey.*

EAST AND WEST, *the Confessions of a Princess, anonymous. Thomas Seltzer. 296 pp. Price $2.00 postpaid of The Survey.*

PLUPY AND OLD J. ALBERT *by Henry A. Shute. Dorrance Co. 220 pp. Price $1.75 postpaid of The Survey.*

THE FRENCH RIVIERA, *by Pierre Devoluy and Pierre Borel. The Medici Society, 755 Boylston St., Boston. 156 pp. Price $2.50 postpaid of The Survey.*

PUBLICITY FOR PUBLIC LIBRARIES. *H. W. Wilson Co. 315 pp. Price $2.40 postpaid of The Survey.*

KEEPING UP WITH SCIENCE, *by Edwin E. Slosson. Harcourt, Brace & Co. 355 pp. Price $2.50 postpaid of The Survey.*

CHATS ON SCIENCE, *by Edwin E. Slosson. The Century Co. 273 pp. Price $2.00 postpaid of The Survey.*

STUDIES IN MURDER, *by Edmund Lester Pearson. Macmillan Co. 295 pp. Price $3.00 postpaid of The Survey.*

THE MODERN EXECUTIVE, *edited by Daniel Bloomfield. H. W. Wilson Co. 266 pp. Price $2.25 postpaid of The Survey.*

SOCIAL WORK SHOPTALK

SINCE THE Annual Conference in Toronto, striking illustration of the increasing strength of the Travelers Aid movement was given by the Conference of Travelers Aid Societies of the South, at Blue Ridge, N. C., August 4 to 9. Fifty delegates from twenty-one cities in seven southern states participated in a week of round-table conferences conducted by Mrs. H. H. Kensil of Philadelphia, Mrs. J. W. Payne of Atlanta and Susan K. Gillean of the national staff.

Evidence that constituent societies generally are now assuming responsibility for the ultimate welfare of the transient client, whether man, woman or child, and that therefore the growth of the Travelers Aid movement is on a broader foundation than that of a merely protective agency could be, was the development of prime importance of these summer conferences.

At a meeting of the board of directors of the national association in Toronto, keen appreciation was expressed of the service in raising standards and broadening the scope of the work rendered, as national executives, by John R. Shillady, who, it was learned at the Toronto meeting, would be unable to return to his work at the close of his leave of absence, and by Virginia Kelly, whose resignation became effective at the end of her vacation on July 31.

Sherrard Ewing was named as acting direction of the national association. He became interested in social work as a newspaper man in Pittsburgh in 1907 and 1908 in the course of the Pittsburgh Survey and entered the social service field in 1909. For three years he was Pittsburgh correspondent of The Survey. Except for the war period, when he was captain of infantry in France, he has been engaged in social, community and public movements as an executive for fifteen years.

Harriet E. Anderson, who is now director of field work, is well known to a considerable part of the Travelers Aid field through her work as field representative and her participation in national and sectional conferences. She combines an intensive knowledge of the Travelers Aid movement with a high standing as a social worker through her work in the Red Cross, preceded by eleven years as an executive of Louisville and Chicago charities.

IN THE INTERESTS of a more intelligent use of the institutions under its jurisdiction, the Pennsylvania Department of Welfare has published a directory of state and semi-state institutions. This handbook supplements the Map of State Institutions, which was recently prepared and issued by the Public Charities Association of Pennsylvania. It gives the names, location, capacity and districts of the state institutions and discusses briefly the methods and requirements for admission, discharge and parole. It contains in concise form data of interest to workers with mentally ill, mentally defective, epileptic, delinquent and other classes and indicates sources of further information. This handbook may be obtained without charge from the Welfare Information Bureau of the Public Charities Association of Pennsylvania, 311 South Juniper Street, Philadelphia.

CARLTON K. MATSON has been appointed director of the Cleveland Foundation, taking office on September 1. In this position he succeeds Raymond Moley who resigned a year ago to accept a professorship in Columbia University. Mr. Matson was at one time publicity director for the Cleveland Welfare Federation and for the Cleveland Foundation. He was a member of the staff of the Recreation Survey of the Cleveland Foundation and a part-author of one of its reports. Since his service with the Welfare Federation he has been in the advertising business, specializing in financial publicity. He is a graduate of Oberlin College and has a master's degree from Columbia University.

JANE HUFFORD of the Chicago Tuberculosis Institute went home from Toronto with some good-natured grouches which she wants to share with other shoptalkers.

"How about getting rid of the expression 'sold on the idea'?" she asks. "Can any social worker think of a substitute?"

"Did you see where one of the Toronto papers called us an 'uplift parliament?' How'll we live down a thing like that?

"Social workers aren't necessarily sociable workers, I see," said somebody. Those who went in pairs had a good time, same as Noah's ark. Those who went alone were lonesome, same as everybody else since the flood. I was lonesome but lucky—lucky to get acquainted, in far-off Canada, with people from my home town, and to have my elbow lifted over crossings, occasionally, by a "fellow co-worker" from Oklahoma, and to meet— no, it wasn't so proper as that—to pick up, on the train home, a man who had tried to play with us in the publicity department and who knew so much more about the game that he found us funny. And we were, too, from his point of view. I admit it with grovels.

"He was both amused and disgusted with the way those appeal letters were picked to pieces and adversely criticized, with almost no comment of a favorable nature. And they were good letters; many had statistics to prove that they had been successful.

"I once knew a teacher who required a favorable criticism before the utterance of a fault-finding one, in the discussion of students' compositions.

"A good rule for conference and for life—isn't it!

"But I talk like a dear little uplifter."

THE AMERICAN Child Health Association announces the appointment of Emma Dolfinger as director of the association's health education division. Miss Dolfinger, a native of Louisville, Kentucky, who succeeds Sally Lucas Jean, director of the division since its organization, assumed her new duties July 1. She has been a staff associate for two years, working with Miss Jean in child health education activities of the former Child Health Organization before its amalgamation with the American Child Hygiene Association, and has had wide experience in educational and scientific fields. For eight years she was head of the department of biology in the Louisville Girls High School. She later became instructor in biological science in Louisville Normal School, and was supervisor of science in the elementary schools of Louisville, when she became associated with the Child Health Organization. There are many friends of the old and new association who will keenly regret the retirement of Miss Jean from her place of resourceful and brilliant leadership. They will wish Miss Dolfinger well in continuing the distinctive work of the division.

MISS JEAN, by the way, was given the honorary degree of Master of Arts by Bates College at its 1924 commencement, in recognition of her outstanding contribution to the cause of health education.

IN SEPTEMBER Mrs. Martha P. Falconer will succeed Martha A. Taylor as executive secretary of the Federation of Institutions Caring for Protestant Children. Under Miss Taylor's leadership the federation has, since it was organized in 1920, taken an authoritative position as a clearing house of policy and method in the field of child care. There are now 36 contributing member institutions and many individual members. An outstanding feature of the federation's service is the central reception and quarantine station, part of the Edwin Gould Foundation for Children, where children who have been accepted for institutional care by the institutions affiliated with the federation are given physical and psychiatric examination, and social readjustment is begun. Mrs. Falconer has been actively interested in the federation's work as a member of its board of directors, and brings to her new position her remarkably full experience with children's work—the past five years with the American Social Hygiene Association, before that twelve years as superintendent of Sleighton Farm, the state training school for girls in Pennsylvania, and seven years earlier still, with the Illinois Children's Home and Aid Society.

BESSIE A. McCLENAHAN, author of Organizing the Community, has resigned as assistant director of the Community Council of St. Louis to accept appointment as assistant professor of rural sociology in the University of Missouri.

THE TENDENCY, this autumn, is for conferences of social workers in the Mississippi valley to be held earlier than last year. Minnesota started off with a seven-day institute, September 6 to 12. The Michigan, Iowa and Virginia state conferences are scheduled for September, as are two regional conferences in Wisconsin. Nebraska rejoins to ranks with a state conference in October. The detailed schedule is published on the inside back cover of this number of The Survey.

Social Studies

Conducted by
Joseph K. Hart

A New Departure

For Teachers and Students of Civics, Social Problems, Economics, Sociology and Current Events

BEGINNING with this issue of The Survey, and continuing through the academic year, all who are interested in civic and social problems, sociological trends and current events will find, on this page, an analysis of the contents of the current issue which will enable students and teachers to make complete and rapid use of the materials contained therein. The Survey will offer regularly, and as continuously as may be, current materials on social problems and social progress. These materials will include the results of pertinent social researches as well as the chronicling of events, the trends of social thought and effort, the ideals and aspirations of the times, important discoveries and illuminating experiences in the social field.

In addition to these specific matters, the editors are working, with some success, to bring social criticism to bear on public questions and general affairs; and especially to explore the borderlands that lie between social effort and those great vocations like law, medicine, engineering and education.

As set forth in a recent bulletin, certain categories are more or less regularly used by the editors of The Survey in selecting and arranging the materials published. These categories serve as the framework for the following analytic index, and they will continue to be used in a similar fashion throughout the year. Students who select one or more of these categories as their definitive interests may be assured that each issue will carry more or less additional material having to do with the same subjects.

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COMMUNICATIONS

Where Are the Social Engineers?

To the Editor: After reading with a certain sad interest the article entitled Where Are the Social Engineers? in The Survey for August 15 I am prompted to offer a reply to the question contained therein.

I do not wish to appear untrue to my profession as a social worker, nor do I wish to arouse the ire of my colleagues in that profession. Nevertheless, confronting the fact candidly, I can give but one answer: "There are no social engineers."

From the dictionary I quote the following definition of the word *engineering*: "The science and art of making, building, or using engines and machines, or of designing and constructing public works or the like requiring special knowledge of materials, machinery and the laws of mechanics." Here we are dealing with exact science. Here there is not only a knowledge of materials but a control of materials. Here there is power adequate to bring about the results desired. Here there is freedom to put into operation the laws of mechanics that may in any instance be involved. In the field of social engineering there may be a knowledge of materials, but certainly no analogous control over the materials, no adequate power to bring about the results desired, no freedom to put into operation the laws involved.

Take, for instance, the conditions cited in the Mine Manager's letter, also in the letter from the Kentucky miner. Frankly, however competent the social worker may be, what is there in this situation for him to do in the capacity of a social engineer? He may know the facts, he may fully appreciate the situation and its problems, he may understand the laws that operate, but adequate control of the means with which to follow the problems through to a comprehensive solution he does not have. Can the social worker start the mines working again? Can he, except in a few isolated instances, give the miners any other employment that will enable them to secure the wherewithal with which to live? Can he smooth out the causes of friction between employer and employed? Can the social worker compel the employer to be just to the employed? Can the social worker control the laws of supply and demand that determine whether any given mines may be worked profitably or not?

Obviously the social worker stands helpless before such questions as these, except in so far as he may understand and discuss them. This is a larger order than the social worker can fill. In fact, the problems here are larger and far more complicated than are any of the problems that can possibly arise in the field of mechanics.

It is not disparagement of the social worker, therefore, to say that he is not and cannot be a social engineer as yet. We will therefore go into the mining communities, or into any other community where social relations are all awry and human misery is great, and with no absurd pretence that we are social engineers we will do faithfully and unselfishly and devotedly such work as we can do. And this is not such a terribly humble task even if we may not claim the rank of social engineers.

Social engineering covers too big a field to be confined to any one profession. It should be regarded as the fulfilment, the completion, the consummation of all other forms of engineering. That is to say, all engineering should be directed toward social ends: Then we shall have social engineers.

In the meantime, as Red Cross workers are required not to establish peace but to follow in the wake of battles to minister to the stricken and the dying so are social workers required not to serve as engineers but as "salvagers and repairmen," ministering as best they can to the suffering, enriching as fully as possible the lives of the poor, all because the engineers of the industrial order have not yet learned to devote their respective professions to social ends.

Charles G. Girelius

Baltimore

We Need an International Code

To the Editor: Wherever a man who served in France with the American Expeditionary Forces is found opposing the League of Nations, that man is considered by earnest advocates of the league an obstructor to the cause of peace. However, the anti-league veteran has his point of view, and to him the league appears a vast structure without a foundation. The world's peace not only needs a foundation, but the advocates of international friendship must have something tangible to offer to those who have an open mind on the subject of peaceful or military preparedness.

This foundation is believed to be international law—but what is this law? Have the ordinary people throughout the world the slightest concrete idea of international duty and obligation? An international conference should be called for the purpose of codifying all international law. The object of this conference should be flexibility: with no attempt to force a signature on the dotted line. This conference would take the great body of international customs and divide and subdivide it into its proper divisions. A vote should be taken on every section and the vote recorded. The results should be published in book form with the vote on all laws in the appendix.

After this book has been given international distribution, each nation should then ratify or object to the different sections. If it objects, it may at its option file its objection with the international court, and it may prepare a synopsis limited to one thousand words for the appendix of the international code. A nation shall be bound only by what it ratifies, its dissenting opinion being obiter dicta.

The final draft of the international code shall contain the vote of every participating nation on every division and section of the code, together with its dissenting opinions in the appendix. This code shall be given wide distribution and shall be published in the respective countries as a government document. Then if the League of Nations ratifies and accepts the international code, the people of the world will know for the first time the content and meaning of international law.

Failure to take the first step will keep the United States, Germany and Russia out of the League of Nations for an indefinite period. For once the genial and gregarious American refuses to associate with other nations, as he does not know what they actually "stand for." Show him, and if it is fair, the international cooperation of the United States is assured.

Frank W. Harris

Olympia, Wash.

"Off With Their Heads!"

To the Editor: In the Graphic Number for August 1 you have, on page 528, an appeal from an outlaw organization by the name of American Civil Liberties Union, Los Angeles, for funds with which to defend the course of some enemies of the government, the IWW, to be specific, when they were properly attacked by an outraged citizenship recently.

I have been a reader and subscriber of the The Survey for many years. In my organization work, and as the founder of the Public Welfare Bureau of the Des Moines Chamber of Commerce, and as a friend of social work, I have always believed in your publication and have been interested in it.

But when you stoop to defense of such an outrageous body as this so-called "Civil Liberties" union, you shock the decency and the patriotism of good citizens, and are carrying your radi-

calism entirely too far. You will greatly injure the social service cause if you persist.

No man or woman today is entitled to any consideration whatsoever who defends Russia, certain League of Nations practices, the IWW, LaFollette and the unspeakable traitor Burton Wheeler, and many other enemies of the government and of society which so many of our "intelligentsia" now seem enamoured of. R. H. FAXON

Des Moines, Iowa

Church Competition

TO THE EDITOR: Inasmuch as many of Mr. Eastman's statistics were drawn from the rural studies of the Institute of Social and Religious Research which I have directed I desire to make one comment on Dr. Alfred Anthony's letter in THE SURVEY for July 15, 1924.

He states that statistics show many small communities to be over-churched when in reality they are not because one church ministers to a foreign language group, another to a liturgical and others to groups of such "differences in forms and modes of worship" as to necessitate separate churches.

In many of its studies and particularly those on Home Mission aid the institute has been scrupulously careful to divide churches into five groups such as the foreign-speaking, the liturgical, the immersionists, etc. Therefore when it speaks of competition its speaks of competition within groups and not between groups. EDMUND DE S. BRUNNER

Institute of Social and Religious Research, New York

Changing Campuses

(*Continued from page* 608)

experience he was soon advanced to $25 a week, and had a little later been put in charge of a group of men and advanced to $50 a week.

"How about your politics?" I asked.

"Oh, I have advised my countrymen to give up all that nonsense and get down to work."

"How about the Jews?" I asked.

"Ah, I have discovered also that there are some good Jews in the world."

This is the normal reaction to the American environment unless the student has had an unfortunate experience. In fact the thoroughness with which many foreign students imbibe the American atmosphere suggests a real danger. It is a question whether some of them, especially among those who come from Latin America and Asia, are not denationalized by their sojourn here. There is hardly any doubt that some Chinese students lose touch with their native country and return to it unfitted to be of much service because of lack of sympathy with the old ways and too much liking for those of the West. This is so true that most educators interested in international education have come to the belief that the proper time for students of one country to visit the institutions of another for purposes of study is after they have received their own national education.

The tendency today is to restrict the distribution of fellowships, and scholarships to students who come for post-graduate, technical or professional study. It is in these branches that the United States can help most to prepare students from the newly established countries of Europe and from the so-called "backward" countries to assist in the reconstruction and development of their native lands. Agriculture, public health, and sanitation, medicine, social service, education, domestic science, nursing, library science are a few of the fields in which America offers much to the foreign student that he cannot get in his native land.

I shall never forget the day I passed through a little village in Croatia and was struck by the appearance of one house which stood out as against its neighbors. It was painted, had a pretty garden with a fence about it, the children wore shoes and were well dressed. I learned it was the home of a returned immigrant from America. He had come to the United States to earn more money, and he had. But he acquired something better than money. He learned to stand up and look the world in the face. He imbibed the hope and ambition and

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AMERICAN COUNTRY LIFE ASSOCIATION—K. L. Butterfield, president; Henry Israel, executive secretary. Room 1849, Grand Central Terminal Bldg., New York City. Emphasizes the human aspect of country life. Annual membership $3.00 includes "The Country Life Bulletin."

AMERICAN HOME ECONOMICS ASSOCIATION—Lita Bane, executive secretary, Grace Dodge Hotel, Washington, D. C. Organized for betterment of conditions in home, school, institution and community. Publishes monthly Journal of Home Economics: office of editor, Grace Dodge Hotel, Washington, D. C.; of business manager, 1211 Cathedral St., Baltimore, Md.

AMERICAN PEACE SOCIETY—Founded 1828, labors for an international peace of justice. Its official organ is the Advocate of Peace, $2.00 a year. Arthur Deerin Call, secretary and editor, 612-614 Colorado Building, Washington, D. C.

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NATIONAL CONFERENCE OF SOCIAL WORK—Grace Abbott, president, Washington, D. C.; W. H. Parker, secretary, 25 East Ninth Street, Cincinnati, Ohio. The Conference is an organization to discuss the principles of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the Proceedings of the meeting, and issues a quarterly Bulletin. The fifty-first annual meeting of the Conference will be held in Toronto, Canada, June 25th to July 2nd, 1924. Proceedings are sent free of charge to all members upon payment of a membership fee of five dollars.

NATIONAL COMMITTEE FOR THE PREVENTION OF BLINDNESS—Lewis H. Carris, managing director; Mrs. Winifred Hathaway, secretary; 130 East 22nd St., New York. Objects: To furnish information, exhibits, lantern slides, lectures, personal service for local organizations and legislation, publish literature of movement—samples free, quantities at cost. Includes New York State Committee.

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NATIONAL URBAN LEAGUE—For social service among Negroes. L. Hollingsworth Wood, pres.; Eugene Kinckle Jones, exec. sec'y; 127 E. 23rd St., New York. Establishes committees of white and colored people to work out community problems. Trains Negro social workers. Publishes "Opportunity"—a "journal of Negro life."

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self-reliance which characterize most of us in America. And when he returned to live in his native village his little home became a center from which radiated new influences among his neighbors. If a sojourn in America could have such effect upon an immigrant laborer, how might it not effect a student who comes not to improve his material fortunes but to share our spiritual possessions. But whether the high anticipation with which he comes are realized depends largely upon the reception and treatment he is accorded by ourselves.

I have thus far been speaking of the foreign student in the United States. Few of us realize that there are a thousand American students studying abroad, chiefly, of course, in European countries. Many of them go on scholarships of which there are a large number today. All Americans have heard of the Rhodes scholars but few know of the numerous scholarships offered by the American-Scandinavian Foundation, the Commission on Belgian Relief, the French Fellowship Association, as well as the Kahn, the Cutting and the Pulitzer Traveling fellowships and many others which are enabling young Americans, selected for the most part for ability, to have the great advantage of continuing their studies under new and inspiring conditions. Wherever they go, they receive a cordial welcome and usually leave a fine impress behind. Particularly is this true of our young women students abroad. Their self-reliance, initiative, willingness to assume responsibilities are astonishing to the Continental European. I shall always remember with pleasure an incident that happened in Paris in the summer of 1919. During the war, American colleges offered scholarships covering tuition, board and lodging to one hundred French girls as an evidence of American admiration for the brave stand France was making. The scholarships could not be offered to young men because they were all at the front. I was in the office at Paris where the work of selection was administered and after it was completed, a fine Frenchwoman accompanied by her daughter came in to make inquiries. She was so disappointed to learn that there was no hope that I ventured to express a high opinion of the work done in the French lycée. "Yes, that is true. But I have so admired the young American women whom I saw over here during the war, their ability to take care of themselves, their independence and self-reliance, that I wanted to have my daughter get the experience of studying in an American college." The three hundred young French girls who have come on these scholarships since 1918 have formed an association in France which does yeoman service in the interest of good will between the two countries. Among other things they give a cordial welcome to the twenty-five young American girls who go annually to France upon fellowships offered by the French government in recognition of the generosity of the American colleges.

The results that flow from the sojourn of these young ambassadors of good will in one another's countries cannot be overestimated. We are all aware that at the present time there is a great youth movement taking place throughout the various countries of the world under a variety of names. These movements are nearly everywhere being led by students filled with ideals for a better world for men to live in. The movement in one country is being steadied by the presence of students from other countries who can tell the results of experiments in their native lands. This September there assemble in Warsaw, Poland, the representatives of the National Student Unions of the various countries to discuss the measures that may be undertaken to break down the barriers of prejudice and distrust among nations and to build up a public opinion that will make for international understanding and good-will. They are young, these students, and inexperienced. But they should have their day! Surely, we older ones have not been so successful in the administration of the world's affairs as to cast disdain upon their efforts. War has not produced unity among men. Diplomacy has settled some of our differences but has left some of the most difficult unsolved. Perhaps we are justified in turning more hopefully to education as the agency best calculated to enable nations to understand and respect one another. If so, a large place must be given to the Student Abroad in the work of developing international understanding and good will.

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Wisconsin Regional Conferences of Social Work: Antigo and Eagle River. September 18-20. Secretary, Aubrey Williams, Extension Dept., Univ. of Wisconsin, Madison.

The Fellowship of Reconciliation and of Youth for Peace: Seaside Park, New Jersey. September 18-22. Secretary, Mary S. McDowell, The Fellowship of Reconciliation, 396 Broadway, New York, N. Y.

American Management Association: Swampscott, Mass. September 19-20. Chairman Program Committee, W. A. Griffin, American Telephone and Telegraph Co., 195 Broadway, New York.

Virginia State Conference of Social Work: Petersburg. September 21-23. Secretary, Dr. E. R. Rogers, Covington.

Mississippi Valley Tuberculosis Association: Sioux Falls, South Dakota. September 22-24. Secretary, H. M. Cass, Huron, South Dakota.

Iowa State Conference of Social Work: Sioux City. September 27-30. Secretary, Louise Cottrell, State University of Iowa, Iowa City.

National Safety Congress: Louisville. September 29-October 3. Director, W. H. Cameron, 168 N. Michigan Ave., Chicago, Ill.

Indiana State Nurses Association: Indianapolis. October 2-4. Secretary, Edna L. Hamilton, Public Health Nursing Service, Indianapolis.

Indiana State Conference of Charities and Correction: New Castle. October 4-7. Secretary, J. A. Brown, Room 404, State House, Indianapolis.

American Red Cross, Annual Convention: Washington. October 6-9. Executive Secretary, Colin Herrle, American Red Cross, National Headquarters, Washington.

American Hospital Association: Buffalo. October 6-13. Secretary, Dr. A. R. Warner, 22 E. Ontario St., Chicago, Ill.

Kentucky State Conference of Social Work: Louisville. About October 7. Information from Welfare Federation of Louisville.

Colorado State Conference of Social Work: Denver. October 8-11. Secretary, C. I. Madison, 229 Hagerman Bldg., Colorado Springs.

Arkansas State Nurses Association: Pine Bluff. October 9-10. Secretary, Blanche Tomaszewska, 815 Laurel Stseet, Pine Bluff.

Kansas State Nurses Association: Wichita. October 10-11. Secretary, Caroline E. Barkmeyer, Halstead.

Missouri State Conference of Social Work: St. Louis. October 12-14. Secretary, Bessie McClenahan, 922 Central Nat. Bank Bldg., St. Louis.

Oklahoma Public Health Association: Oklahoma City. October 13-14. Executive Secretary, R. H. Hixson, Oklahoma Tuberculosis Association, Oklahoma City.

Kansas State Conference of Social Work: Hutchinson. October 13-15. Secretary Pierce Atwater, Council of Social Agencies, Wichita.

American Dietetic Association: Swampscott, Mass. October 13-16. Secretary, Breta Luther Griem, 501 Cass St., Milwaukee, Wis.

Ohio Welfare Conference: Columbus. October 14-17. Executive Secretary, Howard R. Knight, Ontario Building, Columbus.

Pennsylvania Directors of the Poor: Washington, Pa. October 14-17. Secretary, E. D. Solenberger, 311 S. Juniper St., Philadelphia.

American Child Health Association: Kansas City. October 14-16. Secretary, Miss Crandall, 370 Seventh Ave. New York, N. Y.

National Recreation Congress: Atlantic City. October 16-21. Secretary, H. S. Braucher, 315 Fourth Avenue, New York.

Nebraska Conference of Social Work: Lincoln. October 19-21. Secretary, William R. Blumenthal, Lyne Building, Omaha.

American Public Health Association: Detroit October 20-23. Secretary, Homer N. Calver, 370 Seventh Ave., New York, N. Y.

New York State County Children's Court Judges: Albany. October 24-25. Secretary, Frederick A. Moran, N. Y. State Probation Commission, Albany.

Texas State Conference of Social Work: Austin. October 26-29. President, Carrie Weaver Smith, Gainesville.

Illinois Tuberculosis Association: Decatur. October 27-28. Secretary, J. W. Becker, 516½ East Monroe Street, Springfield.

Pennsylvania Graduate Nurses Association: Reading. October 27-November 1. Secretary, Gertrude Heatley, South Side Hospital, Pittsburgh.

New York State Nurses Association: Syracuse. October 28-30. Secretary, Helen Young, Presbyterian Hospital, New York City.

Wisconsin State Nurses Association: Milwaukee. October 28-30. Secretary, Erna Kowalke, 85 Oneida St., Milwaukee.

Illinois State Nurses Association: Champaign. October 29-31. Secretary, Anna Cole Smith, 2342 S. Dearborn St., Chicago.

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HENRY GODDARD LEACH

After graduating from Princeton, Dr. Leach took the degree of Doctor of Philosophy at Harvard, where his interest in old English literature led him into an intensive study of Nordic civilization, ancient and modern. For his books and essays in this field he has been knighted by the Kings of Norway, Denmark and Sweden.

Shaw and Fiction

GEORGE BERNARD SHAW

Shaw vaguely remembers having heard the name of Edith Wharton but cannot quite place her. He has never heard of Willa Cather or Zona Gale. He knows and likes Sinclair Lewis. After this preliminary flourish, Shaw and his biographer, Archibald Henderson, get down to a solid discussion of present-day fiction and sex-fiction in particular.

"Soundings"

ARTHUR HAMILTON GIBBS

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The Billionaire Era

ARTHUR TRAIN

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